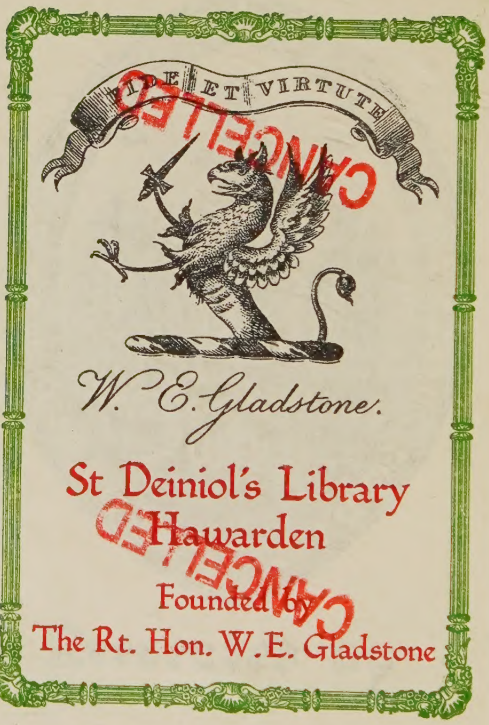
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THE HISTORY

OF

CHRISTIANITY IN INDIA.

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THE HISTORY

OF

CHRISTIANITY IN INDIA

FROM THE COMMENCEMENT OF THE CHRISTIAN ERA.

SECOND PORTION:

COMPRISING THE HISTORY OF PROTESTANT MISSIONS.

1706 TO 1816.

BY THE

REV. JAMES HOUGH, M.A., F.C.P.S.

PERPETUAL CURATE OF HAM:

LATE CHAPLAIN TO THE HONOURABLE EAST-INDIA COMPANY AT MADRAS.

VOL. I.

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PREFACE.

In the Preface to the first part of this Work, including the History of the Syrian Church and the Romish Missions in India to the commencement of the present century, I expressed regret that it contained so little to satisfy the mind that is chiefly interested in the progress of Divine Truth, and ventured to promise that the Volumes now laid before the Public would correspond better with the title of the Work; and I trust that I shall be considered to have redeemed my pledge.

In perusing these Volumes, the reader should bear in mind that one of the objects for which they were written was, to furnish the Christian Public with a body of facts, in answer to the Romanists' vauntings of the success of their own Missions, and their assertions of the failure of Protestant Missions; and hence to prove the fallacy of their conclusions, that theirs must be the cause of truth, and the Protestants' the cause of error. In the two former Volumes I have shown, *from their own authorities,* that their entire course in India has been one of deception; a system of accommodation to the most absurd notions and the foulest abominations of the Heathen: that they have systematically concealed from the Hindoo the

essential peculiarities of revealed Truth; and that their Indian Missions, with reference to the propagation of Christianity, have proved, according to the confession of a Jesuit Missionary of thirty years' standing, *a total failure.* Admitting their numerical success, we deny the validity of their inference, that this proves the truth of their system. On such reasoning, Mahomedans may maintain the truth of their religion; for their progress in India has far exceeded that of the Roman Church: while the superstitions of Budhoo have outstripped them both, and must, therefore, according to this mode of arguing, be pre-eminently true.

On the other hand, in the two Volumes now published, it will be seen that the success of the Protestant Missions exceeded the most sanguine expectations, so long as they were countenanced by the local authorities, and supplied with the means of accomplishing their design. We admit their failure, after some years, at a few Stations; but before this is adduced in evidence that they were not founded in truth, it should be remembered that the Apocalyptic Churches, with others established by the Apostles, in a few years came to nothing. We have accounted for these partial failures in a manner that will be satisfactory to every candid mind, without at all implicating, as Romanists allege, the principles they have promulged. So little is known of the history of these Missions during the last century, that I venture to anticipate the astonishment of the reader to find that so much has been done with such inadequate means. When we look at the vast field to be cultivated, the result may appear small; but considering the difficulties of those who had to break up the

fallow ground, the paucity of labourers through the whole of the eighteenth century, and their scanty resources, the result is astonishing. There is nothing like it, *cæteris paribus*, in the history of modern Missions.

In recording the foundation and progress of these institutions, I have studied to trace the leadings and operations of Divine Providence and Grace. Though the labourers were few, there have been among them men of Apostolic zeal, and endowed, I have sometimes been induced to think, with all but Apostolic gifts. They were Germans; and it cannot but be grateful to the Englishman's feelings to see the reception which they uniformly met with from the highest ecclesiastical authorities in England, and even from the King and Royal Family. But for the encouragement and assistance thus afforded them, they could not, humanly speaking, have carried on their work. The Christian public, not in Great Britain only, but throughout the Continent of Europe, owes a deep, a lasting debt of gratitude to the Society for Promoting Christian Knowledge, for the liberal patronage it afforded to these Missions almost from their commencement. The publication of the first version of the Scriptures in an Indian language, the Tamul, is to be ascribed to that Society's assistance. I will confess, that, until I had investigated the entire series of the Society's Reports, together with the original correspondence and journals of the Missionaries, I had formed no conception of the extent, the value, the importance of the Society's labours in India during the first century of the Danish and English Missions.

While, however, as a Churchman, I may be allowed

to feel peculiarly gratified at the honourable, the prominent part which my own Church has acted in this laudable work, I have also had pleasure in bearing testimony to the piety and zeal, the ability and success of other Protestants, whether Dutch or Moravians at an earlier period, or English and United States' Missionaries of more recent times, who have embarked in the same cause. There should be no unhallowed rivalry, no mean jealousy among those engaged in a work like this. When the disciples of the Baptist, apparently anxious for their Master's reputation, told him of the success of Jesus, he *answered and said, A man can receive nothing, except it be given him from heaven.* Would that Christians always regarded each other's progress in the work of the Lord with a similar mind! One of the best proofs to be given that we are ourselves actuated by a right spirit, is, to honour the gifts of God in whomsoever they appear; and to honour the men who are diligently using them to the glory of the Giver. We are not surprised at the rivalries of those who are ambitious of worldly renown. Even the philosopher "may wish all mankind to remain in ignorance of important truths, when the most important truths that could be revealed to them were to be the discovery of any other genius than his own. He may sigh over the relief which multitudes are to receive from institutions of a sage benevolence which he was not the first to prompt. If his country be rejoicing at triumphs that have been triumphs of freedom and humanity still more than of the arms of a single state, he may add his silent consternation and anguish to the rage and grief of the tyrant whose aggressions have been successfully resisted, and may lament that he has not himself become a slave by

national disasters, which, in making all slaves, would at least have lessened the glory of a rival." [1]

This is put strongly, but it expresses truly the temptation to which Christians, and even Missionaries, are exposed, to contemplate with uneasiness the triumphs of truth over pagan darkness, only because *we* have not done it, or because its successful champions belonged not to *us*. This is the very element of discord—the way to paralyze our own sympathies and to weaken our efforts. Union is strength: and the secret of unity is to learn cordially to rejoice in the achievements of all that are engaged in the cause we have at heart. Any other feeling gives reason to suspect that we seek our own glory as much as that of the Redeemer.

And is there not special cause for unity in the Missionary work? Protestants of every name have one common enemy, vigilant and active to obstruct all their exertions. In human affairs, a sense of present danger is enough to bring into co-operation very discordant minds, having a mutual interest in the result of their combined exertions. Much more ought this consciousness to unite all that are engaged in extending the Kingdom of Christ in the world. Their enemy is the Church of Rome, which now assumes a more confident position than at any period, perhaps, since the Reformation. Hitherto she has ventured to argue with her opponents, till, beaten at every point, she now seeks to intrench herself within her assumed supremacy. This is the language recently used by one of her leading organs—

"We readily subscribe to the sentiments contained

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(1) Dr. Brown's Philosophy of the Human Mind. Lecture LXXII.

in the following extract from Dr. Wiseman's Lectures on the Eucharist:—'I will acknowledge the truth of what a modern French divine has convincingly proved—that Catholic controvertists, especially in England and Germany, have greatly erred by allowing themselves to be led by Protestants into a war of detail, meeting them, as they desired, in partial combats for particular dogmas, instead of steadily fixing them to one fundamental discussion, and resolving all compound inquiries into their own simple element—Church authority.'"[1]

Yes, they are right. The Reviewer, Dr. Wiseman, and the French Divine, are all right. This is *the* position for Romanists to maintain, for it is the only ground on which they can defend their numerous dogmas and practices against which Protestants make their appeal to common sense, to the Primitive Church, and the Word of God. Allow Rome to assume that she is THE CHURCH; that she is endowed with infallible wisdom, and invested with supreme authority; and there is at once an end to the exercise of the judgment on questions which she has decided. Reason and Scripture must be held in abeyance by her decision.

But will Protestants submit to this? No, not if worthy of the civil and religious liberty which their fathers have achieved. For Romanists to talk of *discussing* this fundamental question with us is a mere pretence. Where, when, with whom, has Rome fairly discussed it? She universally assumes it; and those

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(1) Dublin Review, No. XXVI. Nov. 1842, pp. 278, 279. Review of the Rev. W. Palmer's Letters to Dr. Wiseman on the Errors of Romanism, &c.

who dispute her claim she visits, where she has the power, with her severest *anathemas.*

Romanists, however, are not consistent herein: they do not always shut themselves up in their assumed prerogative to dictate to the world. If their antagonists happen to make a mistake in controversy, instantly do they expose it with exultation. When, therefore, they affect to disregard a work or an argument which they find bears hard upon them, and say 'We *will* not answer it,' you may be sure it is because they *cannot.*

To maintain her assumed supremacy Rome is now putting forth all her strength. She vaunts her astonishing efforts to spread the Gospel in the world. We have only to read the former portion of this History to see that their Missions in India were carried on with a studied concealment of the Gospel; and that their crusade against the poor Syrian Church ended in the extinction of the little light they found in her: while in the present Volumes it will be seen that they have left no means unemployed to *obstruct* the progress of the Gospel by the labours of Protestant Missionaries. About the year 1732 the Pope sent twelve Jesuits to India for the express purpose of rooting out the Protestant Faith.[2] Their numbers have increased with the progress of our Missions, until they amount, as stated in the last Report of their *Propaganda,* to seven Bishops, and six hundred and twenty-four priests in India alone.

This is a formidable array, but it need not alarm

([2]) B. VIII. c. i. s. 18. First Decade. Society for Promoting Christian Knowledge Report, 1734.

us. In the history of Indian warfare we often read of a small European army defeating a host of six or ten times its number. Their weapons, discipline, and skill, made up for the deficiency of numbers. The Jesuits, we admit, have skill and discipline; but they have not the Protestant Missionary's weapons: they neither take *the shield of faith* nor use *the sword of the Spirit, which is the Word of God.*[1] It is their policy to conceal that Word, for to publish it would disclose their system of deception; while their confidence is placed in the pretended supremacy and infallibility of their Church. Then let us not fear. While true to the *Captain of our Salvation,* and diligent in the use of the appointed *weapons of our warfare,* we shall find them *mighty through God to the pulling down of strong holds*[2]*;* while *no weapon that is formed against* us *shall prosper.*[3]

But we must be united in object and in spirit, if we cannot be in our mode of operation. Romanists taunt us with our divisions, and we may well be ashamed of them. But have they no divisions? Long ago the learned Stillingfleet proved that there had never been greater disturbances in the world than upon the account of that authority of the Pope, which Romanists regard as the foundation of their unity; that on the same account there had happened great and scandalous schisms, when, as Fuller observes, Peter's chair was like to be broken betwixt so many sitting down together; and that these differences in religion, both as to matter of order and doctrine, had been as great, and managed with as much animosity, as any in the Protestant Churches. A more modern publication by

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(1) Eph. vi. 17. (2) 2 Cor. x. 4. (3) Isaiah liv. 17.

a ROMANIST[4], contains relations of follies as extravagant, and Societies as fanatical, arising within the pale of the Roman Church, as passion, error, knavery, or madness have produced out of it.[5] Even in their Indian Missions we have shown, from their own authorities, in the former two Volumes, that the divisions among themselves, occasioned by the jealousies, successively, of the Franciscans, Capuchins, and Dominicans, and by the Jesuits' restless and overbearing endeavours to supersede them all, have exceeded any thing of the kind to be found in the entire history of Protestant Missions. And as to their appeal to the Pope as their bond of union, we have seen how little the Jesuits scrupled to set his authority at nought when he commanded them to desist from their heathen practices in India and China. In India they actually set up a counter authority; and in China they caused the imprisonment and death of one Papal Legate, Cardinal de Tournon; while another, M. de Mezzabarba, was obliged to flee from them for his life.

So much for their vaunted unity. But we are not satisfied to answer their taunts with recrimination. We acknowledge, we deplore, our "unhappy divisions," and pray unto God speedily to heal them. We have recorded them, with their lamentable consequences, whenever they have occurred. Heartily do we wish that every Protestant Missionary would confine himself to the simple promulgation of Divine Truth, without disturbing one another with their

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([4]) "Histoire des Sectes Religieuses, &c." par M. Gregoire.

([5]) The question of Rome's vaunted unity is ably discussed in the Quarterly Review for 1823, No. 55.

jealousies or intruding upon each other's sphere of labour. India alone is wide enough for them all. Neither should they go out of their way to provoke the hostility even of Romanists, when they will let them carry on their work in peace. This, however, they never have done, and, there is too much reason to believe, never will do. The Christian Missionary must, therefore, always be on his guard against their secret approaches, and prepared for their open assaults: he must work like the builders of the walls of Jerusalem, with the trowel in one hand and the sword in the other; with this difference, that his must be *the sword of the Spirit.* The faithful preaching of the Truth will be sure, sooner or later, to counteract the influence of error under every form: and we, or those who follow us, will one day see the formidable host of Romish Bishops and Priests fall before the little band of faithful preachers of the Gospel.

A few words, in conclusion, explanatory of the arrangement of this portion of the History. At first I followed the plan of Niecamp and Meier, giving the rise and progress of the different Missions, Danish and English, in a continuous narrative; but as the work advanced, it appeared to me advisable to give each Mission in a separate Chapter, which arrangement will be found more convenient for reference. It also renders more apparent the character and circumstances of each Mission. Though all will be seen to pursue the same object, yet there is often considerable variation in the details, which may both increase the Reader's interest, and also serve to show to future Missionaries the desirableness of not acting upon plans previously formed, until well acquainted with their stations. While actuated by sound principles,

they will see that it is advisable to be guided in their application by circumstances as they arise.

The Missions are divided into Decades; and the number of converts for every year is given at the end of each Decade, in preference to stating them as they occur, which, in Niecamp and Meier, often interrupts the narrative, and causes much repetition.

My acknowledgments to Societies and individual friends, for the loan of books and manuscripts, I have made in the body of the work, when they are first referred to. Some of these documents are rare and of great value.

The advertisement of this History, on the cover of the Church Missionary Record, will have informed the public that it is the property of that Society, and that any profits arising from its sale are to be appropriated to its "Disabled Missionaries' Fund." Happy shall I be if it produces any thing towards the comfort and support of those devoted men who have so just a claim upon the Christian community.

Whether I may be spared to finish one more volume, comprising the period of my own residence in India, is known only to the Lord. In the mean time I desire to render unto Him unfeigned thanks for being permitted to accomplish my object so far. May He graciously pardon all its imperfections; avert the evil that might otherwise arise from any error it may contain; and, above all, render it subservient to His own glory!

May, 1845.

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A HISTORY

OF

CHRISTIANITY IN INDIA.

BOOK VII.

CHAPTER I.

BRIEF REVIEW OF THE HINDOO MYTHOLOGY AND CUSTOMS.

Importance of this Review.

PREVIOUS to entering upon the history of the Protestant Missions established in India, it is important to give a brief description of the mythology and customs of the country;[1] for this will assist the reader to take a view of that mental and moral desert which Hindostan presents to this day, and to appreciate the exertions of those who, in dependence on God's continual help, have endeavoured to bring it under spiritual cultivation. The subject can hardly fail, also, to interest the intelligent reader as matter of history. Learned persons who take pleasure in the study of Grecian and Roman antiquities will not find those of India less deserving attention. To the devout mind, no part of the literature of

(1) This has been done, in part, in the foregoing pages; where it will be seen, that many of the customs now to be explained have continued unaltered more than two thousand years. B. i. c. 1. ss. 6. 14. B. v. c. 3. ss. 5—7.

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pagan nations is so interesting as the vestiges occasionally discovered of the doctrine of one Supreme God; and these will be found more distinct and extensive in the history of Hindoo mythology, than in that of any other country with which we are acquainted.

Origin of the Hindoos.

2. The origin of the inhabitants of India, like that of all other nations prior to Herodotus, the Israelites only excepted, is involved in mystery. But though their earliest history is mixed up with puerile fables, there are seen in it too many traces of facts recorded in the sacred page, to dismiss it as though without any foundation in truth. It will appear, in the course of the following brief outline of their mythology, that they make evident allusion to the Flood; and it is with great probability concluded that they sprang from Japheth. There will appear, also, satisfactory proof, that of the present inhabitants, the Brahmins and other high castes are not the aborigines, but colonies from Egypt, Persia, and other foreign countries, which have followed each other, and before whom the ancient inhabitants have disappeared, or are to be found in those inferior tribes who are now treated as outcasts of society.[1] But if there be truth in this conjecture, these colonies must have been formed at a period very remote; for we have seen, that in the days of Alexander the Great the society and customs of India existed as at this day[2]; and it must have taken many ages to consolidate their power, and change the manners of the country which they invaded. Here, then, at a time when Grecian

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([1]) M. Huet, Bishop of Avranches, Histoire du Commerce et de la Navigation des Anciens, c. 9. Father Catrou (La Croze, pp. 426, &c.) and other more recent authors, have adopted the same opinion. Vide Col. Wilkes's History of South India, Vol. i. c. 5.

([2]) B. i. c. 1.

History begins to burst forth from the darkness of ancient mythology, we have an account of this people in such accordance with their present character, that they may fairly be regarded as one of the most ancient nations in the world.

Their notions of a Supreme God.

3. The Hindoos acknowledge one Supreme God, whom they call by a variety of names. The chief is *Aum;* which appellation is regarded with such awe, that no strict Hindoo will pronounce it in ordinary conversation. Even the Brahmins seldom use it except in their devotions and instructions. On other occasions they substitute for it *Brahm*, and a variety of names expressive of His attributes, which they thus explain:—"The Supreme Being is invisible, incomprehensible, immutable, and without form or semblance. No one has ever seen Him; He is eternal; His essence fills all things; and all derive their origin from Him. He is infinite in power, wisdom, knowledge, holiness, and truth. He is infinitely good, just, and merciful. He has created all things, preserves all things, and delights to be in the midst of men, to conduct them to eternal happiness—a happiness which consists in loving and serving Him."[3] This accords with the description of God revealed in the Holy Scripture; and their reverence for the mysterious word *Aum* is not unlike the Israelites' religious regard for the name of *Jehovah*. And well may this account put to shame many in Europe, who, while boasting greater civilization and more extensive knowledge, and professing a purer religion than the inhabitants of the

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([3]) This is taken from Bartholomew Ziegenbalg's Account of the Genealogy of the Gods of Malabar. Other Missionaries, of the Roman and Protestant Churches, give a similar description of the Hindoos' notions of the Supreme Being. Niecamp. Historia Missionis, pp. 57—60. La Croze, pp. 452—455. See also Moore's Hindoo Pantheon.

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East, yet pay no regard to the name of God. Notwithstanding a vast mass of superstition and vain tradition, the Hindoos retain this essential element of truth in its purity; whereas there are those who have gloried in atheism amid the light of Revelation, and laboured to infect the world with their infidelity.[1]

In former times, the Sages, or, as they are sometimes called, the Saints of India, acknowledged and adored this Supreme Being; and their writings, which are still extant, contain several addresses to Him which show the sublimity of their conceptions and, assuming these prayers to emanate from the heart, the purity of their devotions. One of them, after describing the Eternal as the Being of Beings, Omnipotent, Omnipresent, without beginning or end, the only God, thus addresses Him:—"O God, before I knew Thee I was in a state of agitation; but ever since I have known Thee I am at peace within myself, and now desire nothing but Thee."[2] What a comment upon the admonition of Eliphaz to Job: "Acquaint now thyself with Him, and be at peace: thereby good shall come unto thee."[3]

Another of these Sages speaks of God as the only Being who ought to be loved. A third, supplicating His continual presence, says, "O, Sovereign of all beings, Lord of heaven and earth, I cannot hold Thee in my heart. If abandoned by thee, from

(1) It is sometimes questioned, whether any one in his senses can be an atheist. The author once knew one, and he is glad to say only one, in India, who gloried in denying the existence of a God. He was eminent in the medical profession, and extensively acquainted with every department of Natural History; but on his death-bed he had the hardihood to desire his medical attendants to bear witness, that as he had lived in the profession of atheism, he died in the same.

(2) B. Ziegenbalg calls the book from which this is taken *Tchiva Vaikkium*.

(3) Job xxii. 21.

whom I derive existence and support, before whom shall I deplore my wretchedness? Without thee I cannot live. Call me, Lord, that I may come towards thee."

In the following extract He is described as the God of Providence, illustrated by symbols, in which eastern writings abound.—"God is as an ocean without bounds. If any desire to see and know Him, they must first calm the agitation of the waves, and keep their thoughts in perfect tranquillity, that they may turn to Him alone. There is only one true Being, who is everywhere present, and, like the rays of the sun, diffuses Himself through the world. But, alas! no men desire to know Him: they like better to remain in the filth of their sins. As for me, who have learned to know Him, I can find nothing in the world to be compared to His magnificence, nor to the sweetness I taste in Him. Nevertheless, I find no one willing to place confidence in my words."——"The tortoise usually lives in the sea; but she lays her eggs on shore, and, after burying them in the ground, returns to her own element. Her thoughts, however, often revert to her eggs: they reach, as a thread, as far as the place where the eggs are confined. When the young ones come out, they follow this imaginary thread until they reach their parent. So God, who has placed us in this world, Himself dwells in heaven; yet He bears us constantly in His mind, which extends, like a thread, even unto us. If we follow the track which this line points out to us, we shall certainly find Him."——"Lord, Thou hast known me ever since Thou didst create me; but I only learned to know Thee when I was able to use my understanding. In whatever state I may be, whithersoever I may go, whencesoever I may come, wherever I may take repose, there will I never forget Thee. Thou hast given Thyself to me; and

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I give myself to Thee. Thus much I have seen with mine eyes, and learned with my mind. Thou, O God, art come unto me, as a light which falls from heaven."[1]

Similar passages, of equal beauty, might be quoted to a great extent; but these are sufficient to prove that God must have manifested Himself to the former inhabitants of Hindostan, by means not now to be ascertained: and the existence of books containing such sentiments as these shows that He has not left Himself without witness, even in that idolatrous land. These Sages have distinctly taught their countrymen that God "giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of them; for that in Him they live, and move, and have their being."[2] Nothing can surpass the beauty of some of the epithets addressed by these Indian Sages in adoration to the Supreme God, nor the propriety of their explanations of man's obligations to Him.

Controversial writers have appealed to these descriptions of the Deity, in confirmation of their exaggerated accounts of the purity of the religious principles of the Hindoo Brahmins, notwithstanding the idolatries of the vulgar. Their opponents have denied the justice of this inference, alleging, that in most pagan countries God has been described in language equally sublime, by people whose conceptions of Him were confessedly mean,

(1) *Tchiva Vaikkium.* La Croze has given several other extracts from the works of Ziegenbalg and other writers (Liv. vi.); but those in the text may suffice to illustrate our subject.

(2) Acts xvii. 25—28.

and that such is the case in India. This anomaly does, undoubtedly, appear. The Brahmins lavish upon their Supreme God the loftiest expressions which human language can supply, while their notions of Him are most unworthy of the Divine nature. But how do we know that these expressions are their own? Is it not more reasonable to conclude that they have derived them from a former and better race of religious instructors? May they not have retained the sublime descriptions of those who have gone before, without inheriting their corresponding ideas of God? This is certainly a more reasonable explanation of the discrepancy, than the conclusion that they are themselves the authors of those addresses to God, and those descriptions of His nature and will, which present a perfect contrast to all their notions of Him. This view of the question tends also to confirm the inference which may be drawn from the passages here adduced, that India was at one time blessed with a better class of religious teachers than she now possesses. And who could these be but the Sages mentioned above?

The Supreme Being not worshipped in India.

4. The Brahmins have lost, also, the ancient mode of worship which these holy men observed, as well as their conceptions of the Supreme Being.[3] Throughout India not a temple is erected by the Hindoos, not an altar raised, nor a single act of adoration performed, to the honour of His name. They have ingrafted upon the purer doctrines of the ancient religious guides of India a system of idolatry as full of abominations as any that ever debased the soul of man.

(3) In Kinderley's Hindoo Literature may be seen a Translation of *the worship of the Supreme Being.* It is not easy to determine to what age or class of persons this is to be attributed: it is certain, however, that the present race of Hindoos know of nothing so pure.

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There are many, indeed, yet ready to acknowledge, with their Sages of old, that the Supreme God may be known both by His word and works: that our own minds, reflecting upon what we behold, may easily understand, that faith, love, and obedience are due unto Him for our creation and preservation.[1] Nevertheless, you nowhere see Him obeyed and loved. Those who are loudest in His praise are often the farthest from Him in their character: and others, less inconsistent, yet justify their neglect to worship the Supreme Being, by arguing that He is incomprehensible; and that, since He is without form or qualities, no man can conceive an idea of Him sufficiently distinct to adore Him. They then avow their conviction, that He will approve and reward the worship which they render to inferior beings as regulated by the Hindoo law. It is declared, however, in Holy Scripture, that no such plea will be admitted in extenuation of idolatry.—"Because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead:"—thus far the Hindoos admit, as we have just seen,—"so that they are without excuse."[2] The extent of their responsibility is known only to that righteous Being, who, at the last day, will judge every one's works according to the means he has possessed of knowing his Creator's will.

(1) Upon this, and one or two more passages, Ziegenbalg remarks, "that the Pagans of India have much more sublime and appropriate ideas of the divine nature than are commonly found among the ancient Greeks and Romans." And La Croze adds, "I will venture to say, that the sentiments here transcribed are infinitely more orthodox than the Bull *Unigenitus* of Pope Clement XI." Hist. du Christ. des Indes, p. 461.

(2) Romans i. 19, 20.

Jogees and other Devotees.

5. The notion now entertained in India of the Supreme Being is that of a pure Spirit, without attributes; either dwelling alone in His own eternal solitude, in a state of infinite blessedness, or inhabiting every creature that hath life, whether animal or vegetable: so that they are to believe that they see God in every thing, and therefore that every thing is God. This is, in fact, the old Pantheistic system, which confounded God with the universe. For instance, the soul of man is contemplated as a portion of this Spirit; and as it is thought to be degraded, and to contract defilement, by its connexion with matter, they deem it the great business of life to emancipate it from the dominion of the senses, until they become absorbed in the contemplation of the one God. The persons who aspire to this state of purity are called Jogees, Sanniasses, Voiragees, and other names, all intended to intimate that they are alike insensible to pain or pleasure, being lost in meditation upon the universal Spirit.

In order to attain unto this perfection, the Indian devotees have recourse to various means to mortify the flesh, so as to become perfectly indifferent to hunger or thirst, heat or cold.[3] Some of their austerities are so severe, that it is hard to imagine how human nature can sustain them. One will vow to swing over a fire with his head downward four hours a-day for a given number of years; and when each day's task is done, he descends from the tree from which he has been suspended, and rolls his body in the embers of the fire. Others hold an

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([3]) Allusion was made to these Jogees in B. v. c. 3. s. 5; and the fuller account there promised will now be given. See Rev. W. Ward's Account of Hindoos. 4 volumes. Missionary Register for 1819, pp. 280, 282, 327; 1821, pp. 471, 472; 1823, pp. 455, 456. Christian-Knowledge Society's Reports for 1773, p. 74; 1776, pp. 82, 83.

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arm erect, or cross both arms over the head, until the blood ceases to circulate, when they lose all muscular power, and become so dead and stiff that they cannot be taken down again. The nails are suffered to grow till they are like the talons of a bird of prey; and if the hand be clenched, the nails sometimes grow through it. Some of these ascetics sit in one posture, with their legs tucked under them, until they become almost as useless as their arms, and they are therefore carried from place to place. Others travel about the country, living upon the ignorant and superstitious, who hold them in great reverence. One has been known to lie on a bed of spikes night and day for thirty-five years, and to be drawn about the country upon it for thousands of miles. Others vow never to lie down to rest; and, to prevent this, they wear an iron collar about the neck like a large gridiron. They sleep leaning against a tree or wall. Some are seen with an iron frame round the loins, with small iron cups fixed upon it, in which oil is kept constantly burning, from the effects of which their bodies become blistered and ulcerated. Others will stand a long time in the midst of fires kindled on the ground close around them: the distress which this must occasion can be best imagined by those who have felt the heat of a tropical climate. Others will stand for years on their heads or hands, or hang with their heads downwards, suspended by the legs thrown across the branch of a tree, for three or four hours at a time. Others will bury their bodies in the ground, or immerse them in water, up to the chest or chin, and remain in this position for years, at the same time keeping their hands high enough to hold and count their beads. Others are seen with a padlock upon their lips, to hold them in perpetual silence. Some who have vowed to go on pilgrimage to a distance, will either

walk with sandals filled with spikes, or measure the way by the length of their bodies, lying down and rising alternately.

But it were tedious to enumerate all the modes of torture which these superstitious people have invented. Let the specimens now given suffice. The avowed object is, to emancipate the spirit from the bondage, and cleanse it from the impurity of the flesh with which it is connected: and when this is attained, the soul is thought to be prepared to return to the universal Spirit whence it emanated, not to exist a distinct, ransomed being, in perfect bliss, but to lose its identity, and be absorbed in the Supreme Being, like the air in a vessel when it escapes and mixes again with the atmosphere, or a bucket of water thrown back into the ocean.

Such is the theory of the Jogees; but the present race understand little, and care less, about the theory. It is well known that the majority of them are among the most sensual of the natives; and their object in adopting the life of ascetics is, that they may pass their days in idleness. By their austerities they gain such credit with the people, that they are honoured almost as demi-gods: and while pretending to be too indifferent about food to beg, they know it to be unnecessary; for the crowds who admire them deem it a privilege, a religious duty, to anticipate their wants.[1] And so far from having subdued their passions, one[2] who had closely

(1) The author once resided within a few doors of a Hindoo Prince, whose gate was perpetually visited by these mendicants. One especially, who had for twelve years held his arm erect, in the manner described in the text, came for several days, accompanied by a party of sturdy mendicants in attendance upon him, who raised the well-known shout as soon as he arrived, when he took his seat outside the gates, and remained there until sufficient rice was brought out for the whole party.

(2) The late Rev. W. Ward, Baptist Missionary at Serampore, who has written much more to the same effect in his "Farewell Letters,"

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observed them declares, that "they frequently curse those who refuse to give them food. Many are common thieves; almost all live in an unchaste state; and others are almost continually drunk by smoking intoxicating drugs. They are total strangers to real purity of heart and righteousness of life. They dread to kill an insect, to reproach a Brahmin, or to neglect a ceremony; but their impure thoughts or unjust actions never disturb their peace."

There can be little question that the austerities here described, as well as those practised in the West, were derived from Egypt. The custom of the Egyptian anchorets to mortify the body and live in solitude, has been described by various authors. Epiphanius, a Christian Father of the fourth century, speaks of the voluntary tortures which the pagan priests of that country, in his time, endured; loading their necks with iron collars, wearing coarse or scanty apparel, piercing their noses, from which they suspended rings in honour of their gods, and living in great abstinence.[1] It was here that Pythagoras learned to abstain from animal food, which the Jogees of India also abhor, and even from some kinds of vegetables.[2] Philo calls the Egyptian anchorets *the Ascetæ*, and gives a similar description of them. Herodotus speaks as an eye-witness of the severities they inflicted on their bodies in honour of their idols. Plutarch makes mention of a pagan hermit who led a life of great austerity in the deserts of Egypt, between the Nile and the Red

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Letters," and in his elaborate Work on the Literature, Customs, &c. of the Hindoos.

(1) Epiphan. contra Hæres. Tom. ii. lib. 3. in brevi Expositione Fidei, num. xi. p. 1092.

(2) Luke Holstentius's Remarks upon Porphyry's Life of Pythagoras, p. 182. v. 12. pp. 71, 72. Edit. Cantabrig. La Croze, pp. 434—436.

Sea, the country where Anthony the Egyptian lived in a similar manner, in the third century of the Christian era, and became the founder of those communities of monks who have since disgraced many Christian Churches.[3]

It may suffice to adduce one more proof that the monks of Greece and Rome derive their origin from this source. Jerome, a Christian writer of the fourth century, who adopted the monastic life, became a warm advocate of monachism, in opposition to Jovinian, who attempted to check the superstitions which were threatening to inundate the Church. Jerome, in his second book against Jovinian, has copied nearly the whole of Porphyry's fourth book on abstinence from animal food; and the greater part of this book is taken from Chæremon, an Egyptian Stoic.[4] Thus may Egypt be said to have brought the Church of God under a more grievous bondage than the thraldom in which she held her in the days of Moses and Aaron.

It were needless to pursue this question further, and might weary, rather than edify the reader. No one can have given attention to the subject, without believing that these austerities passed from the anchorets of Egypt to the priests of Baal, and to the Jogees of India, and also to not a few of the monks of different Christian communities. In all ages and nations, self-righteousness, indolence, pride, with other evil affections of the mind, have induced the designing to impose in this way on the credulous; and the ignorance of mankind has favoured their imposture. That this should have occurred among the deluded worshippers of false gods can

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([3]) Eusebius. Eccl. Hist. Lib. ii. c. 17, upon the Ascetæ in Egypt. The whole subject is treated of in Bingham's Christian Antiquities. B. vii. chaps. 1—4.

([4]) Eusebius. Eccl. Hist. Lib. vi. c. 19. Valesius *in loc.* Also La Croze, p. 438.

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be no matter of suprise; but it does excite astonishment and painful regret that it should so soon have found acceptance, and been retained so long, in various sections of that Church which had been taught, by Divine inspiration, both the inutility of such acts of mortification, and also the spiritual nature of that dedication of the whole man to God which alone is acceptable in His sight.[1] Herein, however, we have another humiliating proof that a Christian profession is not enough to secure mankind from the infirmities and passions of all the world besides. Only let Christians forget that they must be kept by the power of God through faith unto salvation[2], and they have nothing to preserve them from the wildest aberrations of the darkest pagans.

Metempsychosis, with its effects.

6. To return to the Jogees of India.—Like the Pythagoreans, they hold the notion of the metempsychosis, as do most of the Hindoos in these days, believing that the soul of man after death passes into the body of some other creature, taking that of an animal whose nature corresponds with the individual's character when inhabiting a human body. This is regarded as a kind of penance; and these transmigrations are supposed to go on until the soul becomes sufficiently purified for absorption into the Supreme Being. Hence their reluctance to deprive the smallest insect or most noxious reptile of life, thinking that it may possibly contain the soul of one who, in his former birth, was a friend or kinsman; or fearing lest they should dismiss it from the body before its allotted term of penance were expired. Accordingly, a strict Hindoo would rather allow himself to be stung by a serpent than kill it; and the Jogees in the forests are often carried off by beasts of prey, without attempting to

(1) 1 Cor. vi. 19, 20. 1 Thess. v. 23.
(2) 1 Pet. i. 5.

defend themselves. This may be attributed also to another effect of their doctrine of absorption: for while it induces them to be scrupulous of the lives of other creatures, it tends to make them careless of their own. Believing that fate has doomed them to pass through a certain number of bodies before they can attain the required degree of perfection, they often feel very indifferent about quitting their present tabernacle. Of this we have too many instances in the vast numbers who annually drown themselves in their different rivers and wells, throw themselves under the wheels of their idols' cars, and burn alive on their husbands' funeral pyre.[3] Suicide is a crime of so frequent occurrence that it excites little or no attention among the Hindoos

A striking instance of this effect of the doctrine is given by the two Mahomedan travellers of the ninth century, whose account of their travels has been noticed in former parts of this work. They say—"All the Kings of India and China believe the metempsychosis, and make it an article of their religion. A person of credit relates, that one of these princes, newly-recovered from the small-pox, and beholding himself in a glass, was deeply troubled to see how sadly he was disfigured. Turning toward a nephew, who stood by, he said to him, 'Surely it never yet happened to any one, as it has to me, to remain in his body after such a change. But this body is only a vessel filled out with wind; and when the soul leaves it she migrates into another. Go mount the throne; for I am about to separate my body from my soul, until I return in another body.' At the same time he called for a sharp weapon, with which he commanded his

(3) This practice is at last happily discontinued in the East-India-Company's Dominions.

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nephew to cut off his head. The young man obeyed; and afterward the body was burned." [1]

Here, then, it is seen that the doctrine of one Supreme Being, so correctly maintained by Indian Sages of former days, has degenerated into a system of the grossest imposture and superstition. Some modern writers, judging of the Hindoos rather by the books in their possession than by their moral character, have held them up as models for even Christians to copy; and they have argued, that, instead of attempting to convert them, if we adopted their creed we should profit by the change. We stop not to reason with Christians, if such they be, who know so little of the Hindoos' religion or their own. Suffice it to remark, that, putting aside the theory which those who are now reverenced as the saints of India so totally disregard, the facts adduced above may enable us to judge how far they merit the encomiums thus lavished upon them.

The Lingum.

7. The Sages, who acknowledged and worshipped only one God, never admitted any representation of Him; but the present race of Hindoos regard the *Lingum* as an emblem of the Supreme Being materialized in the creation. This impure symbol,

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(1) Euseb., Renaudots' Translation, p. 69. See also pp. 79, 82, and the Translator's Notes, p. 31, &c.

It is unnecessary in this place to enter into any confutation of this doctrine; but we may notice an argument of Tertullian's against it, more curious than intelligible. Thus he reasons—"If the doctrine of the metempsychosis is true, the numbers of mankind must always remain the same; there can be no increase of population; whereas we know the fact to be otherwise."—Tertullian. Treatise de Animâ, c. 30. (Ecclesiastical History of the second and third centuries, pp. 207, 208, by the Bishop of Lincoln, Dr. Kaye.) This learned prelate has cited the remainder of the paragraph, chiefly "on account of the information which it supplies respecting the height to which cultivation and civilization were then carried." The opening sentence, given above, may serve to exercise, if not to aid, those who shall be curious further to investigate the theory of metempsychosis.

which is no other than the Egyptian *Phallus*, is worshipped by all classes through the length and breadth of Hindostan: it may, therefore, be regarded as the Universal God of the Hindoos. This idol, being most commonly found in temples dedicated to Siva, is generally supposed to be a representation of that god. Though all castes reverence the Lingum, yet there is one class, called Linguayits, specially dedicated to its worship. The Linguayits always wear a small Lingum, made of crystal or granite, suspended from their neck, and enclosed in a shrine of gold or silver. No other person is ever allowed to see the idol, or even to touch the shrine that contains it. In form it resembles a cone, but less tapered. The public processions in honour of this idol are attended with all the infamous excesses formerly committed at the festivities of Osiris and Bacchus. In a word, the Hindoos on these occasions act over again the Egyptian *Phallica* and the Roman *Bacchanalia*. This description the scholar will comprehend, without polluting these pages with a fuller account of the abominations attending the processions and public exhibition of the Lingum.[1]

Hindoos' system of Mythology.

8. The Hindoo mythology, which has superseded the doctrine and adoration of the Supreme God, it is not easy to comprehend. The brief outline now to be given differs, in a few immaterial points, from some accounts already published; but with others it will be found to agree. The occasional variations in the several descriptions given by Europeans of the religion of India, are to be attributed to the different notions and traditions prevalent in those parts

(1) Socrates, the ecclesiastical historian, calls this idol the *Priapus*, and says, that when Theophilus, Bishop of Alexandria, found it in the Temple of Serapis, he exposed it to public scorn, ordering it to be carried through the midst of the Forum. Lib. v. c. 16.

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of the country where they have severally resided. Every district has its peculiar superstitions and its tutelary divinity; and with them the people have modified different features of the general mythology. To attempt to reconcile all these local modifications with the Hindoo Vedas[1], Puranas[2], or Upa-Vedas[3], would be found an impracticable task; and any result of such an effort would be uninteresting to the reader, and often most offensive to the virtuous mind. The object of the present history will be attained by such a description of the mythology of Hindostan as shall exhibit its general character.[4]

We begin with the Hindoos' account of the Creation. From eternity the universe lay in embryo in the unfathomed mind of Brahm. Darkness

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([1]) Sacred Hindoo writings. ([2]) Legendary poems.

([3]) Commentaries on the Vedas.

([4]) A more circumstancial account of this incomprehensible system may be seen in the following works. Sir William Jones on the Gods of Greece, Italy, and India.—Asiatic Researches, Vol. i. The several elaborate communications of H. T. Colebrooke, Esq.—Ibid, Vols. vii. viii. ix. & xii. Moore's Hindoo Pantheon. Maurice's History of Hindostan. Ward's View of the History, &c. of the Hindoos. Much information may also be found in the Journals and Correspondence of the Missionaries, referred to at the opening of this chapter. An epitome of the Religion of the Hindoos is given by Mr. Mill, in his History of British India, B. ii. c. 6., until he seemed to grow too weary of the puerile and offensive details to conclude as circumstantially as he began. He found that the task he had undertaken "was rendered difficult by the unparalleled vagueness which marks the language of the Brahmins respecting the nature of the gods, the vast multiplicity of their fictions, and the endless discrepancy of their ideas. Hence it is," he adds, "that no coherent system of belief seems capable of being extracted from their wild eulogies and legends."

Even Sir William Jones, who was a passionate admirer of much that he found in the literature of India, was constrained to confess that its "scheme of theology is most obscurely figurative, and consequently liable to dangerous misconception: that it is filled with idle superstitions, abounds with minute and childish formalities, with ceremonies generally absurd, and often ridiculous."—Preface to Institutes of Menu.

impenetrable shrouded the whole, until he spake, when light beamed forth to chase the universal gloom. Then from himself arose inert matter, wherewith to fulfil his vast designs. Waters flowed around, bearing with them prolific seeds without number. Then the mighty *Nara*, the Divine Spirit, moved over their surface, and caused the seeds to vegetate. Again Brahm spake the word, and the waters produced an egg of gold, whence issued the emblems of his wisdom, goodness, power, under the names of Brahmah, Vishnoo, Siva[5], the three gods to whom all subsequent events are attributed.

Other accounts are given of the production of these emblems of the divine attributes. Some authors attribute their origin to *Bawaney*, the mother of the gods, who is said to have laid three eggs, from which they were produced. Others relate that Brahmah sprang from a lotus, the water-lily, which grew from the navel of Vishnoo as he lay sleeping on the expanse of waters. Leaving to those who may have patience and curiosity for the

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([5]) It will be seen, in the character of these divinities, and their operations, that there is very slender ground for the comparison which some writers have drawn between them and the Sacred Persons in the Christian Trinity. Such statements must tend rather to the prejudice than the commendation of Christianity, both with the heathen abroad and infidels at home. The late Sir William Jones repudiated this comparison in strong terms. — See Asiatic Researches, Vol. i. p. 272. Also, Calcutta Christian Observer, Nov. 1839, pp. 690 *et seq.* There are, however, resemblances between the features of Hindoo mythology and the facts of Divine Revelation, the notices of which, remarks Dr. Robertson, "do not deserve to be classed with the credulity of the first Spanish Missionaries to America, who, from their own interpretation of certain expressions and ceremonies of the barbarous tribes of the country, concluded that they had some knowledge of the Trinity, and other doctrines, facts, and practices, of the Christian Religion."—History of America, Vol. ii. B. iv. s. 7. A few of the most remarkable of these resemblances will be noticed in the text.

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exercise the task of reconciling these contradictory fables, we proceed briefly to notice the work assigned respectively to these three divinities.

Brahmah, their Creator.

9. Brahmah, as the name signifies, is the emblem of divine wisdom. This attribute he was to exert in the work of creation. When he burst forth from his shell, he caused the canopy of the azure heaven to grow from the upper half, and the earth from the nether, and then commanded the firmament, or ether, to float between. At his word, the waters retired from the ground to the cavities which he had prepared for their reception, and left the land dry. He next created man, casting him in a divine mould, and depositing in his breast an immortal soul, drawn from the eternal spirit. At the same time he endowed him with consciousness, while passion, goodness, and darkness, met together in his mind. His body was constructed with five senses, the medium of knowledge and pleasure to the soul confined within. All other earthly creatures were made for man's use and enjoyment. The creation finished, Brahmah retained dominion over every particle of matter, causing it to assume whatever form he pleased.

The vestiges of revelation in this account will be obvious to the attentive reader of the Bible. But it is a singular circumstance, that the Hindoos are taught to pay Brahmah little honour. How dark must be a system of religion which inculcates the omission of a duty of such universal obligation as the worship of the Creator by His rational creatures! Yet such is the fact; and, astounding as it is, the reason assigned for it is still more appalling. The Hindoos are taught to believe, that when Brahmah descended from the lotus, as above described, and contended with Vishnoo for the right of primogeniture, Siva pressed between them, in great wrath, saying, "It is I who am truly the first-

born; but I will resign my pretensions to either of you who shall be able to reach and behold the summit of my head, or the soles of my feet." Brahmah instantly ascended; but having fatigued himself to no purpose in the regions of immensity, yet loth to abandon his claim, he returned to Siva, and declared that he had attained the crown of his head, calling, as his witness, the first-born cow. For this union of pride and falsehood the angry god ordained that no sacred rites should be performed to Brahmah. How prostrate the mind—the millions of minds—that can believe the Creator to be capable of such crimes, and think him unworthy of the homage of His own creatures! Yet this is the case. Throughout Hindostan scarcely one temple is to be found dedicated to Brahmah, in his individual character of Creator; nor is there one day in the Hindoo calendar specially consecrated to his honour. The Brahmins alone, in acknowledgment, we presume, of his creating them out of his head, and investing them with the sacerdotal office, worship him every morning, at sunrise, with the ceremony of *Sandivane*, ablution in the Ganges, or, if at a distance from that river, in some sacred tank. With this exception, the functions and adoration of Brahmah seem to be absorbed in those of Vishnoo, in whose temples his images are to be found, which represent him in the human form, with four heads and four arms. In one hand he holds the Veda, which is believed to have issued from him as the source of wisdom. Another hand holds a ladle, with which the Brahmins pour lustral-water at the performance of Pooja, or religious ceremonies. The third hand holds a rosary, which is a string of beads[1], carried

(1) This bead is called, in South India, *Ruttirautschum*. It is the fruit of a tree in Malacca, and becomes as hard as coral. Sometimes the rosaries are made of crystals.

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by Brahmins, jogees, and other devotees, either round the neck, or coiled on the crown of the head. These beads they count at their devotions, much in the manner of the Romanists, passing one with the fore-finger and thumb at every mental recitation of each of their gods' names. This is thought to promote abstraction of mind while contemplating the attributes of deity. It assists them also to count their recitations. The fourth hand of Brahmah holds a chatty, a small brazen vessel, containing water for ablution, which Brahmins always use as a preliminary essential to prayer or sacrifice. Such are the Hindoos' notions of their Creator.[1]

Vishnoo, their Preserver.

10. Vishnoo, the emblem of divine goodness, is the Saviour of the Hindoos, who believe in him to preserve them chiefly from temporal harm. He, like Brahmah, is represented in the human form, with a beardless face and placid mien, and having four arms. In one hand he holds a chank, or shell[2]; in another, a chakra, a missile weapon resembling the quoit[3], with a hole in the centre, on

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([1]) Indian Antiquities, Vol. v. p. 851. Periodical Accounts of the Baptist Missions, Vol. i. p. 213.

([2]) Buccinum, or whelk, a genus of shell-fish belonging to the order of *vermes testaceæ*. These shells are highly appreciated in India, especially in the north, whither they are sent in great quantities all the way from the Gulf of Manaar. The chank is used as a wind instrument of music, a small hole being made at the spiral end, where the musician blows. Almost every religious mendicant carries one, with which he announces his arrival at your door, that you may know he is waiting there for alms. It is blown at funerals also, and its doleful, monotonous tone is very appropriate to the occasion.

([3]) The quoit is still used by the Seiks, a nation of North India, as a weapon of war. They go into action with from eight to twelve fixed upon the turban, which is raised in form of a cone to receive them one upon another. They throw them with such dexterity as seldom to miss their mark. When the air is still they can hurl them point blank about two hundred yards; but they seldom

which it is twirled by the fore-finger, and thrown at the destined object. When whirled by Vishnoo, irresistible fire is supposed to issue from its periphery. His third hand holds the gadha, or mace, an ensign of the civil authority which this god is supposed to exercise over human affairs. In the fourth hand he holds a nymphæa, or lotus, in allusion to the fable of Brahmah's production from this flower. Hence his worshippers claim for him precedency over all the gods, and call him Narayanah, the Omnipresent.

Vishnoo is often represented reclining on the coiled body of an immense cobra-capella, or hooded snake, with seven heads, whose hoods, expanded over the head of the god, form a canopy to shield him from the sun's vertical beams. In consequence, this venomous reptile is deemed sacred to Vishnoo, and treated with religious reverence by his votaries.[4]

In order to effect the purpose of his creation, which was to deliver mankind from the sorrows of the present life, Vishnoo is believed to have appeared nine times on the earth, under different forms; and the Hindoos look for his tenth advent before the consummation of all things. Each incarnation is called an Avatar; which is, a descent of the god.

His first[5] avatar is called *Matsya*, a fish; which form he assumed when the world was drowned by a flood, in order to preserve in a vessel a holy man and his family, consisting, with himself, of eight persons, together with pairs of different animals.

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seldom take effect at a greater distance than about one hundred. They are made of steel, and the periphery is sometimes almost sharp enough to sever the head from the body at a short distance.

(4) An interesting account of "Serpent Worship" is given in Lieutenant-Colonel Francklin's Researches on the Jeynes and Boodhists, c. 2.

(5) The avatars are not always given in the same order. That followed in the text is the most usual.

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At that time the Asoors (devils) stole the Veda from Brahmah, while asleep, and threw it into the waters; but Matsya brought it up again from the deep.

The second avatar is *Koorma*, a tortoise, in which form, as is stated in one fable, Vishnoo took the newly-created world upon his back, to make it firm. Another account says that he sustained the mountain *Mandur*, (or Mairo, as it is sometimes called,) with which the Soors (a species of angels) and Asoors (devils) churned the ocean of milk in order to recover the *Areeka*, or water of immortality.[1] For this purpose, they plunged the mountain Mandur into the milk, holding fast a gigantic tree that grew upon it, which served for a handle, and passing round it, instead of a rope, the body of the serpent *Versookee*. With this they turned the tree with such velocity, that Versookee became sick just as they had recovered the Areeka, and vomited poison. Other accounts state, that the poison issued from the bottom of the ocean, in consequence of its being overchurned. But wherever it came from, Vishnoo, at Brahmah's command, drank up the venom, lest it should poison the Areeka, and so the labour of the Soors and Asoors be lost.

The third avatar is *Varāha*, a boar, which form Vishnoo is said to have assumed, in order to recover the earth from an abyss, where it was sinking in mud and water at one of the periodical destructions of the world; or, according to another fable, to raise it from a gulf into which a giant had hurled it. Varāha, descending into the abyss, lifted up the earth upon his tusks, and bore it aloft in air.

These three avatars have a manifest allusion to

([1]) The Method of churning in India is as follows: they immerse the instrument in a large vessel of milk, and turn it with rapidity by means of a rope passed two or three times round the handle.

the deluge, which catastrophe is represented on the walls of some of the Hindoo temples.[2] Indeed, there is much in the fabulous stories of the Hindoo gods, as there is in all ancient histories and superstitions, that agrees with the word of inspiration;—a proof, that whatever is found of truth, in all ages and countries, emanated from the same source, like waters everywhere from the ocean, how polluted

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([2]) Allusion to other facts of sacred history, as promised above, will appear in several parts of this account of the mythology of India; and it will be seen, from the following extracts, that other pagans, besides Hindoos, have derived their best thoughts from that hallowed source:—

"There are satisfactory reasons for supposing that improvement in the language of the Brahmins, and refinement in the interpretations which they put upon their ancient writings, not to speak of what may have been done by their favourite practice of interpolation, have been suggested by the more rational and simple doctrines of Mahomet. The natural effect of acquaintance with a superior creed is well described by Mr. Bryant. 'It is to be observed,' he says, 'that when Christianity had introduced a more rational system, as well as a more refined worship, among mankind, the pagans were struck with the sublimity of its doctrines, and tried, in their turns, to refine. But their misfortune was, that they were obliged to abide by the theology which had been transmitted to them, and to make the history of the Gentile gods the basis of their procedure. This brought them into immense difficulties, and equal absurdities, while they laboured to solve what was inexplicable, and to remedy what was past cure. Hence we meet with many dull and elaborate sophisms, even in the great Plutarch; but many more in after times, among the writers of whom I am speaking. Proclus is continually ringing the changes upon the terms *νόος*, *νοερὸς*, and *νοητὸς*; and explains what is really a proper name as if it signified *sense* and *intellect*. In consequence of this, he tries to subtilize and refine all the base jargon about Saturn and Zeus; and would persuade us that the most idle and obscene legends related to the divine mind, to the eternal wisdom and supremacy of the Deity. Thus he borrows many exalted notions from Christianity, and blends them with the basest alloy—with the dregs of pagan mythology.'—Bryant's Analysis of Ancient Mythology, Vol. iii. pp. 104, 105. Such are the opinions of the greatest men respecting those attempts to allegorize a rude superstition, which some of the most celebrated of our Indian guides so vehemently recommend."—J. Mill. Hist. of British India, Vol. i. B. ii. c. 6.

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soever this truth may have become in its course from generation to generation by the vicious imaginations of mankind.

The fourth avatar is *Narasingha*, a monster with a lion's head and a human body, which sprang in a moment from a pillar of stone. Vishnoo is said to have assumed this form, to tear out the entrails and drink the blood of Eeraunien, a powerful and barbarous giant, who ruled the world with an iron sceptre, and to place his pious heir upon the throne.

The fifth avatar was *Vamana*, or the dwarf. He is called also *Trivikrama*, or three steps, in allusion to the achievement by which he delivered the world from the tyranny of king Bailee. Having performed a signal service for this giant, Bailee desired him to choose his own reward. He asked only so much earth as he could compass in three strides. Being so small a person, the giant thought this less recompense than he deserved: however, on his declaring that he desired no more, he was told to take his three strides. Putting out one of his legs, it increased in length until it stretched half over the earth: next, raising the other leg, it was lengthened to the same extent, and thus brought him back to the spot whence he started. He then said to the tyrant, "You see I have compassed your dominions at two steps, where shall I take the third?" "I have no spot left," Bailee replied, "but the crown of my head: you must place your foot there." Vamana took him at his word, and pressed him down into the bottomless pit, where he was allowed to reign.

The sixth avatar is *Parasoo-rama*, a priest; under which form Vishnoo is said to have destroyed two races of infidels, the Pooliver and the Saumauner, who openly declaimed against the religions of Vishnoo and Siva, and all worship of idols, and abstained from every sacred rite. The god was then to propagate his own religion throughout India.

This fable is supposed to relate to a grievous persecution raised some years ago by the Brahmins against the Sages mentioned above. No wonder that priests of idolatry should wage a war of extermination against the worshippers of the one Supreme God. We know that Socrates died for the testimony of the unity of the Godhead against the idolaters of his day; and it is probable that these holy men were martyrs to the same fundamental truth. Certain it is, that they have long since disappeared, and are known now only by their writings. While, however, the Brahmins have succeeded in destroying the Sages, they take to themselves the credit of the pure sentiments which they left behind—sentiments which modern Brahmins neither understand nor teach, nor attempt to reduce to practice.

The seventh avatar was *Rama*, a prince; under which form he destroyed the giant Ravana, the tyrant of Yail-Lunga (Ceylon), who had ten heads and twenty arms. When Rama was in the south of India, Ravana crossed over to the continent, stole his wife, and carried her away to the island Yail-Lunga. Rama pursued the giant; and when he came to the gulf of Manaar, having no means of crossing the water, the army of monkeys, under the command of Honnuman, ran away to the mountains, and brought back a quantity of huge stones, with which they made a bridge for Rama to pass over to the island. He soon overtook and subdued Ravana, and recovered his wife. The reef of rocks which still connects Ceylon with the continent is to this day called, by the natives, Rama's bridge. The fabulous events of this avatar form the subject of the celebrated poem *Ramayuna*.

The eighth avatar is *Krishnah*, who, though of the royal family of Cansa, was removed in infancy to the lowly cottage of a shepherd, in consequence of the attempts of his uncle, Kansha, to kill him,

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lest the infant should take possession of his throne. Kansha, missing the object of his jealousy, hoped to secure his destruction by slaying all the infants in the neighbourhood; but Krishnah was safe under the care of the shepherd, who brought him up. In this form Vishnoo is said to have appeared in greater power and glory than on any other occasion, though he passed through much suffering to his triumph. The most puerile and degrading stories are told of his childhood. When grown to man's estate, the most wanton and indecent descriptions are given of his conduct with the shepherdesses of the country. Other accounts state that he was sorely distressed by a gigantic and deadly serpent, which coiled its folds around his body, and bit his heel. At length Krishnah got his foot upon the serpent's head, and triumphed over him.

The ninth avatar is *Budhoo*, a warrior; under which form Vishnoo engaged to perform many wonderful works for the benefit of mankind. As the worship of Budhoo in India is now almost confined to the island of Ceylon, we shall notice it again in the next chapter: there can be no doubt, however, of its having once prevailed on the continent.[1]

The tenth avatar is *Kalki*, which is yet future. In this, his last incarnation, Vishnoo is expected to appear as a warrior, with seven crowns, armed with a scymetar, and mounted on a winged milk-white steed. He is then to judge the world, to destroy the wicked, to consume with fire evil of every form and shade, and afterwards to introduce a reign of universal holiness and peace. The coincidence between this avatar and the description of our Lord's second Advent in the Book of Revelation is very remarkable. He is then to appear on "a white horse," coming in righteousness to judge, and make

(1) La Croze, pp. 492—499.

war.[2] Such is the Hindoos' Preserver. There can be little doubt that this, as well as the other avatars resembling the history and character of Jesus Christ, were constructed from some copies of the Gospel which are supposed to have found their way to India at an early period of the Christian era. The coincidences are so remarkable as to seem to render it impossible to account for them in any other way. But, whatever their origin, they give the Christian Missionary a great advantage in preaching to the Hindoos, inasmuch as he can tell them, that their minds ought to be prepared to receive instructions agreeing with their own Vedas, though divested of the fables with which they have been encumbered. Hindoos are taught to believe that the different avatars of Vishnoo occupied millions of years; but they, like all other heathen nations[3], have the most extravagant notions of chronology. The events comprised in the avatars of this god must all have occurred within four thousand years, for they begin with the flood. And it appears from the writings of the Sages, who, as we have just seen, are said to have been destroyed by Vishnoo in his sixth avatar, that some of them were found on the coast of Coromandel about six hundred and eighty years ago.[4] Hence we may conclude that the events of the sixth avatar, when these Sages were extirminated, took place within the last seven centuries; and that at

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([2]) Revelation xix. 11—21.

([3]) Stillingfleet's Origines Sacræ. B. i. c. 6. There is also an elaborate work entitled "A Key to the Chronology of the Hindoos," which will interest the curious reader.

([4]) "Il paroit par les Livres des Sammanéens qu'il y a cinq cents soixante ans (this was written about one hundred and twenty years ago) qu'on trouvoit encore des gens de cette Religion dans les Roiaumes de la Côte de Coromandel, on peut croire que la domination absoluë du Paganisme moderne n'est guéres plus ancienne que de cinq siécles dan ces païs-là." La Croze, pp. 498, 499.

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that period the Hindoo religion was not universal in Hindostan. Indeed, the great object of Vishnoo, in his sixth avatar, was, as we have seen, to propagate the worship of himself throughout India. But we must not attempt to investigate so intricate a question in this place.

Siva, their Destroyer.

11. Siva, the Destroyer, is the emblem of divine power. He is also called the Regenerator, because he is said to destroy only to renew. He has other names; such as, Maha-dēva, "the great god," Isuren, and a few more. This god divides with Vishnoo the adorations of the millions of India. He is represented by a human figure, sometimes with many heads, but more frequently with only one. He has three eyes, the third being in the centre of the forehead, and pointing up and down. Hence he is sometimes called *Trilochana*, "the three-eyed." These eyes are supposed to represent his omniscience, and his controul over all events, past, present, and future. From this and other points of resemblance, Siva has been identified with the Jupiter of Greece, who was called *Triopthalmus*, "the three-eyed;" and his statues have been found with a third eye in the forehead. Siva has four arms. In one hand he holds the trisula, resembling the three-pronged trident of Neptune, which has led to his being identified with the classic god of the ocean. In his second hand he holds the fatal cord, called the *Pasha*, with which he is said to bind and strangle the wicked. It is uncertain what is precisely indicated by the positions of his third and fourth hands. One is bent downwards, as if to encourage petitioners to declare their wants; the other is raised, as though to offer protection or bestow a blessing. Siva's exercise of the power of destruction is indicated by the string of human skulls suspended from his neck. The serpents that are seen in his ears are emblems of immortality.

It has been remarked above, that the Lingum is regarded by many as an emblem of this god. He is represented by various other figures, and in numerous attitudes, which it were to little purpose to describe in this place.

Various other Gods.

12. Besides these three principal gods, the Hindoo Pantheon is as crowded as that of Greece or Rome with other imaginary deities. They have *Indru*, the king of heaven; *Ganesha*[1], the god of wisdom; *Vreekuspaty*, the god of learning; *Darma-dēva*, the god of virtue; *Kumæ-dēva*, the god of love; *Kartikeya*, the god of war; *Agnee*, the god of fire; *Varoona*, the god of the waters; *Pavunu*, the god of the winds; *Yumu*, the judge of the dead and king of the place of torments; *Virsuvana*, the god of riches; *Dhan-wuntary*, the god of medicine; *Yumu*, the god of the infernal regions, or judge of the dead; besides others too numerous to recite. These, also, are called by other names in different parts of the country and in the native writings. The Hindoos are said to have thirty-three crore of deities; that is, three hundred and thirty millions.[2]

Their numerous Goddesses.

13. They have also an almost equal number of goddesses, called Saktis. Besides Bawanee, the mother of the gods, there is *Lukshmee*, the wife of Vishnoo, and goddess of plenty; *Doorga*, or *Kalee*, wife of Siva, and goddess of destruction. She also, like her husband, wears a necklace of human skulls, and a girdle of the hands of the slain, and is supposed to delight in human sacrifices. Men of robbery, violence, and blood, supplicate her help and protection before they perpetrate their infernal deeds. Every god is supposed to have one or more wives; and several of them have a great variety of names.

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(1) The Janus of the Romans. This appears to be reverenced more than any other of these secondary gods.

(2) A crore is 100 lacs, and a lac is 100,000; so that thirty three crore of deities is just 330,000,000.

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Some are objects of terror to their deluded worshippers, who endeavour to propitiate them by the most impure and abominable rites. Nothing can be imagined more demoralizing and brutalizing than the public services in honour of many of these imaginary beings. Truly is this dark place of the earth *full of the habitations of cruelty*. Under the prostituted name of Religion, the land is defiled with blood. It is supposed that the barbarity of human sacrifices has long ceased in India; but as we become more and more acquainted with the interior of the country, we find the horrid practice is not yet extinct. And what are we to call infanticide and the immolation of the widow on the funeral pyre, which are perpetuated still in some parts, notwithstanding the efforts of British humanity to abolish them? What must we call the horrid rites of Juggernaut[1] and other idols, when men and women, sometimes with children in their arms, throw themselves under the wheels of the ponderous car on which the god is drawn in procession, and are crushed to death? Are not these human sacrifices?

Devils and Demoniacs.

14. Besides these goddesses, the Hindoos believe in numerous demons, male and female, who are said to lead mankind into every species of crime, and to assume various forms, suited to give effect to their temptations. They are supposed to possess

(1) Since this was written, the Bengal Government has (in 1843) reported to the Indian Government at home, in answer to their long-pending inquiry, that no pledge whatever was originally given for the annual money payment of 6000*l.* to the Temple of Juggernaut, and consequently that there is no pretence for its continuance. Its own landed revenue will, of course, continue; but its own votaries and patrons must henceforth supply the needful, and not the British nation. It is to be hoped, therefore, that, at last, the abominations of Juggernaut will be suppressed, or, at least, that they will no longer be supported by the British Government.

both men and women ; and the miserable creatures said to be under their influence are seen to act as much like demoniacs as any described in the Gospels. They rove about stark naked; their heads are in perpetual motion; they alternately sing and rave ; and such is their violence at times, that it is dangerous to approach them. Others are sullen, reject all food, flee the habitations of men, and seek to hide themselves among the ruins of old pagodas, or wander about in the jungles (woods). No doubt these are generally lunatics under the different forms of insanity, and many have been cured under European treatment. Frequently, indeed, the case has proved to be nothing more than an excess of bile ; but it is hard to convince the natives of this: they confidently believe the patient to be possessed of the devil, and have various methods of exorcising them.[2]

Departed Spirits.

15. Many of the devils that are supposed to distress mankind are believed to be the spirits of men and women who have committed suicide, by whatsoever means, or who died suddenly, either from excessive grief or by any accident. Their souls are supposed neither to be admitted into heaven nor sent to hell ; but suffered to hover about, in company with devils, and to exercise all their infernal influence over mankind. The natives affirm that they often see these ghosts, especially in their dreams, and that they incite them to commit various crimes ; and they seem to be in as much fear of them as of the devils themselves.

On the other hand, the Hindoos have an indis-

(2) The subject of demoniacal possessions has been too fully treated of by various writers to require an extended discussion upon it in this place. A lucid digest of the whole argument is given by Dr. Macknight, in his Essay on the Demoniacs mentioned in the Gospels, prefixed to his Harmony of the Four Gospels.

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tinct notion, without attempting, as far as I have seen, to reconcile it with the doctrine of a general transmigration of souls, that the departed spirits of those who have led virtuous and useful lives exercise a benign influence over them; and, like all heathen nations, they class them among their demi-gods. Indeed, every hero and saint, even while alive, is regarded as an incarnation of some deity; and in the Hindoo Puranas are described the incarnations of other beings besides the ten avatars of Vishnoo.

Rishis, or Prophets—Munoo.

16. There is yet another class of persons held by them in great estimation. These they call *Rishis*, or prophets, and pay them almost as much reverence as their gods. These prophets are said to amount to about fifty thousand; and the native poems and other writings contain extravagant accounts of their wisdom and virtues. With these, perhaps, may be classed Munoo[1], the Hindoo law-giver, though he is often described as a demi-god and saint. He is said to have produced ten lords of created beings, who, at his command, produced seven other Munoos; and these were followed by all kinds of beings, divine and human. Munoo has been identified with Noah; and the other seven Munoos are, perhaps, to be regarded as the family preserved with him in the ark. He is said to have secured the Veda at the time of the deluge. He is regarded, also, as the author of the *Institutes*[2], a code of laws of high authority with the Hindoos. There are other writers, especially the authors of their different systems of philosophy, whose memory is

(1) This name is often spelt Menu.

(2) The Institutes of Menu were translated by Sir William Jones. (Works, Vol. iii.) With some wise and useful maxims in these Institutes, there is mixed up much that is incoherent and absurd. This, however, is attributed to some foolish commentator on the original work.

revered by the natives of India; but their names are too numerous, and their dogmas for the most part too ridiculous, to be given here. They are often mentioned in such terms, that it is not easy to distinguish between the reverence paid to them and to the gods of the country.

General worship of creatures.

17. Almost every thing in the universe, animate and inanimate, is an object of the Hindoos' adoration: rivers and mountains; forests and particular trees; towns and villages; beasts of the earth, especially cows and elephants, monkeys and snakes; birds of the air, especially the eagle, vulture, kite, and wagtail; fishes in rivers and the sea; stones of various kinds; books; the plough; the spade; in a word, every implement wherewith man obtains his livelihood. It were to take a wide range over each department of natural history to enumerate the things they worship. Not that this infatuation is peculiar to the Hindoos. Many Negro tribes worship animals and reptiles.[3] The ox and numerous other animals were esteemed sacred in Egypt. The cow was oracular and sacred among the Amonians.[4] Not only cows, but horses, eagles, lions, bears, were esteemed divine animals among the Syrians.[5] The Egyptian priests respected as sacred the life of every creature, and for this reason interdicted the use of animal food.[6] At an early period the Greeks, and even the Romans, punished with death the killing of an ox. The worship of this species of quadrupeds appears,

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([3]) Edwards's History of the West Indies, ii. 77. 4to edition.

([4]) Bryant's Analysis of Ancient Mythology, i. p. 323.

([5]) Lucian, De Syria Dea.

([6]) The priests of Egypt, says Herodotus, account it unholy to kill any thing which has life, saving what they use in sacrifice. Herod. Hist. Lib. i. cap. 140: and Porphyry informs us, that it was not till a late period of their history that animal sacrifices were introduced. De Abstin. Lib. ii. et iv.

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indeed, to have been common to all the idolatrous nations from Japan to Scandinavia. That, in India, it is a worship directed to no moral end is evident upon the slightest inspection. It has been well remarked, that to renounce the benefits which the inferior animals are fitted by nature to render to man is not humanity, any more than swinging before an idol, by an iron hook forced through the muscles of the back, is the virtue of self-command. And that this superstition took not its rise from a sensibility to the feelings of animated creatures is evident from the barbarous character of several nations where it prevails; from the proverbial cruelty suffered by the labouring animals of Hindostan, the only care being to avoid taking the creature's life; and from the apathy with which human beings, even nearest relatives, are left to expire by hunger and disease, and widows forced to the funeral pyre, while reptiles are zealously tended and fed.[1]

The reason which they assign for this worship of the creature is, because they imagine their Supreme God to be in every thing, and that His presence converts every thing, even the basest creatures, into himself. Ask them why they adore this or that object, and the answer you commonly receive is, "Because it is BRAHM."

Worship of the sun.

18. In most heathen nations the sun has been the chief visible object of adoration; and though, in the present day, the Hindoo population generally do not worship the sun, yet it is not wholly discontinued.[2] He is supposed to be the governor of all diseases, and is worshipped to avert the maladies to which the body is exposed from his

(1) Mill's History of British India.

(2) The late Dr. Carey, Baptist Missionary in Bengal, witnessed the worship of the sun in the neighbourhood of Mudnabatty, and gave a particular account of the ceremony. Periodical Accounts, Vol. i. pp. 404, 405. Memoirs of Dr. Carey, pp. 313—316. Ed. 1837.

displeasure. He is called Sooriya, or Deebahar; and there is no doubt, from many passages in the Hindoo Vedas and other writings, that the worship of this luminary once prevailed throughout India.[3]

([3]) The following authorities may suffice to prove this fact, of which some persons long resident in India seem not to be aware.

The late Mr. Wilford, having stated the general opinion that the three principal gods of India resolve themselves into one, namely, the sun, says, "The case was nearly the same in ancient India; but there is no subject on which the modern Brahmins are more reserved: for when they are closely interrogated on the title of Deva, or God, which their most sacred books give to the sun, they avoid a direct answer, have recourse to evasions, and often contradict one another and themselves. They confess, however, unanimously, that the sun is an emblem or image of the three great divinities jointly and individually; that is, of Brahm, or the Supreme One."—Asiatic Researches, Vol. iii. p. 372.

The late Sir William Jones, in a discourse written to prove that the gods of Greece, Italy, and India are the same, says, "We must not be surprised at finding, on a close examination, that the characters of all the pagan deities, male and female, melt into each other, and at last into one or two; for it seems a well-founded opinion, that the whole crowd of gods and goddesses, in ancient Rome and modern Varanes, mean only the powers of nature, and principally those of the sun, expressed in a variety of ways, and by a multitude of fanciful names."——"The three Powers, Creative, Preservative, and Destructive, which the Hindoos express by the triliteral word *Aum*, were grossly ascribed by the first idolaters to the heat, light, and flame of their mistaken divinity, the sun."—Ibid. Vol. i. pp. 267, 272.

A passage from the Veda, translated by Mr. Colebrooke, after naming several deities to whom the mysterious syllable *Aum* belongs, adds, "But in fact there is only one deity, The Great Soul. He is called the Sun; for he is the soul of all beings. Other deities are portions of him."—Ibid. Vol. viii. p. 397.

"The sun is Brahm: this is a certain truth revealed in the sacred Upanishats, and in various sac'has of the Vedas. So the Bhawishya Purana, speaking of the sun: Because there is none greater than he, nor has been, nor will be, therefore he is celebrated as the supreme soul in all the Vedas."—An extract from a Sanscrit commentary, by Mr. Colebrooke. Ibid. Vol. v. p. 352.

Much more to the same effect may be seen in the Asiatic Researches, Vol. ii., and those referred to above. The late Mr. Ward, in the Introduction to his elaborate work on the Hindoo Mythology, &c., p. 60, says, "We learn from the Ain Akbŭree, that

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The sun is represented in a chariot with one wheel, and drawn by seven green coursers, with his driver Aroun—probably the Aurora of the ancient Heathen. From some cause or other, the Brahmins seem reluctant to acknowledge, though they do not deny, that heliolatry forms a part of their religion. When the more intelligent of them are closely interrogated on the subject they avoid a direct answer, have recourse to evasions, and often contradict one another and themselves. They confess, however—that is, the learned Brahmins—that the sun is an emblem of the three great divinities jointly and individually, Brahmah, Vishnoo, Siva: that these Powers, Creative, Preservative and Destructive, are the heat, light, and flame of the sun. Hence it follows, that as the powers of the Supreme Being of the Hindoos are shadowed forth in the

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that the entire revenues of Orissa, for twelve years, were expended in erecting a temple to the sun."

Presuming that these authorities will suffice to prove the prevalence of heliolatry in India—they might be multiplied to a great extent,—we will conclude this note with the Hindoo *prayer* to the sun. Mr. Colebrooke, in his account of the first Vedas, speaking of the Gayatri, says, "I subjoin a translation of the prayer which contains it, as also of the preceding one, both of which are addressed to the sun, for the sake of exhibiting the Indian priest's confession of faith, with its context:—'This new and excellent praise of thee, O splendid, playful Sun! is offered by us to thee. Be gratified by this my speech: approach this craving mind as a fond man seeks a woman. May that Sun, who contemplates and looks into all worlds, be our protector! LET US MEDITATE ON THE ADORABLE LIGHT OF THE DIVINE RULER! MAY IT GUIDE OUR INTELLECTS![a] Desirous of food, we solicit the gift of the splendid Sun, who should be studiously worshipped. Venerable men, guided by the understanding, salute the divine Sun with oblations and praise.' "—Asiatic Researches, Vol. viii. p. 400.

([a]) This is the sentence called the Gayatri, which the Hindoos are said to regard with unspeakable veneration. Sir William Jones has given another version of it, somewhat different in its phraseology, but the same in substance.—Works, Vol. vi. p. 417.

Mr. Mill, in his History of British India, gives a full account of this subject, B. ii. c. 6.

characters of these three gods, the sun must be Brahm himself. Thus are the gods of Hindostan, like those of Egypt, Greece, and Rome, ultimately resolved into the glorious orb of day. Oh for the time when the pagans of India shall reason thus: "If the creature be so glorious what must the Creator be?" But all things were created by the Incarnate Word. Yes, "Thou art the King of glory, O Christ." Arise, shine upon this benighted land! Hasten the day when India, with "the holy Church throughout all the world," shall acknowledge Thee!

Universal Atheism of India.

19. But the Hindoos' notion of their god is even more ephemeral than this. They resolve him into the elements; they invoke, they salute the very air they breathe, and call it Brahm. Yet, notwithstanding their complicated theory, and their multitudinous pantheon, when closely pressed upon the absurdity of their notions, and questioned as to what they really do believe respecting the nature of their gods, the very Brahmins have confessed, what the Christian already suspected, that in reality *they have no god!* Astounding as the conclusion is, one is forced to regard them as a nation of atheists. Literally, THEY HAVE NO GOD. The Hindoo is, therefore, *without hope*. He has not a god, in all the catalogue of his idols, that he believes can deliver him from the fate which he supposes to be indelibly written upon the forehead of every human being. Hence the absence of moral and righteous principle from the minds of these people. Of whatever crime you convict them, they show no shame or remorse, unless their secular interests are endangered; for they think, and will sometimes tell you, if they dare, that it was their fate to do it, and therefore that they are not to blame. To the same cause is to be ascribed the apathy with which they lie down to die, with the

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means of their preservation within reach; and the deliberate manner in which they will deprive themselves of life from the slightest provocation or trouble.

Their Temple establishments.

20. Nevertheless, though they have so little confidence in their gods when most in need of their succour, they honour them at vast expense and trouble. Those imaginary beings are represented by a variety of forms, some the most hideous that the imagination can invent. Spacious pagodas (temples) are erected to hold the idols; and large establishments maintained, of men and women, elephants and cows, to keep up their daily worship. Some of these pagodas are richly endowed: others are supported by the costly offerings of the votaries.

Some notion may be formed of the character of these religious services, from the fact that the female part of the establishment is composed of prostitutes. These victims of a debasing superstition are bought for the purpose in childhood, generally in times of famine, when their parents are glad to part with them for a trifling sum, or a few meals of rice. They are then well fed, and, at a proper age, dedicated with great pomp to the service of the gods. They are the only class of females whom the natives allow to learn to read and write; and these arts they are taught, to enable them to copy and sing the stories of their gods. Their business is to dance in a wanton manner, and sing indecent songs before the idol, when carried in procession, or in any other way exhibited on public occasions. The rolling of the eye, the expression of the countenance, and the attitudes of the body, are made to correspond with the impure actions of the god which their songs describe, in order to excite the passions of the beholders. These women are forbidden to marry, being considered as wedded to the idol which they serve; but they have families notwithstanding.

Their children are claimed as the property of the pagoda, the daughters being employed as their mothers, and the sons becoming the musicians of the temple. The fathers of these children are most commonly the Brahmins, or priests of the god. The whole system of the Hindoos' worship partakes of this infamous character: and if such is their religion, what must the people be?

Origin and character of Caste.

21. The pagan inhabitants of India are divided into four general classes, called castes, who are said to have been created by Brahmah out of different parts of his own person.[1] The *Brahmins* issued from his mouth, bringing the Vedas[2] with them. They form the sacerdotal caste, and are the depositaries and only authorized teachers of the Vedas. The second caste sprang from the arms of Brahmah, who endowed them with strength to protect mankind from harm. They are called *Kshatriyas* (or Katris), and form the military caste. Under the ancient Hindoo Governments the Kshatriyas were the rajahs and soldiers of the country. The third caste, called *Vaisyas,* Brahmah created from his thigh. These engage in the cultivation of the soil, in attending upon cattle, and in commercial pursuits. The fourth caste sprang from Brahmah's foot, and are called *Sudras,* a name implying servility. They are regarded as made for the service of the other castes, who employ them in all menial offices. These castes were created with their females; and when Brahmah surveyed them, as they first issued from his body, he addressed them thus: "What shall be your occupations?" They submissively replied, "We are not our own masters,

(1) The origin and character of the castes on the Malabar Coast have been explained in the first Volume, B. i. c. 4. s. 7. Mr. Colebrooke has given the origin of castes in other parts of India, in a literal translation from the Sanscrit.—Asiatic Researches, Vol. v.

(2) For an account of these Vedas see Vol. ii. B. v. c. 3. s. 11.

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O God! Command us what to undertake." Then followed the distribution of them in the order above described.

Each of these castes has, in the course of time, become separated into numerous sub-divisions. Some tribes of Brahmins are esteemed more holy, or more ancient, or more skilful in the sciences, than others. The subordinate castes, as the other three are considered, are subdivided into the professions which they severally pursue. The military caste in British India seems to be absorbed in the general character of the British army, which is composed of all castes, from the Brahmins down to the very outcasts not yet described. But the other castes are still preserved, and their rules are very strict. The son is generally obliged to follow the father's occupation, by which they are now distinguished, being called the writer caste, the weaver caste, the tailor caste, and so on. A man thinks himself defiled by coming in contact with one beneath him, or even if the breath of an inferior pass on him; and in that case he must perform certain ablutions to purify his person. These ceremonies are regulated by the comparative grade of the man who has polluted him, the defilement being reckoned according to his caste; his immoral character or the filthiness of his person never being taken into account. Again; a man cannot rise above the caste in which he was born, whatever his wealth, abilities, or services; but he may descend, by marrying an inferior, by eating forbidden or polluted food, or doing any thing contrary to the laws of his caste.

There is another general division of all these castes into the worshippers of Vishnoo and Siva; who, as remarked above, divide the millions of India between them. They are distinguished by a mark on their foreheads. Some assert that the

votaries of Vishnoo, others those of Siva, are the more numerous.

Besides these castes, and below them all, are the *Chandalas*, or *Parriahs*, just alluded to, who are treated by the rest as outcasts, and despised as the vilest of men. To drink a cup of water poured out by a Parriah, to eat food which he may have dressed, or to touch any part of his clothes, is considered a heinous offence; and if not expiated by strict penance, together with troublesome and expensive ceremonies, would be punished with loss of caste. But we are not even yet at the bottom of this system. There are grades even lower than the Parriahs; such as workers in leather, and several others: indeed, the subject is all but interminable; and we have now pursued it far enough for our purpose.

This distinction of caste is analogous to the different orders of society in ancient Egypt. The Egyptians were divided into seven classes, of which the priests ranked the highest; the military order came next; then followed the other five, which were divided into classes, following each its own profession; and these were again subdivided, after the custom of the Hindoos. There is a fact mentioned in Holy Scripture which looks like a corroboration of this statement: "The Egyptians might not eat bread with the Hebrews; for that is an abomination to the Egyptians."[1] They probably regarded them as outcasts; and would have deemed themselves defiled by sitting down with them to meat. Joseph, therefore, was careful for his brethren to dwell apart from them, in the land of Goshen; for every shepherd was an abomination to the Egyptians. This close resemblance between the state of society and the manners of the two

(1) Genesis xliii. 32; xlvi. 34.

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countries is another collateral proof that India derived many of its customs from Egypt.[1]

Effects of Caste.

22. The effects of this arrangement upon the entire population of India are such as every Christian philanthropist must deplore. The Brahmins have shown themselves to be adepts at priestcraft. While arrogating the exclusive right of reading and expounding the Shasters, they have themselves sunk, generally, into ignorance and apathy, without abating one iota of their pretensions; and the people, implicitly conceding the claims of this proud and ignorant priesthood, have submitted to be held by them in a state of mental thraldom worse than Egyptian bondage. The Brahminical priestcraft runs through all the ramifications of their system of caste;—a system which is not, as some have thought, the mere civil distinction between high and low, rich and poor, which Divine Providence has appointed in every country for the benefit of the whole. The wisdom and goodness of this appointment is apparent wherever it is duly regarded: the different orders of society feel their mutual dependence, and learn to respect one another. In such a community, superiority is maintained without arrogance, and service rendered without servility. The road to prosperity and distinction will be open to all, for all are free. One of the lowest, by talent and education, industry and good conduct, may attain the highest rank. There is nothing of this in India. A Sudra and a Parriah must remain in their degradation as long as they live, whatever their moral excellence, their abilities, or wealth. And

(1) Herodot. Lib. ii. p. 153. Diodor. Sicul. pp. 35. 47, ed. Græcæ Stephani. Plato in Timæo, Tom. iii. p. 24, edit. Serrani. Aristot. Lib. viii. Politicorum, pp. 198, 199, edit. Græc. Wecheli. These are the authorities referred to by La Croze in confirmation of the view here given, Histoire du Christ. des Indes, pp. 133, 134.

as these advantages cannot elevate the lower castes, so neither can the want of them depress the higher. Whatever crime a Brahmin may commit, provided he abstain from ceremonial pollution, he is reverenced as a holy Brahmin still: and it were a violation of Hindoo law[2] to execute one of them, even for murder. The lowest poverty does not degrade a Brahmin; nor would he deign, however poor, to drink a cup of water poured out by a king, or eat rice dressed by a queen. For *this* he would lose caste; but not for any moral delinquency. He may also bear arms, or engage in mercantile and agricultural pursuits, without detriment to his rank. He claims a right, indeed, to all the advantages to be derived from the occupations of those below him; but on no account will he allow them to aspire to any of his pretensions. They are never suffered to look into the Vedas, nor to approach the altars of their gods. The lower castes, indeed, may not enter within the walls of their pagodas. They are taught to look upon the Brahmin as a kind of demi-god; and, in their delusion, they fall prostrate before him, as in presence of their idols.

This system of caste, then, must be considered a *religious* distinction. It is an artful contrivance of the Brahmins to hold the millions of Hindostan in bondage; and it presents a more formidable resistance to the propagation of Christianity in India than any other impediment. For while, on the one hand, it engenders a pride that spurns, and a tyranny that fears, the doctrines of the Gospel; it begets, on the other, a servility which causes the mind to collapse, shutting it against inquiry into

(2) It need, perhaps, scarcely be remarked, that British Judges in India pay no regard to this law. A Brahmin guilty of a capital offence is as surely executed as men of the lowest caste.

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Hindoo Arts and Sciences.

whatever subject the dominant party may choose to proscribe. How exact a counterpart is the system of priestcraft in the Church of Rome!

23. This accounts for the Hindoos' limited knowledge of the arts and sciences. We have already seen that their acquaintance with astronomy is most defective, that their chronology is extravagant, and their geography puerile in the extreme[1]: and a similar account may be given of almost every other branch of knowledge. For instance: all their acquaintance with the medical art is derived from written accounts of the diseases to which the human body is subject, together with their respective remedies; which are mixed up with marvellous accounts of cures effected by former practitioners, and also with abstruse dissertations upon the nature of their medicines, and their effects upon the body. They reckon five elements; earth, water, fire, air, and the azure sky[2], and endeavour to account for their influence upon the body. The human frame they look upon as a perfect microcosm, or epitome of the world, supposing it to contain something analogous to all the elements. They have strange notions about the varieties in the constitution of man, and also about the manner in which it is acted upon by various causes; and they are as ignorant of the philosophy of the human mind as of the nature of the body. Both the systems of idealism and mate-

(1) B. i. c. 3. s. 1. B. v. c. 3. ss. 5—7.

Readers who may wish to read more of the ridiculous fables mixed up with their notions on the arts and sciences, are referred to the works mentioned above, from which this chapter is composed. Especially to Mr. Ward's elaborate View, &c.; to La Croze's Histoire, &c., pp. 469, &c.; and to Mill's History, &c., B. ii. c. 1.

(2) The Chinese also admit five elements, but reckon *wood* the fifth, instead of the azure sky. There is more in the medical system of India corresponding to that of China; but it would be out of place to pursue the comparison here.

rialism are to be found in the metaphysics of Hindostan. The fundamental tenet of one great school of their philosophers is the disbelief of the existence of matter; the phenomena of the seeming material universe being conceived by them to be only illusive representations which the Deity presents to the mind, which they distinguish by the name of *Maja:* while the opposite species of scepticism is to be found in another sect of their philosophers, who disbelieve the existence of mind, and reduce all the phenomena of thought to material organization. So that the same subtilty and refinement of scepticism, which have led to the systems of materialism and idealism in the western world, are to be found in the corresponding systems of the East.[3]

The Hindoos' acquaintance with natural history seems to be almost confined to the knowledge of the medicinal properties of some minerals and plants. All this, however, they learn, like the present race of Indian astronomers, out of books transmitted from father to son through many generations. They never dream of extending their researches, or deviating from their written prescriptions. The Hindoo doctors are generally of the barber caste; and they employ themselves for hours together in reading their medical *ollas*, or books, aloud, in a monotonous kind of chant. They pride themselves much on their skill in consulting the pulse, which is sometimes a tedious and serious business, as they look very important, and go through some superstitious ceremonies. A few of them pay attention to chemistry, especially

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([3]) The Eleventh Anniversary Discourse of Sir William Jones, on the Philosophy of the Asiatics. Works, Vol. i. pp. 165, 166, 4to edition. Dr. Brown on the Philosophy of the Human Mind. Lecture xxiv.

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alchymy; but they know little more than the rudiments of the art. They make but few experiments, and those of the simplest kind; and they are sometimes so ignorant of the physical causes of the effects which they succeed in producing, that they actually attribute them to magic, or some mysterious influence, which they gravely endeavour to account for in some superstitious manner.

Yet, ignorant as they are of medicine, they seem to understand it better than any other branch of knowledge; probably, because the Brahmins interfere less with it. Enough has been said in this and other parts of our history, to show how greatly the natives of India stand in need of every kind of information which the Author of Wisdom and the Source of Mercy hath vouchsafed to the inhabitants of Europe. We cannot be surprised that a people under the guidance of such notions and the influence of such superstitions as have been described above should have made no greater progress in the discovery of natural truth. The mind of man cannot soar above the principles it imbibes; and whatever latent capacity the Hindoos may have for scientific pursuits, it cannot be developed while the Brahmins are permitted to hold their minds in trammels. Those arrogant, indolent priests monopolize the scientific Shasters, as well as the Vedas, and dole out to the deluded multitudes unintelligible scraps of what they read. How can a nation rise under circumstances like these? They want a work like the Reformation which emancipated Europe from the priestcraft of Rome to break the Brahminical spell which holds them down.

India prepared for the Gospel.

24. There are many things in the Hindoo system, which, if really known, understood, and practically applied by the people, would no doubt incline them to listen with attention to the lessons of

Christianity; but they know too little even of the elements of knowledge contained in their own sacred books to be prepared thereby for the doctrines of the Gospel. The Christian Missionary may, however, advantageously set before them those parts of their mythology which bear some resemblance to truth, while directing them to its reality in Divine Revelation. He may also appeal to the adoration which they pay to their idols as an avowal of the duty of worshipping God under some form or other, while he proceeds to explain, that "God is a Spirit; and they that worship Him must worship Him in spirit and in truth."[1] They have enough of fear for the consequences of sin to amount to a confession that they deserve punishment; and hence their endeavours to conciliate their gods and appease their devils, that they may avert the effects of their anger. This may furnish a ground of appeal to their conscience. Whatever may be said in extenuation of their idolatries, yet "we are sure that the judgment of God is according to truth against them which commit such things."[2] Many of the Heathen live and die under this apprehension. Though they have "gods many, and lords many," yet have they not one that can forgive sins. The various incarnations of Vishnoo, their preserver, were, they are taught to believe, for deliverance from temporal harm. They have no Redeemer to atone for transgression, and make their peace with God. When the Missionary has reminded them of their destitution in this respect, with what confidence may he invite them to "Behold the Lamb of God, which taketh away the sin of the world!"[3] The costly offerings that they bring to the temples of their idols; their admiration of those who torture their bodies, and forego the

(1) John iv. 24. (2) Romans ii. 2. (3) John i. 29.

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enjoyments of life, under the pretence of weaning their thoughts and affections from the earth, and fixing them on heaven, will give the Christian teacher a favourable opportunity to show them "a more excellent way." After explaining how little all such bodily exercises profit, he may teach them the duty of mortifying "the flesh with its affections and lusts," and explain the nature of that godliness which "is profitable unto all things, having promise of the life that now is, and of that which is to come."[1]

Nevertheless, though these arguments, illustrations, and grounds of appeal, may be fairly drawn from the Hindoos' system of religion, yet the Missionary must not expect to find them more docile than other Heathens under the teaching of the Gospel. "The offence of the Cross" is as great in India as in other pagan lands. No theory, whatever measure of truth it may embody, can overcome the natural repugnance of the human heart to the holy, the self-denying doctrines and precepts of the Bible. The honour of this work is reserved for the Word and the Spirit of God. While, therefore, we use all legitimate means to commend the Gospel to any people, our hope of success must be founded only on the promises of Jehovah to give effect to His truth.

Romish method of introducing the Gospel.

25. We have seen how the Romish Missionaries in India dealt with this interesting, intensely interesting case. Theirs was a system of accommodation. Instead of attempting to subvert the idolatries of the land by the introduction of a purer worship, they actually adopted many of their superstitious customs. They sought to commend Christianity to the Hindoos, not by presenting it to them in all the loveliness of its simplicity, but by disguising it in

(1) 1 Tim. iv. 8.

garbs familiar to their eyes. Afraid to set their candle on a candlestick, they hid it under a bushel. They feared, or pretended to fear, lest men should turn suddenly away from the light that would at once expose their darkness and their danger, and hermetically seal their eyes against it. And so, no doubt, they would, unless God, who commanded the light to shine out of darkness, had shined in their hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.[2] But how was it that they had no faith in the promise of the Lord to give such an effect to His Word? What had they to do with the consequences of their obedience to the Saviour's command to preach the Gospel *to every creature?*[3]

But they had a reason for their reserve: their policy was suited to their design. They were commissioned, not to extend the Redeemer's kingdom in the world, but to obtain for the Roman Church and the Pope a name and dominion in the East, as in other parts of the earth. It was but carrying out their arrogant pretension to universal empire. They found it expedient, therefore, to cause the offence of the Cross to cease. They were blind leaders of the blind. Those who followed them they did but turn from one system of priestcraft and idolatry to another; and, by the confession of the more candid among them, their proselytes were no better for the change. These are not allegations now to be proved: they are facts of history, as shown, from their own authorities, in the former two volumes of this work.

The Protestants' method.

26. The first Protestant Missionaries adopted the opposite course. Like the Apostles of their Lord, they invaded this empire of darkness with the light of revealed truth. To the young they gave Scrip-

(2) 1 Cor. iv. 6. (3) Mark xvi. 15.

tural instruction; to adults they preached the Gospel without reserve;—with what effect the following pages will record. It will be seen, that in India, as in every other part of the world, the Lord did not suffer His Word to return unto Him void, but caused it to accomplish that which He pleased, and to prosper in the thing whereto He sent it.[1]

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(1) Isaiah lv. 11.

CHAPTER II.

DUTCH MISSIONS IN THE EAST.

1. The first effort to disperse the darkness described in the last chapter, by the diffusion of the light of Christianity, was made by the Dutch in the seventeenth century. In all their conquests they seem to have regarded this as a duty of primary importance.[1] In the year 1595 they arrived, as we have seen[2], at Java; and after repeated endeavours, with varied success, obtained possession of that island in 1619, and soon after founded the city of Batavia, the capital of their possessions in the Eastern Archipelago. Dutch Mission at Java.

One of the first objects of their attention was the religious instruction of the natives. In obedience to the Governor's commands, the Chaplains took immediate steps for the introduction of the doctrines of the Reformed Church of Holland among the people. The island was divided into districts, and in each district they erected a Church and

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([1]) Their learned countryman, Hugo Grotius, composed his admirable Treatise on the Evidences of Christianity, (*De Veritate Religionis Christianæ*,) to assist them, in their extensive voyages, to instruct the heathen and other inhabitants of the countries they visited in the principles of the Gospel. In this little work the author drew up for them a compendium of all the arguments they would require for the defence and the propagation of Christianity. Lib. i. c. 1.

([2]) Vol. ii. B. vi. c. 1. s. 5.

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established a School. After a time, their most promising converts were employed as Catechists; and they made a selection of their scholars to preside over the Schools, though it does not appear that they had all embraced the Christian faith. These teachers were distributed through the districts, and Dutch Clergymen were appointed to superintend the whole. The language spoken here, and in the Eastern Islands generally, is Malay, into which the Ministers soon translated the Reformed Catechism, and other elementary works on the doctrines and duties of Christianity, for the use of their Catechists and Schoolmasters. They also began, and in a few years completed, a translation of portions of the Scriptures into the same language; and thus they had the honour of being the first visitors from the West to give the Word of God to the natives of the East, in their own tongue; the Romish Missionaries who preceded them having never put the Sacred Volume into the hands of their numerous proselytes, nor given them any methodical and intelligible instructions in the Christian Religion.[1]

Such was the course which the Dutch uniformly pursued in their eastern colonies when their power was sufficiently established. It would detain us too long from the immediate object of this work—"The History of Christianity in India"—to enter into details respecting their Missions in the Eastern Archipelago; and the account of them would appear more appropriately in a History of Christianity in China. As, however, they were followed by the Missionary exertions of the Dutch in India and Ceylon, we will state here the result of their labours in those islands.

(1) La Croze, Histoire, &c., Liv. vii. pp. 521, 522. Millar's History of the Propagation of Christianity, Vol. ii. p. 391.

Destruction of their power and Mission at Formosa.

2. When the Dutch were firmly established in Java, they proceeded to the capture of Formosa, where they soon began to make similar exertions for the conversion of the inhabitants. For a short time, however, they were interrupted in this sacred work by the activity and vigilance required for the defence of their conquests against the Portuguese, who, in 1625, sent an expedition against the island; but they failed in their attempt to subvert the power of their rivals. The Dutch maintained their ground, for a time, against all opposition; and soon felt themselves secure enough in their possession to resume their measures for the propagation of Christianity. Of the Ministers of Religion employed for the purpose, special mention is made of one, Robert Junius, who is described as most active and successful in teaching the people and winning them to Christ.[2] In the year 1631 the Senate of the United Provinces appointed him to this particular undertaking, and he seems to have performed his duty with fidelity and zeal. He travelled over the whole island; bestowed much pains in laying the foundation and inculcating the principles of the Gospel; and in a few years he reaped the fruit of his assiduity. He had the satisfaction of baptizing, from time to time, no less than five thousand nine hundred adults of both sexes, after having carefully instructed them in the Christian faith, and received satisfactory answers from them to questions which he propounded out of the Word of God. He established Schools, also, for the young, as the teachers whom he had trained became competent to take charge of them. In

(2) Robert Turner's History of Remarkable Providences, c. 62. Daniel Gravius' Preface to the Christian Catechism of Simon von Breen and John Hippartius, in Dutch and Malay. Amst. 1662. 4to. Fabricius' Lux Evan. pp. 594, 595.

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these Schools he collected, after some time, six hundred scholars, who were taught to read and write. He composed a Summary of the Christian Religion, and several prayers, for the use of the converts and children, and also translated several of the Psalms of David into the Formosan language. All this was the result of his exertions in the northern parts of the island. To the southward he planted Churches in twenty-three towns, where he promoted the worship of the only true God among a people hitherto strangers to His name.[1]

But the Dutch did not keep possession of Formosa long enough to finish the work so well begun. In 1661 the island was invaded by a notorious and powerful Chinese pirate, named Koxinga, who took several prisoners, among whom were three Clergymen, and carried them on board his fleet. The Dutch defended their possessions with a valour and perseverance which Koxinga seems not to have expected; and he sent back one of the Clergymen who had fallen into his hands, Mr. Hambrocock, to persuade them to give up the island without further resistance. If he failed in his mission he was to be put to death on his return. He went indeed, but, like another Regulus, it was to encourage his countrymen to hold out to the last, rather than surrender; and then this patriot returned to die. The pirate executed his threat; and, together with this brave man, he beheaded the other two Clergymen he had captured, Messrs. Mus and Winshaim, besides many of their native Schoolmasters. Not long after, he succeeded in driving the Dutch from their possessions, when there was an end to the public profession of Christianity which they had

(1) Millar's History of the Propagation of Christianity, Vol. ii. pp. 473, 474.

promoted. The triumph of the tyrant was short indeed, for he was soon defeated by a Chinese force sent against him; but the Dutch were never able to recover their power and resume their Mission in the island.[2] Yet must we therefore deem their labour lost? By no means. During the thirty years of active exertion here described, the diffusion of so much Scriptural knowledge among the people, by means of Schools and the preaching of the Gospel, surely must have brought some to the saving knowledge of Christ. We have too much confidence in the promises of the Lord to believe that He left all this seed to perish where it fell, and that His faithful servants who sowed it will reap nothing from their labours at the final ingathering of His harvest. Among the numerous Native Teachers slaughtered by Koxinga, can it be believed that there were none who breathed out their souls with the faith and hope of their Ministers? This page were a dark blot indeed in our History, if we might not trust that many Formosan Christians will be the crown and joy of the Dutch Missionaries at the second advent of the Lord.

Mission at Amboyna and the adjacent islands.

3. The next Missionary Station of the Dutch was Amboyna. They obtained possession of this island in 1607; but, from some cause not satisfactorily explained, they seem to have held it forty years before they introduced Christianity to the notice of the inhabitants. They probably deemed it necessary to be very cautious, in consequence of the barbarous character of the people, who were formerly cannibals as well as pagans. Latterly, however, they had become more civilized, through their intercouse with Mahomedans and Portuguese;

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(2) John Nieuhoffs' Voyages and Travels to the East Indies. Churchill's Collection, Vol. II. pp. 160—164.

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and the greater part of them had embraced either one or the other of their religions. As, however, they had received little or no instruction from either, their minds were almost as dark as before; and the Dutch found them but little removed from the ignorance of their former condition. However, they pursued the same methods here as in the other islands, establishing Schools in all the villages for the instruction of youth in reading and writing, and in the fundamentals of Christianity. They likewise erected Churches wherever required; and had two at Fort Victoria, one within its walls and the other outside, where Divine Service was performed both in the Dutch and Malay languages.[1] The result of these exertions is explained in the following extract from the correspondence of a Missionary at Amboyna, Francis Valentyn, who, in June 1686, thus describes the state of Christianity in the island, in a Letter to a friend:—"Many, both Mahomedans and Gentiles, turn Christians. For it pleased God to send me to Amboyna, in the East Indies; and, in the chief city there, Cornelius Vander Sluyts, of Utrecht, who is not unknown to you, told me, 'That he did feed with the Word of God thirty thousand persons, who, by his ministry, had been reclaimed from Mahomedanism and Paganism, so as at one time about one hundred infants were baptized, who, when they come to years, do give laudable evidence of their diligence and piety.' Here religion and learning flourish in the Schools; God is known and worshipped among the Heathen; so as, leaving the deities which their forefathers served, the poor superstitious people of Amboyna acknowledge the true God, and worship Him. Yea, the Mahomedans seek to be

(1) John Nieuhoffs' Voyages and Travels to the East Indies. Churchill's Collection, Vol. ii. p. 156.

baptized, and cheerfully offer themselves to Christ, and do not refuse to obey His laws."[2]

It has been stated more recently, that there were no fewer than fifty Churches on the cluster of islands comprehended within the Government of Amboyna; that the inhabitants showed a great readiness to embrace Christianity, especially after some of the native youths, who had been sent to Holland for their education, and were ordained there, returned home and instructed their countrymen in the principles of religion; that such of the people as professed themselves Christians lived in distinct villages; that in each of these there was a Church, where they assembled for Divine worship; and that they were obliged to attend the Church and the catechetical exercises, otherwise their absence was reported to the person in authority—a practice which was continued as long as the Mission flourished.[3]

At a later period the Christian inhabitants of these islands were described as in a most degenerate condition, having no more of Christianity than the name, and being sunk in all the immoralities and superstitions of their heathen neighbours. But this by no means implicates the character of the original converts, nor the piety and wisdom of their teachers. The cause of this degeneracy it is hard to ascertain; but there is too much reason to suspect that it is to be ascribed to the indifference of other European powers, who afterwards engaged in the commerce of India, to the interests of religion,

(2) Fabricius' Lux Evan. Missiones Religiosæ, pp. 593, 594. Millar's History of the Propagation of Christianity, Vol. ii. pp. 475, 476.

(3) Hamilton's New Account of the East Indies, Vol. ii. p. 142. Baptist Periodical Accounts, Vol. v. pp. 493, 616. Brown's History of the Propagation of Christianity, Vol. i. pp. 30, 31.

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and also to the immoral character of the seamen and other professed Christians while on the islands.

Mission at Sumatra and other islands.

4. Similar accounts have been published of the progress of Christianity in other Eastern islands, by means of Dutch Missionaries, acting under the authority of their Government. Jacob Vischer, a Dutch Minister at Batavia, wrote, in 1718, that in the Island of Sumatra, and at the Castle of Badan, he was employed to administer the Sacraments; and that many came to be baptized, presenting at the same time offerings of great value unto the Lord: that they received the Lord's Supper only once in two years, and that he was very acceptable to them: that he ordained Deacons and Elders; provided golden cups for administering the Communion; and obtained teachers from the neighbouring islands to instruct youth: that ships full of Heathen came there to be baptized, who willingly embraced the Christian Religion, bringing gifts in gold and precious stones, which, on their knees, they offered to the ministers of the Gospel.[1]

In another letter, the same writer remarks, that "in these islands—the Celebes—where the kingdom of Macassar was of greatest power, the Mahomedan religion prevailed, which could not be easily rooted out of the minds of men who were too much addicted to carnal pleasures; but that in the territories which bordered upon the sea-coast the most part of the inhabitants were heathen idolaters; of which places the principal were, Malacca, Siam, &c. But," he adds, "if we look at the state of the Prostestant Reformed Religion, this prevails in the countries where Dutchmen have power; and that in no place shall we find more Christians than in the Isles of Amboyna, Cariophyllophoro, Herisoria, Banda, Myristica, Ternate, and

(1) Bib. Hist. Phil. Theol. Classis Tertiæ, pp. 917 *et seq.*

the neighbouring Moluccoes, in which the greater part of strangers are converted to the true God." ——"In Batavia there are many Christians, whose number, with those in the neighbouring cities and villages, exceeds one hundred thousand. Here is the seat, here the empire of the Hollander, and the Governor of all the Dutch East Indies." Then, after describing the wealth and power of his countrymen, he adds, "Here are two Churches, where are sermons in the Dutch, two in the Portuguese, and two in the Malaic tongue, which is a daughter of the Arabic. Here are twelve, and sometimes more pastors of the Word."[2]

Such is the result of the labours of one century. We have to regret the want of sufficient details to enable us to form an opinion of the character of these Christians; but it cannot be doubted that there were among them some genuine disciples of Jesus Christ. The Dutch Missionaries were fulfilling His last command, to preach the Gospel to every creature; and it were to imagine that He had forgotten His promise to be with His servants "alway, even unto the end of the world[3]," to think that He had failed to give the usual "testimony unto the word of His grace"[4] when published in the isles of the East.

It is to be deplored that the circumstances of the Dutch in the Indian Archipelago were afterwards so reduced as to preclude them from following up the advantages gained by their earlier Missionaries; but chiefly do we lament that the European powers who followed them in the commerce of those islands failed to emulate their good example in

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([2]) Bib. Hist. Phil. Theol. Classis Quintæ, pp. 715—724. Amst. 1721. Millar's Hist. &c. Vol. ii. pp. 472, 476—478. Fabricius Lux Evan. p. 594. Ephraim Paget's Christianography, in folio, London edition, 1674, p. 275.

([3]) Matt. xxviii. 19, 20. Mark xvi. 15. ([4]) Acts xiv. 3.

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providing for the religious instruction and conversion of the natives. This will account for the demoralized condition of the Malay Christians at a subsequent period. Instead of hastily concluding from their present state, as some have done, that no good was ever effected in those islands, we ought rather to attribute the degeneracy of the Missions that once flourished upon them to the culpable neglect of those who have succeeded there to the conquests of the Dutch.

Malay Translations of the Bible.

5. We have already alluded to the translation of the Scriptures by the Dutch Missionaries for the use of their Malay converts. In the course of the seventeenth century several editions of different parts of the Sacred Volume were published in the same language[1]: and this may be regarded as the dawn

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(1) As this was the first language of the East into which the Bible was translated by Protestants, a brief account of its progress cannot but interest the intelligent reader.

In 1612, seven years before the establishment of the Dutch at Batavia, the translation of the New Testament into Malay was begun by Albert Cornelius Ruyl. He made use of the Arabic character, and lived to finish the Gospels of St. Matthew and St. Mark, which were printed at Enkhuysen in 1629, accompanied with the Dutch version. A second edition of this work was printed at Amsterdam in 1638.

In 1646 the Gospels of St. Luke and St. John were published at Amsterdam, according to the version of M. John Van Hasel, a devout and learned layman, and a Director of the Dutch East-India Company.

In 1648 the same gentleman, assisted by a friend, Justus Heurn, translated into Malay the first fifty Psalms; which work was published at Amsterdam, together with the Dutch version.

In 1651 the four Gospels were reprinted at the same place, and in the same languages, with the Acts of the Apostles, translated by Justus Heurn.

In 1662 the Book of Genesis was published at the Hague, in Malay and Dutch, according to the version of Daniel Brower. A second edition was published at Amsterdam in 1687.

In the same year, 1662, the Gospels of St. Matthew and St. John, translated by Daniel Gravius into the Malay, were printed at Amsterdam.

of that Scriptural light which has since shone with so much brilliancy, and to so wide an extent in the eastern world. The Malay language is spoken in most of the islands; yet the version of the

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In 1668 the whole New Testament in this language was published at the same place. This edition was translated by Daniel Brower, and printed at the expense of the Dutch East-India Company.

In 1677 the English began to aspire to the honour of taking part in this excellent work, a quarto edition of the Gospels and Acts in Malay being published that year at Oxford. In 1704 this work was reprinted at the same press. Both these editions are in the *Roman* character; and the first edition had the advantage of the superintendence of the learned Hyde, who prefixed to it a dissertation on the dialects of the Malay, and on the method to be employed in studying that language. It seems to be uncertain whether, in both these editions, the version of Heurn was followed, as stated by Fabricius (Lux Evangelii), or that of Brower.—Vide T. H. Horne's Introduction to the critical study of the Scriptures, Vol. ii. p. 282.

In 1689 the entire Psalter in Malay and Dutch, by J. Von Hasel and J. Heurn, was published at Amsterdam. In 1735 another edition was published, with musical notes.

In 1692 the celebrated Robert Boyle revised and published an edition of Brower's Malay Testament.—Vide Bishop Burnet's Funeral Sermon to the memory of Robert Boyle, p. 481.

In 1731--1733 the first edition of the entire Bible in Malay, in Roman characters, was printed at Amsterdam. In 1758 another edition, in the Arabic character, with the addition of the peculiar Malay letters, was printed at Batavia, in five vols. 8vo. This valuable edition was published under the special patronage of M. Jacob Mossel, the Dutch Governor-General of India, and edited by Johan. Maritz Mohr and J. Heurn.

N.B. This catalogue is drawn up chiefly from Fabricius.—Vide Lux Evangelii, pp. 595 *et seq.* Most of these versions are also mentioned in the Asiatic Researches, Vol. x. pp. 187 *et seq.*; in the late Bishop Marsh's History of Translations, &c. p. 35; in the Rev. T. H. Horne's Introduction, &c. Vol. ii. p. 282; and several other works, whose authors generally follow Fabricius.

F. Valentyn, Dutch Missionary at Amboyna, and afterwards at Jaffna, at the beginning of the eighteenth century, mentions that he translated the Scriptures into the colloquial Malay; but I have not been able to find any other account of his version.—Valentyn's History of Ceylon, c. 17. This History will be referred to again in the sequel of the present chapter.

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Scriptures made by the Dutch is not equally intelligible in them all, owing to the great diversity of style between the Javanese Malay and the Arabic Malay. So that, even in the same island or country, those who are proficients in the one are often unable to understand the other.[1]

But the Dutch Missionaries did not confine themselves to the Malay. Finding that Portuguese was understood in most parts of the islands where they were stationed, they published, at Batavia, several editions of the Scriptures in that language. It is unnecessary, however, to pursue these observations further than to express our admiration at the lively interest which many of the Dutch merchants took in the propagation of Christianity in their settlements. Herein they have shown to other mercantile states, that this sacred duty is quite compatible with the active pursuits of commerce: and deeply is it to be lamented that their example has not been followed by all their competitors in that field of adventure. May the righteous Judge of all the earth speedily awaken Christian Governments and Christian merchants in Heathen lands to the magnitude of their responsibility!

We now follow the Dutch to India, our more appropriate sphere, where we shall find them, for a time, keeping the same duty steadily in view.

Dutch Settlement in Ceylon.

6. The principal Indian Mission of the Dutch was in Ceylon, where their power became sufficiently extensive to promote the propagation of Christianity among all classes of their subjects. After they had expelled the Portuguese, as we have already recorded[2], the King of Candy ceded to

(1) Asiatic Researches, Vol. x. pp. 188, 189. The inconvenience arising from the diversity mentioned in the text has since been remedied by the British and Foreign Bible Society, who have published versions in both dialects.

(2) Vol. ii. B. vi. c. 1. s. 5.

them the maritime parts of his dominions, forming a belt entirely round the island, twelve miles in breadth, reckoning from the sea; the king retaining the sovereignty of the inland provinces. The Dutch prevailed upon him, however, to allow them to garrison his forts bordering upon their own territories; and, by acceding to their proposal, this arbitrary monarch put it in their power to controul his movements, and render themselves independent of his capricious will. By interdicting the single article of salt they could set him at defiance, and at any time compel him and his subjects to submit to any terms they might choose to dictate.

Early History of Ceylon.

7. We have as little acquaintance with the early history of Ceylon as of India generally. Their most ancient records are chiefly in verse. The registers of their kings go as far back as 1990 years before Christ. Prior to that date all is fabulous and confused, no difference being made, in the record of some events, between ten and twelve thousand years, according to their method of computation. These unintelligible records are brought down to the year of our Lord 1135. From this date their sovereigns are registered with more regularity, until the period of the Dutch conquest, and the final expulsion of the Portuguese in 1656. The sovereignty of the island was hereditary, and in all this time there is no account of a disputed succession to the throne.[3]

(3) Some accounts mention 1658 as the year when the Dutch finally became masters of Columbo.—Keurlyke Veschryving van Choromandel, Pegu, Arrakan, &c. &c. &c. Amst. 1726. ch. 15. sec. 22. This work was written by Francis Valentyn, the Dutch Clergyman at Amboyna mentioned above, who subsequently went to Ceylon. He compiled his history of this island from the voluminous works of Baldæus, Knox, and Joan Rebeiro; and it contains a mass of valuable information respecting the history, biography, traditions, and antiquities of the island, illustrated by Plates. The work is mentioned in terms of high commendation by Pinkerton (Voyages

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The Religion of Ceylon.

8. The predominant religion in Ceylon is Budhism; but there is extant an indistinct account of a religion that seems to have prevailed in the island anterior to the worship of Budhoo. Mention is made of a celebrated pagoda, of great antiquity, which at one time stood near Trincomalee, and is said to have been erected by a former sovereign of the country. This temple was resorted to from all parts of India, until destroyed in 1622 by the Portuguese, who made use of the materials to strengthen their fortifications. Among the ruins of this building they found a stone, whereon was engraved the following remarkable inscription, in High Cingalese:

"Manica Raja built this pagoda in honour of the god Videmal before his birth in the year 1300. But a certain nation called *Franken* will come and destroy the same, and another king will rise, who will renew the building."

As it cannot be ascertained from what period this date is reckoned, it is impossible to conjecture the age of the building; but the inscription contains a singular prediction of the people who were to destroy the temple, Europeans, long after their arrival, being generally designated, by the natives of India, Feringees, or *Franks*. The Portuguese deposited this stone in a corner of their fortifications.[1]

It is also uncertain when Budhism was introduced into Ceylon. The prevailing opinion is, that Budhoo first appeared on the island six

(Voyages and Travels, Vol. xi. p. 263); also in the Bibliotheca Historica, Lipsiæ, 1785. Vol. ii. p. 371. Several other writers of the last century have lamented that a work of such value should be so little known. Sir Alexander Johnston, late Chief Justice of Ceylon, caused an English translation to be made of this history, which he presented, in Manuscript, to the Royal Asiatic Society; and, through the kind offices of this gentleman, it was lent to the author for the present work.

([1]) Keurlyke Veschryving van Choromandel, Pegu, Arrakan, &c. ch. 16.

hundred and twenty-two years before Christ was born.[2] We have seen, in the last chapter, that this god is regarded as the ninth avatar of Vishnoo. The Budhists of Ceylon relate many remarkable circumstances that preceded and attended his birth. They believe that he existed as a god in the celestial regions before his incarnation; and that, at the request of his companions, the other gods and the Brahmins, he consented to visit this earth in the form of man. He was miraculously conceived, they say, in the womb of the virgin queen, Sododan, the sovereign of the country, when the earth was astonished with a blaze of wonders. Ten thousand worlds trembled, and the brightness of light shone round about them; ten thousand blind received sight; ten thousand dumb spake; ten thousand deaf heard; the lame began to walk. In short, all the inhabitants of the earth, rational and irrational, were transported with joy; for he was promised as a teacher of virtue and pure religion, a mediator between god and man, and the destroyer of seven gigantic enemies of the human race. He was to undertake, also, to redeem all animals from slaughter, by reforming the oracles which enjoined the sacrifice of blood.[3]

([2]) Sir William Jones, on taking the medium of four several dates, fixes the time of Budhoo, or the ninth incarnation of Vishnoo, in the year 1014 B.C.; or, at this period (1843), 2857 years ago. (Disc. on the Gods of Greece, &c.)—Cordiner's Description of Ceylon, Vol. i. p. 146. Without entering upon the interminable subject of Hindoo dates, this calculation need not disturb the generally-received opinion of the era when Budhoo is said to have first appeared in Ceylon. It is impossible to say how long the worship of this god prevailed on the continent of India.

([3]) The account of the religion of Ceylon here given is drawn up chiefly from the History of Valentyn, c. 16; Cordiner's Description of Ceylon, Vol. i. c. 5; and Lieut.-Col. Francklin's Researches on the Jeynes and Budhists. See, also, Maurice's Indian Antiquities, and the other works referred to in the last chapter on the Hindoo mythology.

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The trees hailed his approach by putting forth their blossoms, which filled the atmosphere with their fragrance, and afterwards fell like a shower of rain upon the earth. At his birth, also, they acknowledged his divinity; for when the queen, Sododan, surprised by the throes of labour while walking in her garden, reclined under a tree called *halgoha*, which was covered with blossoms, she reached out her hand to lay hold of one of the branches, which bent down of its own accord to receive her touch. At the same instant the prince was born without spot or blemish, walked straight forward several steps, and was immediately surrounded by celestial beings.

The name of this god, Budhoo[1], is derived from the Pali, which is the classic language of Ceylon, and signifies wisdom, or, a venerable old man. There can be little doubt that he was one of the ancient Sages of India described in the last chapter; and he has been identified with the patriarch Noah.[2] The Budhists, however, firmly believe that he was the ninth avatar of Vishnoo. But it seems impossible to read this fabulous account of his conception and birth, and of the objects for which he visited the world, without agreeing, with the historian[3], that "some, indeed a very great resemblance is apparent between it and the prophecies of the Old

(1) This name is variously spelt—Bood'h, Buddha, Budha.

(2) The Egyptian god Thoth, the Hermes of the Greeks, the Mercury of the Latins, the Budhoo of the Hindoos, the Fo of the Chinese, the Woden of the Scandinavians, and other ancient personages, are all resolved into the patriarch Noah. The curious reader who may wish to pursue this inquiry may consult Faber on the *Cabiri*, Vol. ii. Francklin's Researches, pp. 144, 145, 151. According to the learned Bryant, the Butus, or Buto, of Egypt, the Battus of Cyrene, and the Bæotus of Greece, are identified with the Budhoo of Asia.—Analysis of Ancient Mythology, Vol. iii. p. 170.

(3) Cordiner.

Testament:" and, we may add, with the New-Testament account of the Saviour's nativity, and of the glad tidings to all people announced at his birth. The precepts also of Budhoo bear equal affinity to the laws of Moses and the commandments of the Gospel. All this cannot have been the composition of man; and whence could they have gathered it but from the Word of God?

It has been remarked in the former chapter, under Vishnoo's ninth avatar, that Budhism at one time prevailed in Hindostan.[4] In the third century of the Christian era Clemens Alexandrinus makes mention of *Boutta* as one of the gods of India[5]; which, there is little doubt, was Budhoo. In the fourth century Jerome also speaks of the same god, and makes allusion to the circumstances of his birth.[6] For many ages past, however, the worship of Budhoo has almost ceased on the continent of India, in consequence of a violent persecution raised by the Brahmins against the Budhists[7]; but they could not quite expel them out of the country, and they exist in some parts to this day, under the title of Jains.[8] But the Brahmins regard them as an heretical sect, and to this day hold them in thorough contempt. Whether the Budhists or the Brahmins were the innovators when this persecution arose, it is hard to

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(4) La Croze, Histoire, &c., pp. 492—494.

(5) *Εισι δε των Ινδων οἱ τοις Βουττα πειθομενοι παραγγελμασι, οἱ δι' ὑπερβολην σεμνοτητος ὡς Θεον τετιμηκασι.* (Stromat. Lib. i. p. 359. p. 529, edit. Potteri.)

(6) Apud Gymnosophistas Indiæ quasi per manus hujus opinionis auctoritas traditur, quod Buddam principem dogmatis eorum e latere suo virgo generarit. (Hieronym. adversus Jovinianum, Lib. i. cap. 26.)

(7) La Croze, p. 499.

(8) Or *Jeynes*. It is satisfactorily proved, as may be seen in the works cited above, especially Francklin's Researches, that the Jains of India hold the same creed as the Budhists of Ceylon, and resemble them in many respects.

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determine. The prevailing opinion is, that the worship of Budhoo in India was long prior to the present superstitions of the country, which is thought to be confirmed by the fact of his being identified with Noah: but this alleged fact is itself involved in too much uncertainty to support such a conclusion.

The usual consequences of persecution followed in the case of the Budhists. Driven from India, they migrated to different countries, and succeeded in introducing their doctrines wherever they went; until, in process of time, their religion became the most extensive in the world. At the present day, besides Ceylon, it prevails in the countries east of the Bay of Bengal, in Burmah, Siam, and Cochin-China; also, in China, Japan, and Tibet, in Sumatra, and several islands of the Indian Archipelago. In these different countries it is variously modified, being incorporated with notions and practices that had previously prevailed; but the idols, together with the prominent characteristics of their several religions, show them to have had a common origin.

But we must leave this interesting discussion[1], and confine ourselves to the religion of Ceylon. The Cingalese affirm that Budhoo came to them from the east, and that he was twice the size of a man, being twelve feet high. They give a curious account of his achievements, and of the opposition he met with from devils, over whom he finally prevailed; and after an adventurous life on earth, he ascended to heaven from the highest peak in Ceylon.

Here we are reminded of our Lord's ascent from

([1]) Besides the works already referred to above, the Madras Journal of Literature and Science for July 1837 contains a valuable article, entitled, *Notes on the Code and Historical Manuscripts of the Siamese, and on the Progress of Budhism to the Eastward.* By Lieut. T. J. Newbold.

the Mount of Olives; and it is hard to imagine, how ancient soever Budhism may, from other accounts, be supposed to be, that these traditions of Budhoo, from his conception and birth to his ascension, are not derived from the Gospel of Christ.

When Budhoo ascended, he is said to have left behind the impression of his foot, which exists to this day. Some accounts state that this impression was made on his first alighting upon the island, and different writers vary in their description of it. The best account seems to be, that it is a superficial hollow, five feet three inches and three quarters in length, and from two feet seven to two feet five inches in breadth, ornamented with a margin of brass, and studded with a few gems of little value. The roof of a small temple which is built over it is lined with coloured cloths, the margin being decorated with flowers and streamers, which give it a gay appearance.[2] This peak is about seven thousand feet above the level of the sea, and is called, by Europeans, Adam's peak. Many fabulous stories are related of the footmark, more fanciful than instructive. That of the Portuguese is not the least absurd. They maintained that it was the footstep of St. Thomas; which Valentyn regards as an invention of theirs, to confirm the world in the belief of that Apostle's appearance in India.[3]

At the foot of this mountain there are several images of Budhoo, of various forms and sizes, from thirty-five feet to forty-five in length, with their heads and limbs in proportion. The hair is woolly and frizzled; and most of these colossal images are in a recumbent posture. In every complete temple

(2) Dr. Davy, quoted by Francklin, pp. 182, 183. The Siamese say that Budhoo left three impressions of his foot on earth; one in Siam, another in Burmah, and a third in Ceylon.—Abeel's Residence in China, c. xii. p. 273.

(3) Ibid. c. xvi.

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of Budhoo there is an image of similar dimensions, which is always recumbent, and a great number of smaller sizes, both sitting and standing.

Accounts are given of other gods bearing the same name, who are said to have visited Ceylon.[1] The Cingalese worship a variety of gods besides these, and devils also, whom they fear more than their gods, and endeavour to propitiate very much after the manner of the Hindoos. They likewise reverence the elephant, monkey, horse, and other animals. In a word, their religion does not materially differ from that of the continent of India; and their books of doctrines, morals, and science, resemble those of the Brahmins: so that one is at a loss to imagine why they should have been driven from the continent, unless their religion was much purer at the time of their persecution than it is at present. If so, its greater purity may, perhaps, be accounted for in connexion with the scriptural origin, supposed above, of the history of Budhoo.

Notwithstanding this variety in the objects of their worship, the Cingalese address their prayers chiefly to Budhoo. No particular tribe, like the Brahmins, is set apart for performing the rites of religion; but persons of different castes are eligible to the office of priesthood, when properly qualified, and disposed to take the usual vows. This privilege extends from the head caste, the Vellalas, down to the very cowherds and fishermen. The priests are divided into three orders, according to their sanctity and learning. A total renunciation of the world, and a life of celibacy, are parts of their obligation. All their wants are supplied by the people; and females of the first respectability esteem it an honour to wait upon them gratuitously, and perform for them all domestic offices. Their dress is a long

(1) Valentyn enumerates twenty-six Budhoos.

yellow garment thrown over one shoulder, girded round the waist, and reaching to the ankles. Their hair is shaved off, and they walk about without a turban or any other covering on their heads; but they generally carry an umbrella made of leaves, or are attended by a servant who shelters them from the sun with a talipot[2] leaf.

The inhabitants of Ceylon.

9. The inhabitants of Ceylon consist of three distinct races:—First, the Cingalese, who are supposed to be the aborigines, and inhabit the sea-coasts. They are totally different from the other natives, or any neighbouring nation, in language and in many of their customs. Their features bear more resemblance to those of Europeans than of any other Asiatics. Their complexion is dark, their countenances are open, and their figures well-proportioned. The second race are the Parawars, who inhabit the northern coast, speak the Tamul language, and, in every respect, resemble the Parawars in the southern parts of the continent. The third class are the Bedahs, who dwell in the forests and mountains. These speak a *patois* of the Cingalese, and are a wild intractable race of men.

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(2) The Talipot tree is the largest species of palm, and it grows in great luxuriance in Ceylon. Its leaf exhibits the form of a fan, and resembles that of the palmyra (*Borassus flabelliformis*), although of much larger dimensions. The stem is likewise thicker and taller, and quite perpendicular. The trunk of a full-grown tree measures between six and seven feet in circumference. The leaves furnish the natives with materials for a variety of useful purposes: they make umbrellas of them, and also tents, which are very light, and fold up like a fan, into a small compass; so that a traveller can easily carry his tent, as well as his umbrella, under his arm. No water can soak into them, and therefore the rain or dew has no effect in adding to their weight. These leaves, like those of the palmyra, are made into books; and, being smooth and strong, they are well adapted to receive the puncture of the stylus, or iron pen. The fruit is about twice the size of a cocoa-nut, black and pulpous, and containing seeds, or nuts, like those of the palmyra.

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Mahomedans, also, are very numerous in Ceylon, and their mosques are to be seen in all parts of the country. At one time they made themselves so obnoxious to the Dutch that they endeavoured to expel them from the island, but they found them too numerous to accomplish their intention.

Nestorian and Portuguese Missions in Ceylon.

10. [1] The Christian Religion is said to have been first planted in Ceylon by Nestorians from Persia, probably at the period of their visit to the Christians in Malabar, as related in a former volume[2]; but of the Churches which they erected in the island scarcely a vestige remained at the time of the Dutch conquest. When the Portuguese had subdued the maritime provinces they almost obliterated the monuments of the Natives' religion; and no doubt the Nestorian Churches shared the fate of the temples of Budhoo, which they pulled down, and, with the materials, erected Churches for their own religion in all parts of the coasts. They also set up crucifixes in every conspicuous place, and compelled the natives of the country to adopt the forms, images, and superstitions of the Roman Church, without consulting their inclination, or taking any pains to instruct them in the nature of the religion which they forced upon them. Not that the inhabitants seem to have shown any reluctance to conform to whatever their new masters required. Being themselves both ignorant and idolatrous, they soon became reconciled to the gaudy spectacles and imposing ceremonies of the Romish mode of worship, without inquiring what they meant. Their senses were not less gratified by these splendid exhibitions than they had formerly been by the display of their own idols; and they appear to have submitted to

(1) From this period the authorities of Baldæus and Valentyn are chiefly followed.

(2) Vol. i. B. i. c. 2. ss. 9—13. c. 3. s. 2.

the change without resistance. They were also flattered by the attention paid them at their baptism, persons of chief rank among the Portuguese standing sponsors for adults of any respectability, and giving them their names. This accounts for the numerous Portuguese names and titles possessed for a long time after by many of the Cingalese families.

Division of the Dutch Territories.

11. When the Dutch were sufficiently settled on the island to attend to the organization of their territories, they established the Reformed Church of Holland as the religion of the country. Their first Clergyman arrived on the 6th of October 1642: his name was Antonius Hornhonius. Between that period and the year 1655, seven others are mentioned, who were employed by the Government to establish and organize their Schools and Churches. Although the Dutch did not, like the Portuguese, employ open force to propagate their religious creed, they adopted measures which, in their general results, were not less effectual. It will be seen, however, that they were by no means always free from exception. They divided their possessions into four extensive provinces—Columbo, Point-de-Galle, Trincomalee, and Jaffna. These provinces were again divided into counties or districts, and the counties subdived into parishes; while the whole were placed under the pastoral care of the Clergy.

Commencement of the Dutch Mission.

12. Their first object was to erect a School in every parish, and in some of them there were two or more, according to the extent of the population. The children were instructed in the elements of useful knowledge and the principles of the Gospel; but for some time they cannot have made much progress, as the Clergy do not seem to have succeeded in the acquisition of the native languages; and little can be accomplished by Missionaries

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dependent on the native teachers of their Schools. The Dutch resolved, indeed, to introduce their own language, chiefly with the view of abolishing the Portuguese, as well as the Romish religion, from their territories. Accordingly, in 1659, shortly after the expulsion of the Portuguese, the Governor issued a proclamation, ordering all the Hollanders to compel their slaves to learn Dutch, and to keep their heads shaved until they understood it. Every slave who could speak the language was permitted to let his hair grow long, and to wear a hat. This policy succeeded to a considerable extent; but though there was a general compliance with the order, murmurs were heard in some quarters, and they were far from unreasonable, against so arbitrary a measure.

Arrival of M. Baldæus.

13. In 1656 another clergyman arrived from Holland, Philip Baldæus, whose name has been mentioned above. He was expressly appointed by the Government at home to superintend the religious institutions in Ceylon, and he entered at once upon his duties with true Missionary zeal. His first object was to acquire the native language; wisely concluding that the inhabitants, even though they might understand Low Dutch, would be much more likely to comprehend him if he spake to them in their own tongue. In the same year a converted Romish priest joined the Dutch Church in Ceylon: his name was John Fereira D'Almeida, a native of Lisbon. His effigy was burned at Goa upon his abjuring the Church of Rome. This man became very useful to Baldæus in his future labours.

The Missionaries' mode of instruction.

14. The method which the Clergy had hitherto pursued was, to set before their auditors and scholars the fundamental truths of the Gospel in the most simple form. But they kept back no essential truth, every thing comprehended in the leading doctrines of the New Testament being

unequivocally proclaimed. They were also diligent in teaching the children in presence of their parents, whom they encouraged to attend, hoping by these means to engage their attention also, and conciliate their confidence. Thus, as wise master-builders, they first laid the foundation of the doctrine of Christ.[1]

Preliminary measures of Baldæus.

15. Baldæus soon perceived, however, that the system hitherto pursued would admit of improvement; yet forseeing, also, the inconvenience that might result from the introduction of any immediate change, he resolved to go on in the same course for the present, and gradually prepare them for the alterations which he meditated. With this intent he composed a short treatise, containing the chief points of the Christian Religion, reduced into a series of questions and answers. This work was translated into Tamul, and introduced into the Schools and Churches of Jaffna, by order of the public authorities. When it had received the confirmation of the general assembly of the Clergy, held at Columbo in 1659, it was adopted in all the other establishments on the island.

Need of caution and patience in young Missionaries.

16. Serious evils have ensued to other Missions, both from the want of a similarly authorized standard of instruction, and also from the impatience of young Missionaries to forsake the paths of good and able men who have gone before. In the Island of Formosa, for instance, the Mission was seriously injured by some Ministers who chose to adopt a new mode of instruction almost immediately after their arrival. Instead of setting out in the footsteps of Robert Junius and George Candius, devoted preachers of the Gospel in the island, they persisted in introducing certain novelties of their own, and thereby threw the whole

(1) 1 Cor. iii.

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Mission into disorder. Such conduct is most unwise. Not that a Missionary is bound to adopt the works prepared to his hands without examination, nor to follow a course that he sees good reason to disapprove; but before he ventures to make any alteration he ought to take time maturely to consider the circumstances in which he is placed, lest, by a premature change, he defeat his own object.

Arrangement of the Schools.

17. Besides the first principles of Christianity, which were inculcated in all the Dutch Schools, the children were taught to read and write their own language. Some Schools had two teachers, others four, according to the number of the scholars. To each district they appointed one Head Master, whose business it was to superintend the Schools within its limits, and to take charge of the registers of baptisms and marriages, which were kept in every School. This Superintendent generally had two Assistants, who also took part in the work of education. The junior scholars learned their lessons by chanting them after their teachers, and at the same time writing them with their fingers on sand; —a method that has since been followed in all the Mission Schools in South India.[1] The senior scholars learned Dutch, from printed books. Their exercises in their own language they wrote with a stylus upon the palmyra or talipot leaf.

Catechists' and Missionaries' Visitations.

18. Besides these Superintendents, a Catechist was placed in charge of every ten Schools, over which he was required to exercise a careful supervision. The attainments of these Inspectors were superior to those of the Head Masters; and it was their business to visit every School in their several districts at least once a-month, to inquire into the

(1) The ancient Greeks learned the science of geometry in a similar manner.

conduct of the teachers, to examine the progress made by the scholars, and to exhort both parties to diligence and attention. They made reports periodically to the guardian, who was a Dutch Clergyman, appointed over all the Schools and Churches within a given space, of which he made the circuit once a-year. Of the Clergy who formed the establishment of the island, generally amounting from twelve to fifteen, nine were appointed to this service. In their visits they were received with every demonstration of respect, and welcomed by the Natives as messengers of glad tidings. The following description is given of the reception they usually met with:—A temporary building of simple structure was erected for their accommodation, and a table spread with fruit for their refreshment. White cloths were spread on the ground before the door, and all the way leading to the School-house or Church; while the boughs of the trees were hung with palmyra leaves, which formed a shade from the sun. The reading-desk, pulpit, and baptismal font, were covered with white muslin. On these occasions the assemblies at Church were numerous, all clad in their best apparel. The children were ranged in front. After Divine Service, with a sermon preached by the Missionary, the Schools were examined in his presence by the Catechist of the district. When this was finished, the adult Catechumens were examined, and those found ready for the ordinance were baptized. At the same time they baptized also as many children as were brought for the purpose, and the marriage ceremony was performed for those who desired it: sometimes the couples united were very numerous. The Service concluded with the administration of the Lord's Supper to all who had been duly prepared. The registers were then entered; and the usual saluta-

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tions passing between the Minister, the Catechist, and the flock, the visitation ended.[1]

The Indian prejudice against female education prevailed in Ceylon also, so that the Dutch Missionaries could not teach the girls either to read or write; but they required them to be able to repeat a certain number of prayers, and to understand the Catechism and Creed, before they admitted them to be married.

Academy for training Teachers.

19. Besides the Parochial Schools throughout these districts, an Academy was established at Columbo, under the direction of the Clergy, where young natives of promising abilities were trained up to fill the offices of Schoolmaster and Catechist. A few, of superior talents and piety, were sent to Europe, to be educated for the ministry, when they returned to the island in Lutheran Orders. Some of these native Clergy became very useful assistants to the Dutch Missionaries.

Exertions of the Missionaries.

20. The Churches on the coast were numerous; but many of the smaller stations were without a house of prayer. In those cases the School-rooms were used for the purpose; and in a short time the public worship was conducted with the same regularity, and resorted to by as great a number of people, as in any country in Europe. The labour of the Missionaries was great, as we learn from Philip Baldæus, one of the most indefatigable of their number. He says that the greatest trouble of a Minister in those parts arose from the necessity of teaching all, both old and young, by word of mouth, which was done in the way of question and answer,—a method that was found to make the deepest impression upon the minds of those tender Christians; but it exacted great labour from the teacher. Besides, they found the native languages

(1) Cordiner's Description of Ceylon, Vol. i. pp. 156—159.

very difficult to acquire: some of them, however, learned enough of the colloquial tongue to enable them to catechize the people, and teach them the fundamental doctrines of Christianity. Baldæus himself, and a few others, were more successful in the study both of Tamul and Cingalese. The extent of the districts, the paucity of Missionaries, and the frequency of their preaching, obliged them to undergo much greater fatigue than the Romish priests, who were almost as numerous as their Churches, so that they had little or no occasion to travel from home. For instance, in one extensive district alone, which contained forty Romish priests, there were but two or three Dutch Ministers: and while the Romanists seldom or ever preached to their flocks, the Protestants preached three times every Sunday, and once at least in the week — sometimes oftener. The Romanists held intercourse with their own people in Portuguese, which was the native tongue of most of them; and all the priests learned it before they entered upon their work: whereas the Dutch Ministers had to study it afterwards, besides the Tamul or Cingalese. M. Baldæus very justly thought this comparison sufficient to convince those persons who were then, as there have been many since, fond, as he said, of extolling the merits of the Romish Clergy in India, and "*vilifying* the Protestants." The secret cause of this hostility is, the enmity of the human heart against the unvarnished truth of the Gospel which the faithful Protestant proclaims.

The Province of Jaffna.

21. A brief account of M. Baldæus's visitation of the province of Jaffna will enable us to form some idea of the Dutch Missionaries' exertions. This province comprehends nearly one-fourth of the maritime parts of the island; but it is more populous than the other provinces. It stretches along the northern coast; and, both on account of the

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salubrity of the climate and the cheapness of provision, it was a favourite resort with the Dutch families. The Portuguese Churches were numerous in those parts, several of which the Dutch appropriated: others they built where required. M. Baldæus was appointed to Jaffna, where he laboured for three years and a half with, in those days, unexampled diligence and success. In August 1658 he preached the Gospel for the first time at Point Pedro, under the shade of a wide-spreading tree: the account that follows is an abridgement of his Journal.

Jaffna was divided into four districts; and these were subdivided into parishes.

The first district was Belligamme, which contained fourteen Churches, several of which were spacious and substantial stone buildings; others were of brick; and two or three were more humble structures, with clay walls and a slender roof. To most of the Churches a residence for the Minister was attached, with, in some cases, a garden. The names of these parishes were, Telipole[1], Mallagam, Mayletti, Achiavelli, Ondewil, Batecotte, Paneteripou, Changane, Manipay, Vanarpone, Nalour, Sundecouli, Copay, Pontour.

The Church at Telipole was a spacious building, with a double row of pillars, and a good house and garden adjoining for the Minister's use. These buildings were erected by the Jesuits; and in the Church Baldæus found the stage still standing which they had raised for the theatrical exhibition of Scriptural events at the different festivals of the Church. This was the practice of the Romanists in their other Churches on the island, as also on

(1) This name is sometimes written Tilly-Pally. The orthography of all the names of places in the province of Jaffna is very various. I have preserved that of Baldæus.

the continent of India. Baldæus commenced his regular ministrations here in the autumn of 1658. On the 12th of January 1661 he administered the Lord's Supper in this Church for the first time, to twelve native communicants. Three were added to them at Easter; and, not long after, he had the satisfaction of seeing the number doubled. Such was his success at this place, both with adults and the youth, that in seven years, in 1665, the congregation consisted of about 2000 souls, whom he describes as closely packed together, and listening with attention to the Word of God; while the Schools contained above 1000 boys, of whom 480 were able to answer the series of questions which Baldæus had drawn up, relating to the principal points of the Christian Religion.

Conversion of a Brahmin.

22. There is little variation in his account of the different villages; but two or three incidents which occur in his Journal may serve to illustrate the character of the people among whom he laboured. Achiavelli was the residence of many Brahmins, whose influence with the people caused them to be less forward than at other places to embrace the Gospel. Seeing this, Baldæus assailed the Brahmins themselves, and with some success. One old man was prevailed upon to study the fundamental truths of Christianity; but was better pleased with the historical than the doctrinal parts. Another Brahmin went all the length that the Missionary desired. He was a man of some learning, and he omitted no opportunity to discourse with Baldæus whenever he visited Achiavelli. The Spirit of God applied the truth to his heart; and, after mature deliberation, he publicly avowed his belief in Christ, and was baptized at the age of forty-six. After his baptism he employed himself in composing a work for the instruction of the higher castes. It was entitled, "A History of the Life and Passion of our

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Saviour," and written in High Tamul, the language of Tamulian poetry, abounding in Sanscrit terms[1], and therefore unintelligible to all but the learned.

The conversion of this Brahmin at the outset of the Protestant Missions, under the simple preaching of the Gospel, will furnish an answer to those who have maintained, or yet maintain, that the Protestant mode of teaching, without external attraction for the senses, or compromise to the pride and prejudices of that haughty caste, would never induce any of them to embrace the Christian faith. Such objectors assert that it is in vain to hope to wean the Brahmin from his idolatries and pride, except by means of the pomp and ceremonies, the images and pictures, of the Roman Church, and her system of accommodation to their customs. Here, however, it is seen—and one instance is enough to establish the principle, though many more will be given in these pages—that when the grace of God accompanies the preaching of His Word in all its simplicity and integrity, it becomes the power of God unto salvation to every one that believeth.[2]

In the education of youth Baldæus had great success. The Schools were full; and in some places they made such progress in the knowledge of the Scriptures that they were able, he said, to "refute the Popish errors concerning purgatory, the mass, indulgences, auricular confession, and other unscriptural dogmas."

In several of these places the people proved very docile, and attended Church with apparent devotion; but the Missionary did not everywhere meet with equal encouragement. At Manipay, for

(1) M. Baldæus calls this language the *Latin Malabar*, which is not an inappropriate comparison, as the two languages resemble each other in the inflections of nouns and other parts of speech, and also in the structure of their sentences.

(2) Romans i. 16.

instance, he described the inhabitants as a malicious generation, superstitious, and still much inclined to paganism. Their Church was spacious enough to contain 2000, but seldom more than 700 or 800 attended. At Nalour, also, his exertions were, in great measure, counteracted by a numerous party, about 100, of calico-printers, who came from the coast of Coromandel. These were a very wicked and superstitious race; and they succeeded in corrupting the morals of their neighbours, and turning away their minds from the truth. His difficulties were further increased by the Mahomedans, who were numerous at this station, and allowed to establish their own public Schools. The consequence of all this adverse influence was, that the inhabitants became again much inclined to paganism, and the children were not so well instructed in religion as in other towns. At Sandecouli, also, Baldæus describes the inhabitants as base and indolent. They were principally fishermen, which occupation took the boys very much away from School; and out of a population of about 1500, seldom more than 400 were seen at Church.

All this will serve to show that this indefatigable labourer was not exempt from Missionary trials; but his causes for encouragement greatly preponderated.

The second district of the Jaffna province was Tenmarache, which contained five villages, named Navacouli, Chavagatzery, Cathay, Warauni, and Illondi Matual.

The third district was called Weddimarache, and contained no more than three villages—Catavelli, Ureputti, and Paretiture. This station had a good harbour, and it was a place of great importance during the wars of the Portuguese and the Dutch, and afterwards of the English. There was a fine Church at this place, but it was not always large

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enough for the people assembled; and on those occasions the Missionary used to adjourn to the spacious shade of a majestic tamarind tree, which grew near the Church, where he often preached the Gospel to 3000 souls.

The fourth district was Patchiarapalle, containing four villages—Poelepolay, Mogommalle, Tambamme, and Mulipatto. There was a Church and a School at each of these stations, and the attendance varied as in the first district; but no further circumstances are noticed in the Journal of Baldæus worthy of special remark.[1]

The islands of Jaffna.

23. Dependent on the Jaffna province, and at a small distance off shore, are several small islands, which the Dutch named, after their native cities, Delft, Leyden, Haarlem, Amsterdam, and a few others; but in his description of their Churches and Schools M. Baldæus calls them by their native names. On the islands of *Orature*, *Caradiva*, *Pongardiva*, *Analitiva*, *Nainativa*, *Nindundiva*, were eight Churches, whose united congregations amounted to 6450, and their scholars to 1930. These scholars appear to be included in the total of the children under instruction in the Jaffna province in 1661, when they amounted together to 18,000.

During the three years and a half that M. Baldæus laboured in Jaffna, the children baptized in the Churches of that province amounted to 5799. But they increased in the two following years to 12,387 children and 36 adults. No less than 2158 couples were married between the years 1658 and 1661. In the year 1663 the number of proselytes in Jaffna alone was stated in the church registers at 62,558[2]; besides 2587 slaves who also professed the Christian faith.

(1) In the twenty-six congregations of the whole province there were 28,200 converts, and 14,905 scholars.

(2) These registers were called Patolas.

The Wanniar Province.

24. M. Baldæus gives a similar account of the Dutch Mission to the north of Jaffna, in the country of the Wanniars, commencing at Mandotte, on the river Manaar. This country, together with the island of Manaar, formed another province, containing no less than fourteen Churches. The Missionary who presided over them lived at Manaar, and duly visited them once a month. The Churches in the Wanniar country were at *Poenery*, *Polveraincatti*, *Peringale*, *Mandotte*, *Nanatam*, *Arippoo;* and those on the island of Manaar were at *Totavalli*, *Karsel*, *Irkelampatti*, *Telemanaar*, and *Peixale*. In the year 1665 M. Baldæus made a visitation of this province; when he found in all these places 1315 native children, and 8267 adults; that is, 4533 in the Wanniar country, and 3520 in Manaar; besides 214 slaves recently converted.

Tamul Translation of St. Matthew's Gospel, and other Works.

25. For the use of these numerous congregations, the Gospel of St. Matthew was translated, by Francis de Fonseca, from Portuguese into Tamul, and revised by M. Baldæus. They had also several Sermons, the smaller Catechism, some Psalms of David in metre, a few treatises on the Christian Religion, and Prayers for various occasions. These were found to be of great service to the Catechists and Schoolmasters, and had the effect of keeping the congregations united in the absence of their Ministers.

Baldæus visits the coast of Coromandel.

26. But the labours of Baldæus were not confined all this while to the district of Jaffna. In the year 1658 the Dutch took possession of Tuticorin and Negapatam, on the Coromandel coast; and in 1660 this indefatigable Missionary was directed by his Government to visit those stations, and subsequently to extend his visitation along the southern coast of the continent as far as Coulan (Quilon). This journey he was commissioned to undertake with a view to the extension of Christianity. His intercourse was chiefly with the Parawars, the caste

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of fishermen converted by Francis Xavier, and other Romish Missionaries; but he complains, that he everywhere found them so confirmed in the superstitions of their Church, and so ignorant of the nature and doctrines of the Christian Religion, that he could entertain but slender hopes of bringing them over to the scriptural faith of the Reformed Church. Their religion, he said, seemed to consist in little more than counting their beads and crossing themselves; the meaning of which actions scarcely any of them could explain. A few were able to repeat their Creed, Ave Maria, Pater Noster, and the Ten Commandments, but without understanding them; for they knew nothing of the fundamental principles of the religion they professed. How could they be expected to know them, seeing that they had received so little instruction? Baldæus found that their priests were very numerous, who were principally Portuguese, born in the country, and educated at Goa: and so absolute was their influence over this untutored people, that they were able to counteract all his efforts to gain their attention. The Dutch expelled them from the towns of Negapatam and Tuticorin; but they remained near enough to controul the Parawars, who durst not enter the Church when Baldæus officiated, though he preached in Portuguese.

One instance of the people's blind zeal will illustrate the difficulties which Baldæus had to contend with. Passing one day through the market-place at Tuticorin, at the sudden ringing of a bell a great number of people prostrated themselves upon the ground. He stopped, asked them whether they thought this a fit place for their devotions when the Church was so near at hand, and desired them to follow him thither. They answered, that since the Dutch had despoiled the Church of the images and other ornaments, they must look upon them as

enemies to their religion. Baldæus replied, that they were no enemies to images, but only to the worshipping of them; as was evident from their leaving in the Churches several representations of our Saviour's Baptism, the Conversion of St. Paul, and other subjects. But his reasoning was of no avail, and he laboured among them to very little purpose.

Partial success of the Dutch Missions on the continent.

27. After the departure of Baldæus from the coast he was succeeded by John Fereira D'Almeida, the converted Romish priest mentioned above. This Missionary was employed a whole year in endeavouring to reform the poor Parawars at Tuticorin; but they paid him little or no attention, owing to their violent prejudice against him in consequence of his separation from their Church.[1]

It appears that the Missionaries who followed at Negapatam were somewhat more successful. Baldæus mentions one especially—Nathaniel de Pape—whom he describes as an indefatigable and careful man, and says, that in a short time he made considerable advancement in the Portuguese and Tamul languages; and, under the protection and encouragement of the Dutch Governor, Mr. Cornelius Speelman, spread and established the doctrine of the Gospel in the circumjacent villages.[2] We have no particular account to what extent this work was carried; and it is acknowledged that the success of the Dutch Missionaries on the Continent of India was very partial. This is not to be attributed to any deficiency of zeal in the Missionaries, or defect in their instructions; for they diligently preached the unadulterated Gospel of Jesus Christ. Nothing was wanting on their part to give the fullest effect to the means they used for

(1) Baldæus' Description of the Coasts of Malabar and Coromandel, c. 22. Churchill's Voyages and Travels, Vol. iii. pp. 584, 585.
(2) Ibid. pp. 587, 588.

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the conversion of the natives. The cause of their failure is to be found in the policy of the Dutch Government, who were not accustomed to station any Ministers permanently in those places where they were not sovereign masters[1]; and this was the case at present with all their stations on the Coromandel and Malabar coasts: so that the small number sent thither for their own Churches had no time for extensive Missionary operations, nor sufficient opportunity to carry forward any work that they might commence for the benefit of the Heathen.

Government encourage the Ceylon Mission.

28. Returning to Ceylon, Baldæus resumed his exertions for the propagation of the Gospel, extending his labours beyond the district of Jaffna, as described above. The Government afforded every facility that he required for his work; and he has preserved a letter addressed to him by the Governor-General at Batavia, M. John Maatzuyker, apprising him of his intention to send several Ministers to help him; expressing the lively interest he took in the progress of Christianity in India; and commending him and his undertaking to the protection of Almighty God.

Under such auspices, the profession of Christianity spread rapidly in Ceylon; but the principal success was in Jaffna, where the judicious plans of Baldæus continued to be followed by those who succeeded him. In the year 1684, M. Herman Specht, a Dutch Minister at Columbo, gave the following account of the Christian population in this province alone. According to the latest computation, there were 141,456 Christians, under the charge of five pastors: so that in twenty-one years the number was considerably more than doubled. In

(1) Baldæus' Description of the Coasts of Malabar and Coromandel, c. 22. Churchill's Voyages and Travels, Vol. iii. p. 598.

the month of January 1688 they amounted, according to the same authority, to 180,364, making an increase, in four years, of nearly 40,000. The Christians were about two-thirds of the population in this province.[2]

This writer speaks of the Christians in other parts also as greatly increased within the last four years, but without giving the numbers: they were not, however, in any thing like an equal proportion. The province of Columbo, for instance, contained, in the year 1684, only 24,753 Christians, of whom 4033 were children. These were under the care of three Ministers.[3]

While the Dutch were thus active in the propagation of Christianity, they were resolute in withholding all direct countenance from the superstitions of the Heathen. They went so far as to deny the request of the King of Candy, who, in the year 1688, desired to erect a pagoda or temple to Budhoo in their territories.[4] The latitudenarian may censure this as a want of liberality, or at least of courtesy, towards the native sovereign of the island; but the devout Christian will regard it as an act of fidelity to the King of kings worthy of imitation.

The prospect of the Mission in Jaffna, in 1692, is described by one of the Ministers, M. Adrian May, after two years' residence in the province, in these encouraging terms:—"The state of the Church here is the same as when I wrote before. The Malabar (Tamul) youths, who are trained up in the college, are diligent, and make good progress in learning Dutch; so that in the space of one year they are able to read and write in that language, and to

(2) Mastricht's Theologica, Theo. Practica, p. 1054. Fabricius' Lux. Evan. pp. 590, 591. Millar's History of the Propagation of Christianity, Vol. ii. pp. 474, 475.

(3) Valentyn, c. 17.

(4) Ibid.

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repeat their prayers and questions out of Vorstius' Catechism, and to translate them from Dutch into Malabar. They also sing Psalms in our Church. I hope God will give them His grace, and fill them with His Holy Spirit; so that these youths, in due time, may be blessed instruments to propagate His name among the Heathen."[1]

Converts' motives rendered questionable by the Dutch policy.

29. The number of proselytes in Ceylon so far exceeded those in any other Protestant Mission in India, that we are naturally induced to look into the cause of this difference. At a very early period of their settlement in the island, the Dutch issued a proclamation that could hardly fail to tempt the natives of all descriptions to embrace the Christian Religion, without understanding the faith which they professed to receive. It was decreed that no native should attain the rank of Moodeliar, be permitted to farm land, or hold any office under Government, without subscribing the Helvetic Confession of Faith, becoming a member of the Reformed Church, and submitting to be baptized in the name of the Holy Trinity. The consequence of this decree was such as might have been foreseen. The higher orders, both of the Cingalese and Tamulians, together with all who aspired to any dignity or office, did not hesitate long to comply with these conditions, and assume the name of Protestant Christians. Many who, under the Portuguese Government, had professed the Romish Creed, were as easily tempted as the Heathen to

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(1) For the correspondence quoted in the text we are indebted to the learned Dr. Leusden, professor of Hebrew at the University of Utrecht; who says, towards the close of the seventeenth century, that in the East Indies, but especially in Ceylon, about 300,000 natives had embraced the Name and Religion of our Lord Jesus Christ; and that these astonishing conversions were the fruit of the Dutch Ministers' labours, who were sent from Belgium. Fabricius' Lux. Evan. pp. 591, 592.

change their religion, and conform to that of their new masters. We are not surprised at the hesitation sometimes expressed to credit the accounts given of the Dutch Missionaries' success in Ceylon[2]; for had their converts been devout and enlightened believers—could all this be fairly attributed, under God, only to the inculcation of Scriptural truth—the progress of Christianity in the island, under their ministrations, would have been almost unparalleled in the history of the Church since the days of the Apostles. But we have not such a spiritual triumph to record. There is no reason to question the numbers given of those who submitted to be baptized; and we have the testimony of one who lived and laboured among them that they were not all hypocrites. M. Valentyn, speaking especially of the disciples of Baldæus in Jaffna, describes them as good Christians; and affirms that some of them would make many Europeans ashamed of themselves. We must acknowledge, however, that this was not their general character. Many of them remained Heathen and Romanists at heart, and secretly observed their old superstitions. And what better result could be expected in any country from a similar proclamation to that just described? Such is the natural infirmity of the human heart all over the world. The Dutch, therefore, committed a serious mistake in issuing this decree: it was tantamount to setting a premium on hypocrisy. No doubt their motive was good, and it is the duty of every Government to establish the truth in its dominions by every legitimate means; but in the present instance the Dutch legislated with little consideration of the nature of man. Christianity appeals to the best affections of the heart: they were

(2) Millar's History, &c. Vol. ii. p. 475 &c. Dr. Brown's History of the Propagation of Christianity, Vol. i. p. 18.

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pandering to the worst. They probably thought to consolidate their power if they could induce all, or the majority of their subjects to embrace Christianity: and no doubt they would, had the people been sincere in their profession; for possessing the same religion as their rulers, they would have been more likely to feel a community of interest with them in other respects, and been ready to defend them against all invaders. But the expedient they used for the purpose was likely to retard, rather than promote, the advance of true religion; and such was the result. The Missionaries were using the only legitimate means for the purpose—the Scriptural instruction of the people; but they found it all but impossible to form a satisfactory judgment of their converts' motives, and they were constantly impeded in their course by this ill-advised proclamation.

Injurious tendency of Caste.

30. One of the greatest inconveniences arose from the Christians' retention of caste, in the full strength of its prejudices. The Missionaries were perpetually distressed to observe how injuriously it operated in their Schools and congregations. The children learned their lessons in the same classes, indeed, but they would neither eat together, nor hold any intercourse with each other, whereby they might be defiled. This feeling was encouraged by their parents; and it is affirmed of some of the chief native officers under Government, that while they pretended to be Christians, at heart they were "real Heathen." One of the Dutch Ministers, M. De Vriest, suspecting their hypocrisy, entered into a strict investigation of their principles and character, which resulted in the complete confirmation of his suspicions. Upon this discovery, he resolved henceforth to allow none to continue in the profession of Christianity merely to serve their secular interest; and, assured that sincere disciples of

Christ could not hold their Christian brethren of lower caste in contempt, he awaited the first favourable opportunity to test the sincerity of some high in the public service.

Means used for its abolition.

31. Such an opportunity was soon afforded him. At the public examination of the Schools, in January 1693, the Dutch Commodore presided, and, entering into the Ministers' design, took, as he thought, the best method of carrying it into effect. When the examination was over, he invited the native officers present, as well as the Students, to dine; but they begged him to excuse them, alleging that their customs forbade them to partake of the food which he had provided. As he would take no refusal, many were induced to sit down with him to table. During the repast word was brought to him that one of the students refused to eat what was set before him. The Commodore sent for the lad, and desired him to eat, threatening to dismiss him immediately if he refused. Choosing the latter alternative, the lad turned away with apparent satisfaction; and several others, who were before inclined to conform, encouraged by their school-fellow's example, now retracted, and rose to follow him. This, however, the Commodore was resolved forcibly to prevent, and the fear of his whip induced them to sit down again and partake of his food.

No Christian Missionary could desire to have the prejudices of caste so taken by storm. In order, however, to prevent the inconvenience arising from them among the scholars, a resolution was now passed, that henceforth no boy should be admitted into School without his consenting to lay aside all his heathen customs for those of Christians; and every scholar was to consider his reception as preparatory to his embracing Christianity. Few, perhaps, would now be found willing

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to adopt even this expedient for breaking down the barrier of caste. At the same time it may be remarked, that, seeing how injuriously it affects the native Christian's character, it is undoubtedly a Missionary's duty to use every lawful means to wean his converts from a system that must tend to foster pride.

Seminaries for training Teachers.

32. It is not to be wondered at, if those who first encountered this difficulty were at a loss how to deal with it. But, however they may have erred in this respect, they made no mistake in the means used for the people's instruction. We have mentioned the seminary which Baldæus established in Jaffna for the training of Schoolmasters and Catechists, and a similar institution was formed at Columbo for Cingalese teachers; but this does not seem to have succeeded at first like that for the Tamul province. Indeed, so little did it prosper, that it was deemed expedient to close it for a season. In the year 1696 they re-opened it with fifteen students, sons of respectable natives; but it was again closed in 1699. In 1704 orders arrived from Holland to establish this and the Jaffna seminary on a more efficient footing; and, in the same year, ninety-eight pupils were admitted into that of Columbo.

Improved mode of instruction at Columbo.

33. In the following year Dr. Singer was appointed Rector of the Cingalese Seminary, and he immediately commenced some measures of reform. He was too active in his duties, and too searching in his investigations, to be popular with those who wished to resume the offices they had formerly held, and to slumber again in indolence, and they endeavoured to resist him; but, disregarding all such opponents, he went forward with his improvements. He adopted a course of instruction that was calculated quietly to alienate the pupils' minds from all heathen customs, without violating their feelings,

and to enlighten them with the knowledge of Divine truth. His system consisted of the rules of grammar; the elements of natural history; the being of a God; His unity, attributes, and works; His universal dominion; His image in man; His commandments; the nature of man; the union of his soul and body; his responsibility to God; his infirmities and wickedness; his happiness in serving God, and misery in departing from Him; his need of the inspiration of the Holy Spirit to regenerate his heart, and of salvation through the finished work of Jesus Christ. In this way did he lead his pupils, by degrees, into all the truths of Revelation, contrasting them, as he went on, with the errors of Heathenism. He divided these various subjects into sixty-two lessons, forming a complete course of instruction. At the same time he was specially careful to explain to his pupils every scientific and theological term used in their lessons, which was new to the native mind; and as soon as they understood them, he went forward with the subjects in which they occurred.

Scriptural Lessons.

34. In his scriptural instructions he adopted a judicious plan. Hitherto the Bible had been put prematurely, as he thought, into the hands of the Heathen, who were told that they were bound to believe what was written therein of the Saviour of the world. To such an injunction he anticipated this answer from every reasonable man—"Why should I believe in Him whom I do not know?" He considered it the duty of a Christian Teacher, sent to a Heathen people, to study their capabilities and previous mode of thought in every lesson he gave them; that at first he should draw his instructions chiefly from the parables of Scripture, and lead them on to a comprehensive view of Christianity, with as little reference as possible to controverted points. Dr. Singer made his own

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lectures plain and simple, and as short as was compatible with perspicuity, for he found that lengthened discourses only wearied the scholars; and his subjects followed in such order, that, like the steps of a geometrical proposition, they grew out of one another, and were calculated to interest the pupil while leading him on to their conclusion. By this means he made good his way as he advanced, and kept his classes well grounded in what they had learned. He did not, however, depend for success upon his own plans or diligence, but upon the blessing of God; and he impressed upon his scholars the necessity of prayer for the aid of the Holy Spirit, to enable them to understand and apply whatever he taught them.

Necessity of knowing the Pupils' language.

35. At first Dr. Singer was in favour of using the Dutch language in the Seminary; but he soon found it necessary to modify his opinion. He perceived, and was candid enough to acknowledge, that it could not supersede the teacher's acquisition of Cingalese, without a knowledge of which it must be impossible for him to know whether the scholars comprehended him; and he would often be at a loss to explain to them what he meant, or to ascertain how far they understood his instructions. If he employed a native to interpret, he could not be certain that the interpreter himself understood him, or gave the right explanation to the pupils. Very few persons can acquire so perfect an acquaintance with a foreign language as always to dispense with their own; much less could this be expected of children at school. Notwithstanding, therefore, the great advantage to the boys in receiving their lessons in Dutch, it was also important—indeed necessary—that the teacher should be acquainted with their language.

Success of Dr. Singer's plans and exertions.

36. The students were frequently examined in what they were learning; and at the end of the

year after Dr. Singer took charge of the Seminary, they underwent a public examination, and acquitted themselves to the satisfaction of all present. Such was the continued progress of the Institution, that in 1709 several of the pupils were themselves competent to engage in the work of instruction, and were usefully employed as Superintendents of the Country Schools. Others followed from time to time for the same service, as the demand for them occurred; and in 1717 Dr. Singer had the satisfaction of presenting seven of his scholars for the ministry of the Church: so complete was the success of his plans and exertions for the efficiency of this establishment.

The Parochial Schools require improvement.

37. About the time of his entering upon his charge, in 1705, the Governor directed the Clergy to examine the condition of the Churches and Schools generally in the Cingalese Districts, and to send him their report of them. After a careful investigation, they represented them to be in a very defective state, and proposed several arrangements with a view to their restoration to their former efficiency. There were seventy-five Cingalese Schools. A regular commission was appointed to examine them; and, upon the Commissioners' report, further measures were taken for their improvement. The parents were made responsible for the better attendance of their children, upon pain of being heavily fined, employed as convicts in the public service, or even cast into prison. It is almost needless to say that this coercion was the act of the Civil Authorities.

The Christians to be preserved from injurious influence.

38. The influence of the Romish priests and heathen ceremonies being found to retard the progress of the Schools, and also to divide the attention of adults professing the Protestant faith, the Commissioners recommended that the priests should be forbidden to interfere, under heavy penalties,

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and that no encouragement whatever should be given by Government to the idolatrous temples. Able Native Assistants, called proponents, were appointed to be constantly moving from place to place in their districts, and rules were drawn up for their conduct. They were to examine the motives of parents when they brought their children to be baptized; to keep the Schoolmasters and Catechists to their duty; and to prevent all attendance, on the part of Christians, upon heathen ceremonies. The local authorities were even directed to keep the Jogees, Brahmins, and other pilgrims, as much as possible, from going, at the annual festivals, to Ramnadkovil and other places of public resort out of the island; both because the example of these pilgrimages was found to have an injurious tendency on the Christians' minds, and were also the occasion of considerable sums of money being carried out of the Dutch territories.

Progress of Christianity in Ceylon.

39. In the Commissioners' Report of the Churches they mention the places where they were built, and particularly describe the premises belonging to them, and even the trees in the gardens; but the matters of chief interest to the Christian reader—the number and character of the people—they give in a very cursory manner. In a letter of a Dutch Minister at Cochin, M. Jacob Vicher, dated in October 1720, whose account of the progress of Christianity in the Eastern Isles we have noticed above, the following brief reference is made to the progress of his brethren in Ceylon:—"The number of Christians of the Reformed Religion daily increases. Without doubt there are some hundred thousands of them there who have given their names to Christ."[1]

(1) Millar's History, &c., pp. 478, 479. The numbers in 1722 stand thus in Valentyn's History, c. 17:—

Tamul

The women of the Christian families were, in general, extremely ignorant. Their Ministers complained that they seldom came to them for instruction; and that even when they met with them, and engaged them in conversation, they found it very difficult to make any impression on their minds. During this year a general visitation of the Churches was held, when they were reported to be in perfect order throughout the island; there are, however, no means of judging how far this related to the people's improvement in Christian knowledge and character. The work of education went on with activity in both the Tamul and Cingalese districts; but we have no particular account of the number of the scholars in the latter, either at this or any subsequent period.[2]

Translations of the Scriptures and other works.

40. Some attention was paid to the translation of the Scriptures and other works into the languages of the island. We have mentioned the Tamul translations of F. de Fonseca.[3] In the year 1688, one of the Dutch Ministers, Dr. Simon Kat, commenced the translation of the New Testament into Tamul and Cingalese; and at the same time he undertook to compose a Dictionary in each of those languages. In 1694, having made some progress with the New Testament, he began upon the Old.

Tamul Christians in Jaffna	189,388
Christians in other places	179,845
Christians in the Galle District	55,159
	424,392

We presume that all who are not described as Tamul Christians were Cingalese; but it is not so stated by the historian.

Besides these members of the Church, we learn, from the same authority, that there were 2799 young men, and 1493 young women, Candidates for Baptism.

(2) In the Jaffna, *i.e.* the Tamul Schools, there were now 28,484 scholars. Ibid.

(3) Sect. 25.

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He also composed a Cingalese Grammar, and translated into the same language the Dutch formularies for the celebration of marriage and the Lord's Supper; but being without the means of printing all his translations, their circulation was very limited. Dr. Kat appears to have been the only Minister of his day who entered heartily into the Missionary work in behalf of the Cingalese; but while thus actively employed, in 1701, it pleased God to remove him to his rest, in the sixty-sixth year of his age. The Cingalese Churches immediately began to decline, no other Minister being able to take up his work of preaching to them in their own language.

It ought to be stated, that Dr. De Ruel, Rector of the Seminary at Columbo, did not approve of Dr. Kat's translation, and undertook to correct it; but it does not appear that he made any progress in the work. In the year 1726, when Valentyn published his History, the translation of neither the Old nor the New Testament was completed; and they were still without the means of printing what was finished.[1] Subsequently, however, they were provided with a press, which was set up at Columbo, where they printed the whole of the New, and a great part of the Old Testament, both in Cingalese and Tamul.[2]

([1]) Valentyn died in the following year, 1727. He appears to have been an indefatigable Missionary, first in Amboyna, and afterwards in Jaffna. We have noticed above (s. 5 Note) that he translated the Scriptures into the colloquial Malay, for the use of the inhabitants of the eastern islands.

([2]) Le Long Bibliotheca Sacra. Ed. Maschii, Tom. i. part 2. p. 201. Tom. ii. part 2. p. 210. Reports of the British and Foreign Bible Society, 1810. App. p. 86. 1813. App. p. 18. The Rev. T. H. Horne's Introduction to the Study of the Scripture, Modern Versions, &c. Vol. ii. part 1. c. 6. s. 4. p. 281.

Success great, compared with the means used.

41. All this was the result of the exertions of a very few Ministers of the Gospel. There was no lack of Dutch Clergymen indeed. Valentyn gives a catalogue of ninety-seven names, between the years 1642 and 1725; but he affirms that only eight of all these acquired the native languages—four the Tamul, and four the Cingalese[3]; whereas the field of labour was so extensive, he remarks, that if the whole had made themselves masters of those languages they would not have been enough for the work that was to be done. Considering, then, the paucity of labourers in this harvest, and the few facilities they enjoyed for studying the language and publishing their works, we have much more reason to be surprised at the progress they made, than to be dissatisfied with their little measure of success, as far as appears, in the actual conversion of the natives to an intelligent and practical belief in Christ. During the remainder of the eighteenth century the Dutch Ministers seem to have given even less personal attendance to the Schools and Churches, so that they soon began to decline; and at the time of the final cession of Ceylon to the British, in 1802, by the treaty of Amiens, they were in a much less efficient state than in 1725, at the close of Valentyn's History.[4]

([3]) Valentyn makes a similar complaint of the Dutch Clergy on the coast of Coromandel, c. 15.

([4]) From this period the Dutch paid but little attention to the propagation of Christianity in the island. In 1741, after the death of Mr. Cramer, their only minister who understood Tamul, and the superannuation of Mr. Wetselius, their only Cingalese scholar, a Mr. Aguiar, who had laboured ten years as a Missionary in Bengal, was appointed to take charge of the Portuguese congregation at Columbo. (Christian-Knowledge Society's Report, 1742. Abstract of their Reports, pp. 54 *et seq.*); but he does not appear to have done any thing for the heathen inhabitants. Indeed, all the exertions of the Dutch in the island during the remainder

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General review of the Mission.

42. In this Mission, however, after all abatements, we behold an extensive machinery, and much to encourage the future labourer. The Scriptural system of instruction; the extensive establishment of Schoolmasters and Catechists; the arrangements for the careful supervision of the whole; the publication of the Word of God, and various useful works, throughout the Dutch dominions, well prepared the way for those who might follow: and these, be it remembered, were the first efforts made to undermine the idolatries of India; and they were attended, under all circumstances, with a measure of success, that amply repaid the means employed. We do not exult in the actual numbers professing the faith of Christ, who, at the close of the eighteenth century, are said to have been reduced to 300,000; for the majority of them, it is to be feared, embraced Christianity solely with a view to further their secular interests, in consequence of the ill-advised Proclamation of the Dutch Government adverted to above. Yet, notwithstanding the counteracting influence of this policy, the exertions of the Ministers of religion were not wholly lost. We have seen the testimony borne by M. Valentyn to the unexceptionable character of some of the Jaffna Christians in his day; and we have a similar evidence, from an English Clergyman, in favour of the Cingalese Christians, as well as the Tamulians, at the commencement of the nineteenth century. The Rev. James Cordiner, Chaplain of Columbo, when describing the labours of the Dutch Clergy, remarks, "Although religious knowledge was not very perfectly conveyed to the lower orders of Natives, yet many of the middle and higher

mainder of this century, were made with the assistance of the Danish Missionaries of Tranquebar; and will therefore be more appropriately given in the account of that Mission.

ranks became as true believers in the doctrines, and as conscientious performers of the duties of Christianity, as those who adorn more enlightened regions."[1] These witnesses are sufficient to prove that the labours of the Dutch Ministers were not in vain in the Lord.

Remarks on the comparative progress of the Dutch and Roman Missions.

43. But while we attach no very great importance to the numbers of these converts, they at least furnish us with an answer to the Jesuits and other Romanists, who are perpetually taunting Protestants with the partial success of their Foreign Missions, and appealing to their own more extensive progress in proof that theirs is the better cause. We maintain that it proves no such thing. Though we might refer again to the success of the Dutch Ministers in the eastern isles, yet we are content to make our appeal to the single Mission before us in confirmation of our assertion. Here it is seen, that, in about eighty-three years after the arrival of the first Dutch Minister in Ceylon, the number of their converts far exceeded that of the Romish proselytes in the island in more than twice the time. And even after the decline of the Dutch Missions, the native Protestants were as numerous as the Romanists.[2] Without stopping to discuss their respective characters, and objecting to the temptation held out to the Natives, in the Proclamation of Government mentioned above, to embrace Christianity from secular motives, we may refer, nevertheless, to these numbers, in proof that Protestant Missionaries would have no difficulty in effecting a numerical success as imposing as that of the Romish Missionaries, if, like them, they would accommodate their means to the passions or prejudices of mankind. But we do not rely on numbers

(1) Cordiner's Description of Ceylon, Vol. i. p. 156.
(2) Hamilton's Hindostan, Vol. ii. pp. 497, &c.

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in estimating the comparative success of Protestant and Romish Missions; while, according to the Apostles' example, proclaiming the Gospel to the world without adulteration or reserve, and refraining from all attempt to recommend it in a way incompatible with its sanctity, simplicity, and truth, we must not be surprised to find as few as other honest teachers have found, willing to embrace its self-denying doctrines. Let not the faithful Missionary be discouraged by the paucity of his converts. Never let him be induced, by the taunting exultations of Romanists over their own wholesale conversions, to deviate from the simple course which the Word of God prescribes for his direction. We are responsible only for our fidelity: God will appoint our measure of success. The best of men engaged in His work are often tempted to anticipate His time. This temptation calls for special, unwearied vigilance and prayer in a heathen land. Every one who goes forth to proclaim the glad tidings of salvation by Christ to an ignorant and idolatrous people is bound to use all diligence to make his instructions intelligible, and to be limited in diffusing them only by His means and opportunities. When this is done, he may patiently, confidently abide the result. God can make any people willing in the day of His power[1]; and then, a nation may be born at once[2].

([1]) Ps. cx. 3. ([2]) Is. lxvi. 8.

CHAPTER III.

DANISH MISSION AT TRANQUEBAR.

Preliminary Remarks. Danes' Settlement in India.

1. We have now to record the establishment of the first Protestant Mission on the Continent of India; for the occasional efforts of the Dutch Clergy, mentioned in the last chapter, were made without reference to any arranged design, or provision for their continuance; and they were attended with but partial success. The Danish Missionaries were the first to lay the foundation of the kingdom of God in that land of idols, and, as wise master-builders, they laid it deep and broad. Their entire course presents an example of piety and zeal, of diligence and judgment, of humility and generosity, of patience and perseverance, of faith, hope, and love, worthy of all emulation. Their character and their work are little known. The English reader, especially, has access to only two or three brief accounts of this Mission, generally given as introductory to the more extended details of subsequent labours in the same vineyard. Whereas, no Missionaries have since appeared in India better qualified for their undertaking, or more deserving to be had in honourable remembrance throughout the Church of Christ, than those who commenced the work. Though without human aid to instruct them how to begin and carry on their operations, they were enabled, by the Word and Spirit of the Lord, to form and execute plans for the conversion

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of the Heathen, which few that have followed them have been able to improve. It is proposed, therefore, to enter somewhat more circumstantially into their sentiments and proceedings than may be deemed necessary in subsequent Missions, in order to set before those who may hereafter enter upon this arduous enterprise some of the brightest examples in the annals of Missionary achievement.

In the year 1612, when the Dutch interests were advancing in the East, the Danes also were induced to establish a Company at Copenhagen, with a view to embark in the commerce with India. Their first vessel arrived on the Coromandel coast in 1616, which was soon followed by others. The success of these merchants induced them to seek a settlement on the coast for the convenience and protection of their shipping, and for the advantage of their trade. In the year 1621 the Rajah of Tanjore allowed them to purchase the town of Tranquebar, with the small territory adjacent, extending about five miles long by three broad, and situated on the coast of Coromandel, in about ten degrees north latitude. Besides the capital of Tranquebar, there were fifteen smaller towns and villages within the district, whose inhabitants now became Danish subjects. The just dealings of the Danes inspired the natives with confidence, and soon attracted a considerable population and commerce to Tranquebar. They afterwards obtained several other possessions on this coast and in other parts of India, some of which they hold to this day.

But the propagation of Christianity formed no part of the design of the first settlers in India: indeed, the Danes had been in possession of Tranquebar no less than eighty years before they thought of introducing their religion to the notice of their subjects. Occupied with commercial affairs, they gave themselves no concern about the souls of the

people around them, though wandering in darkness, and held in bondage under debasing superstitions.

King of Denmark resolves to establish a Mission in Tranquebar.

2. [1] Early in the following century, Dr. Lutkens, one of the Chaplains of Frederick the Fourth, King of Denmark, set before His Majesty the duty of providing for the conversion of his Indian subjects to the Christian Religion, and he immediately received the King's commands to carry the suggestion into effect. The difficulty, however, was to procure suitable persons for such an enterprise. Dr. Lutkens rightly judged that it required men of approved piety and sound judgment: that they should possess a good capacity for acquiring foreign languages, and have their natural dispositions so far under controul as to meet the contradictions of determined opponents, or to conduct their controversies with the Heathen in a Christian temper. Accordingly, he wrote to the celebrated Dr. Augustus Herman Franck, Professor of Divinity and of the Greek and Oriental Languages in the University of Halle, requesting him to select, from the numerous young men under his care, two that should appear to him every way competent to the task. Divine Providence seemed to direct all their steps. At that time there were two young men residing at Halle, who possessed, as far as man

(1) This account of the Tranquebar Mission, during its first three Decades, is drawn up chiefly from Niecamp's Historia Missionis Evangelicæ. La Croze also gives a brief history of the Mission for a few years from its commencement (Histoire, &c. Liv. vii. p. 534, *et seq.*) And shortly after the publication of the Missionaries' first correspondence, four small Pamphlets were published in English, entitled, *Propagation of the Gospel in the East*, which contained copious selections from their communications, translated from the High Dutch. These Pamphlets are still extant, bound up in one small volume, 12mo., though very scarce. The circumstances that led to their publication will be noticed in the sequel.

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could judge, all the capabilities required. Their names were Bartholomew Ziegenbalg and Henry Plutschou; and the Professor no sooner mentioned to them the proposal of Dr. Lutkens, than they consented to undertake it, unmoved by the hardships and privations, the difficulties and perils, which they foresaw they would inevitably have to encounter.

Appointment of Ziegenbalg and Plutschou —their voyage to India.

3. Having dedicated himself to the Missionary work, M. Ziegenbalg arranged his private affairs, and, bidding adieu to the land of his nativity, departed for Berlin, where he was soon joined by his friend and colleague, M. Plutschou. Here they were informed, that, on the recommendation of Professor Franck, Dr. Lutkens had accepted them for the Mission; and they were directed to proceed to Copenhagen without delay. Before their departure, they united in fervent prayer, imploring the succour and grace of Almighty God upon the resolution which they had taken for the advancement of His glory and the kingdom of Jesus Christ.

They departed from Berlin on the 8th of October 1705. On their arrival at Copenhagen, they were directed to wait upon the Bishop of Zealand, Dr. Borneman, to receive his commands and instructions relating to their Mission. On the 29th of November they embarked for India, with the best wishes and the prayers of all who were interested in their undertaking, and carrying with them many tokens of affection, which encouraged them to go forward. The vessel on which they sailed encountering contrary winds, they were four weeks in making the coast of Spain; and the expression of their feelings, when tossed on the mountain billows of the Bay of Biscay, describes the faith which animated their hearts in danger. In the account of their voyage they remark: "The sight we had of the marvellous works of God cheered our spirits

not a little; and the more the stormy and roaring seas broke in upon us, the more were the joy and praise of God increased in our mouths, seeing that we had so mighty a Lord for our Father, whom we may daily approach, and, as confiding children, put up our prayers to Him."

4. In similar terms of pious gratitude to the Almighty, they describe their narrow escape from shipwreck off the coast of South America.[1] After a tedious voyage, they arrived at Tranquebar, July 9, 1706, where they again devoutly acknowledged the good hand of their God upon them, closing their account of His mercies with this ascription of praise, "*Hitherto the Lord hath helped us.*" Their Arrival at Tranquebar.

No sooner did they set foot on shore than the sight of the poor Indians, for whom they had come so far, deeply affected them. Their eyes were filled with tears, and they lifted up their hearts to God in prayer, that He would enlighten their dark souls with the beams of eternal truth.

While ignorant of the language and the country, they endeavoured to obtain, from some of their countrymen who had been a long time there, such

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(1) One or two more extracts from their Journals will serve further to show the spirit in which they prepared to enter upon their work. After their escape, on the occasion referred to in the text, they wrote, "By the help of God we got safely over this difficulty; which caused such an extraordinary joy in the whole (ship's) company, that the next day was not only kept as a day of thanksgiving, but we had also a considerable collection made for the benefit of the poor."

From the Cape of Good Hope they wrote—"April 23, 1706, We hope to sail from hence in a few days, to draw nearer to the East Indies. The Lord be with us, as He hath been hitherto, and accompany us with the protection of His holy angels! May He keep us in His fear, and grant us to walk constantly in the way of truth! May He give us a holy boldness to spread the good savour of His knowledge everywhere, that His name may be praised in and by us, His kingdom enlarged, and His will be wholly and perfectly done!"

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information as might assist them to shape their course; but they found little help from man. Many persons in Europe had looked upon their enterprise as most visionary and ridiculous; and others at Tranquebar represented it to them as an impracticable task. But they rightly judged, that, as these persons had never made the attempt, they could not be competent to denounce it with so much confidence. Instead, therefore, of allowing themselves to be discouraged by such representations, they applied themselves with the greater attention to the study of the Acts of the Apostles, resolving to regulate their proceedings by the examples of the first preachers of the Gospel. Their motto was so appropriate, that it deserves to be preserved for the use of future Ministers of Christ: "For this reason are we made Christians, that we should labour more for the future than for the present life."[1] In this sentiment they were of one heart and one mind. They daily reminded one another of their duty to consecrate their lives to God, and to live entirely for that unseen world whither they were going, little regarding the present world, whether in its glory and smiles, or in its frowns and afflictions. They endeavoured heartily and diligently to enlarge the kingdom of Christ, first in their own souls, and then among the Heathen to whom they were sent. Amid circumstances calculated to discourage them, they found much comfort in the promises of God, and also in the assurance, that, in Denmark and Germany, many prayers were offered up in their behalf.[2]

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(1) *Ideo nos facti sumus Christiani, ut plus de futurâ, quam de hâc vitâ laboremus.*

(2) Here we begin with the Second Part of Niecamp's Historia, p. 125. The First Part, after recording the circumstances which gave rise to this Mission, is occupied with a brief account of the matters

Study the Native Language and Literature.

5. The first object demanding the attention of a Missionary to a foreign country is the acquisition of its language. If this be deferred, it is too often neglected altogether, or very imperfectly acquired. The general tendency of a tropical climate upon a European is, to depress the energies both of his mind and body; and the Missionary, besides the pressure of this natural influence, will find his occupations soon begin to multiply upon him so fast, that it will be more and more difficult to sit down to the study of the language the longer it is delayed. Messrs. Ziegenbalg and Plutschou lost no time in attending to this preliminary task. Six days after their arrival they began to inquire into the language of the people, the Tamul[3], which they correctly described as a very regular language, and such as may be reduced to an exact standard, or rules of grammar. The High Tamul, in which the Hindoo Vedas and poems are written, is a language of great beauty; but the Colloquial Tamul is of more importance, from the extent to which it prevails. It is supposed to be spoken within the compass of near three thousand two hundred English miles, and is understood in almost every part of India; but it is used chiefly in the Southern Carnatic, where it is spoken in its greatest purity, from a few miles north of Madras down to Cape Comorin, and from the eastern Coast to the foot of the Ghauts westward. They could hardly, therefore, attach too much importance to its acquisition.

The Portuguese language also demanded their attention, having been used in the country about two centuries, and being now generally understood: and as they had studied it on the voyage, they found less

matters given in the former part of this history, relating to the inhabitants, customs, religion, and productions of the country, and to the Missions of the Roman Church.

(3) They call it the Malabar.

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difficulty in acquiring it than Tamul; they therefore deemed it advisable to adopt it as their medium of communication with the Natives, until able to speak to them in their own tongue. To prevent delay, they divided this work between them, casting lots who should give immediate attention to the Tamul; and the lot falling upon M. Plutschou, he readily embraced it, and applied himself exclusively to that language.[1] He met, however, with impediments which, to a mind of less energy, would have appeared insuperable. There was a multitude of Tamul books written with the stilus on the palmyra leaf; and some of these compositions he afterwards found to be very correct, and even elegant: but at first he had neither grammar, dictionary, nor any other means of understanding them; and the only help he could obtain was from the *vivâ voce* instructions of a native. But as there was no intermediate language understood in common by them both, the Missionary's progress was very slow, until he resolved to join the children in the school kept by his teacher. Here he sat down amongst the scholars, and repeated every lesson with them after the master, writing it at the same time, as they did, with his finger in the sand. M. Ziegenbalg joined his colleague in these exercises, and they soon outstripped their little schoolfellows.

When they had in this manner acquired the rudiments of the language, they succeeded in obtaining the services of a superior instructor. This

(1) This is M. Ziegenbalg's own account at the time (Propagation of the Gospel in the East, Part i. p. 27). But La Croze (p. 543), Niecamp (p. 129), and other writers after them, mention, that Ziegenbalg himself took the Tamul department, In this they were doubtless mistaken, being misled, probably, by the fact, which will soon appear, of Ziegenbalg's having been very successful in the study of Tamul.

man, besides his native tongue, had some knowledge of Portuguese, Danish, Dutch, and German; and under his tuition, together with the aid derived from a compendium of the Tamul language composed by a Portuguese Missionary, their progress became more rapid. At the same time they exercised themselves in the use of the language as fast as they learned it, by constant intercourse with the Natives, which both facilitated their progress and enabled them to acquire the right pronunciation, which they found very difficult. Their ear also became, by this means, familiar with the great variety of tones and inflections in the Colloquial Tamul, an acquisition of special importance to the Missionary in his discussions with the people. Ziegenbalg seems to have been more successful in these exercises than his colleague. In about eight months he was able to speak to the Natives in an intelligible manner; and in little more than a twelvemonth some of the higher classes among them expressed amazement at his knowledge of their language. M. Plutschou's progress was also respectable; and this reward of their diligence holds out great encouragement to others to follow their example. Let no Missionary be hasty to conclude that the acquisition of this or any other Oriental language is an impracticable task, because of his difficulties at the outset. With God's help, mountains may be removed.

While the Missionaries were enabled to preach and converse with the Heathen in their colloquial tongue, they were sufficiently acquainted with the High Tamul also to read the native works on the history, the ethics, and idolatries of the Hindoos. These, however, they found not very accessible, owing to the jealousy of the Brahmins, who were as reluctant to have any foreigners, especially Europeans, look into their books, as the Romish Priests

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are to suffer the laity to read the Bible. Ziegenbalg mentions an old man whom he requested to transcribe, for his use, three of their principal Vedas, offering him ready money for his work; but he declined to undertake it, alleging that it was contrary to their laws to communicate the knowledge of their Vedas to a Christian. With the help, however, of their own Moonshee (teacher), the Missionaries obtained, ere long, a sufficient acquaintance with Hindoo literature to hold discussions with the people upon it; and while confuting the errors of their religious system, they set before them the doctrines and precepts of the Gospel.

Opposition from the Brahmins and Rajah of Tanjore.

6. The Brahmins now became alarmed at their progress, and laid plots to deprive them of their Moonshee. This man, named Aleppa, had been in their service about two years, when his enemies circulated slanderous reports against him, and, greatly to the Missionaries' dismay, procured his banishment from Tranquebar. Nor did they stop here. After his departure, they pursued him from place to place, persecuting him with great violence; and at last succeeded in getting him to Tanjore, where they accused him to the Rajah of having betrayed their religion, and revealed its most sacred mysteries to the Danish Missionaries. The Rajah immediately loaded him with irons, and threw him into prison, where he lay for some months; and, when set at liberty, he could not venture to return to Tranquebar, being held in constant alarm by the malice of his enemies. At last, in spite of his superior knowledge, and of the solemn admonitions he had received, he died in Heathenism.[1]

The intolerance of the Rajah on this occasion was very unexpected; for shortly after the Missionaries' arrival in the country they received a visit from

(1) Niecamp, pp. 126, 127.

one of his officers, who entered into familiar discourse with them, by means of an interpreter, and seemed to be pleased with their conversation. He then asked whether they would like to see the country, offered to appoint a guard of thirty troopers to accompany them, and proposed to write to the Rajah in their behalf, in order to open for them a way to cultivate a good correspondence with his Highness. It does not appear whether the man was authorized to make these fair promises; and it is doubtful whether he could have performed them on his own responsibility, had his proposal been accepted. Nor do the Missionaries seem to have placed much confidence in his professions: yet, being uninformed at that time of the duplicity of the native character, they did not suspect him of paying them so much attention without authority; and this naturally induced them to expect better things of the Rajah, than such treatment of their Moonshee for his services to them.

Difficulty arising from immoralities of Europeans.

7. But this was not the end of their difficulties. One of the chief impediments which they had to encounter arose from the immoral lives of Europeans. We have seen how Francis Xavier mourned over similar depravity in the Portuguese, at Goa and the eastern isles.[2] Not that this is peculiar to the East Indies. Joseph Acosta also, who, for fifteen years, laboured in Peru and the West Indies, freely confessed, that he found nothing tended more to obstruct the conversion of the Indians than the evil example of the Christians' wicked conduct.[3] The devoted John Elliot, justly styled the *Apostle of America*, and his fellow-labourers, give utterance to

(2) B. 2, c. 3. ss. 10, 23.

(3) Solent plurimum Indorum veram conversionum retardare pessimi exempli mores. Nullam revera ego graviorem difficultatem sentio in hâc causa. De procuranda Indorum salute. Lib. ii. c. 18.

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similar lamentations.[1] And thus the first Missionaries found it at Tranquebar. Although the honourable dealing of the Danes in commercial matters had established the natives' confidence in their integrity, yet their immoralities and impiety had thoroughly disgusted them, and induced them to believe that Europeans had no religion. In answer to one who had expressed this opinion, Ziegenbalg remarked, that Christians had indeed a most excellent religion, and that they went to Church on the Lord's Day, to unite in prayer to God, and hear the Gospel preached. The man replied, that up to that time he had supposed their Ministers exhorted them to drunkenness and debauchery, for that they went direct from Church to places for drinking and sensual indulgence. Not that the Hindoos, and even the Brahmins, who pretended to be scandalized at such immorality, were themselves a whit more virtuous: quite the contrary; but they generally committed their excesses in secret. It was the unblushing exposure that Europeans made of their debaucheries that seemed so odious in the Natives' eyes, and it placed the Missionaries at a great disadvantage in their discussions with them. "They frequently ask us," said these good men, "whether Christians led as wicked lives in Europe as they did in India. To which, if we should answer in plain terms, and lay things before them as they are, we should but render the work of their conversion the more difficult."— — "All our demonstrations about the excellency of the Christian constitution make but a very slight impression while they find Christians generally so much debauched in their manners, and so given up to gluttony, drunkenness, lewdness, cursing, swearing, cheating, and cozening, notwithstanding

(1) Life of Elliot, pp. 143, 151, *et seq.*

all their specious pretences to the best religion. But more particularly are they offended with that proud and insulting temper which is so obvious in the conduct of our Christians here." Deeply did they deplore the occasion hereby given to the Heathen to blaspheme the name of Him whom they devoutly served. It moreover caused the people, for a time, to shun all familiar intercourse with them, and to regard those of their own countrymen who afterwards embraced Christianity as the vilest of men. They cast them off at once from their society, and deprived them of their possessions, as far as in their power. All this grieved the hearts of the Missionaries; but they did not despair. They knew the omnipotence of God, in whom they put their trust. "Truly," Ziegenbalg remarked, "all these things must needs greatly obstruct their conversion. God alone is here able to do the work by His power, and make that possible which appears to our eyes altogether impossible." And so they found it. Notwithstanding the general aversion of the adults to Christianity, yet the Spirit of God inclined the hearts of some to listen to His servants, and yield to the power of His Word: and they were enabled, ere long, to lay the foundation of prosperous Churches in this benighted land.

First Catechumens.

8. On the 6th of November 1706, four months after their arrival, the Missionaries began to instruct their Catechumens, in a house which they had hired for the purpose, devoting to them two hours every day, and sometimes more. At first they taught them in Portuguese, and examined the candidates for baptism out of the New Testament and a Scriptural Catechism in that language published by the Dutch at Batavia.

Among the first Catechumens there were three young men of some promise. Struck with the Missionaries' mode of living, which presented a com-

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plete contrast to all that they had been accustomed to observe in the habits of Europeans, they became much attached to them, were very attentive to their instructions, and evinced a desire to embrace their religion. But this soon began to alarm their families, who manifested an opposition to them for which they were not yet prepared. Though it is not said what concessions, if any, the Missionaries made to the weakness of their faith, yet they deemed it advisable not to urge them at once publicly to give themselves to the Lord in baptism; "lest," as Ziegenbalg expressed it, "by an unseasonable zeal we might dash them at once, and prejudice them against coming near us again." This was judicious. It is unquestionably the Missionary's duty to avoid every thing, unless it involve a compromise of religious principle, which may threaten to "break the bruised reed, or quench the smoking flax."[1]

But there was no reserve of scriptural truth, and no want of publicity in their general proceedings; and the existence of their Mission, and its object, were now becoming known in the adjacent parts. About this time they received a visit from a native female of some consequence—a very unusual circumstance in India—who presented to them an offering, according to the custom of the country, and expressed her good-will towards them. In return for her civilities, they told her of that better land whither they desired to lead her, and of the imperishable treasures laid up there for believers in Jesus Christ. After a lengthened conversation about her soul and the Saviour of sinners, she appeared to be greatly affected; and, on taking leave, proffered to become their slave. The Missionary prayed for her—"May God bring her soul over to the obedience of faith, and vouchsafe her to

(1) Is. xlii. 3.

be one of the first-fruits of the Heathen!" There are no means of knowing whether this prayer was answered. Her subsequent history, like that of the Queen of Sheba, remains to be told at the last day.

Divine Service in German.

9. But the Missionaries' attention was not confined to the Natives. There were many Germans in the service of the Danes at Tranquebar, who, not understanding Danish, were unable to avail themselves of the services of the Government Chaplains, and applied to Ziegenbalg and his colleague for the benefit of their ministrations. With this request of their countrymen they readily complied, assembling them for the purpose in their own house. The happy effects of this service were soon apparent; for notwithstanding much opposition and hostility, which, in the state of European society at that period, was excited against these religious services, such was the continual increase of the numbers who attended them, that the room soon became insufficient for their accommodation; and the Governor himself at length proposed to the Missionaries to remove their place of meeting to the Church. To this they readily assented, provided it could be done with the concurrence of the Danish Clergy. This being obtained, in December 1706 they commenced their German Service in the Church, where they continued to officiate for some time. This point, indeed, was not carried without some difficulty; but, through God's merciful Providence, all objections were over-ruled, and they found a blessing in the work to their own consolation and joy.

Instruction of Slaves.

10. There was another class of persons in whom these devoted men took a lively interest—the poor slaves. In those days it was very usual for Natives, in times of scarcity, to sell themselves for food and raiment; and many of these unhappy creatures were possessed by the Danes and Germans, who

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employed them in the most degrading offices. Seeing that no man cared for their souls, the Missionaries sent a memorial to the Governor, entreating him to order all the Protestant inhabitants of the place to send their slaves, two hours every day, to be instructed in sound principles of religion, with a view to their being admitted, when ready for baptism, into the Church of Christ. This memorial brought the Governor to their house, where, after some conversation, he promised to comply with their request. For his ready acquiescence in this and other proposals they considered themselves indebted, under God, to the orders which they had recently received from the King of Denmark, who commanded them to write to him as often as they had opportunity, and give him a particular account of every thing that either obstructed or facilitated the work in which they were engaged.

Towards the close of this year they began to foresee that they would require a larger supply of funds from Europe to carry on the Mission so happily begun; and Ziegenbalg wrote home in energetic terms, urging his countrymen to contribute liberally to the cause. He appealed to their Christian sympathy on the highest, the most legitimate, grounds. By the revealed will of God, who had loved them in His Son from eternity; by the love of Christ in dying for them; by the mercy which had brought them over from the darkness of Heathenism to the glorious light of the Gospel; by compassion for the millions of souls perishing for lack of knowledge; in a word, by every motive which his own affectionate heart and devoted spirit could suggest, he endeavoured to stir up Christians at home to meet the demand made upon them in a manner becoming their profession. We shall see that this appeal was not made in vain.

These exertions, together with his anxiety for the

success, or, it might indeed be said, for the very existence of the Mission, soon began seriously to affect Ziegenbalg's health. Before the expiration of the first year he describes himself as in an alarming state for more than a month, and as reduced to such a degree, that himself and others began to despair of his recovery. "However," he says, "the Lord having been graciously pleased once more to restore me, it has now so much the more excited me entirely to spend the rest of my days in the service of God, by how much less my health was expected."

Instruction of Native Children.

11. The second year opened with a more systematic attention to the instruction of youth. They had now two Schools, one for Portuguese, and the other for Tamul: in the former, the children, who were principally Romanists, had already been exercised in the rudiments of Christian knowledge; and on the 22d of January 1707 the Missionaries began to catechize the Heathen children also in the Tamul School. Besides the Lutheran Catechism, which they had translated into Tamul, they expounded the New Testament, chapter by chapter, explaining as they proceeded the fundamental doctrines of Christianity, and questioning the children upon what they heard. Experience had taught them that such catechetical exercises made a much deeper impression on the youthful mind, than preaching to them a regular discourse.

Various impediments to the progress of the Mission.

12. These Schools were maintained for some time at a great expense of money and labour. For want of a printing-press they were obliged to employ native writers to transcribe, upon the palmyra-leaf, every Catechism and book they used with the children, or dispersed among the Heathen. In the same manner they procured, for their own use, copies of such works as they could obtain from the Heathen and from the Romish Missionaries. Impressed with the importance of their undertaking,

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they sacrificed their personal convenience, and often their actual necessaries, to carry it forward. Sometimes they had to maintain no less than six writers, and several Catechumens and Schoolmasters, with the money received for their own support. Their difficulties were greatly increased by the occasional failure of their remittances from Europe; while they derived very little pecuniary aid from their countrymen in India: but God was with them, and therefore they were not cast down. When they saw His Word scattered abroad, and as a living seed, under the gracious influence of the Holy Spirit, springing up in the hearts of some, their faith could not fail. They verily believed that He who was prospering their work would provide the means of its completion.

One of the Natives whom they employed to teach them the Brahminical theology and philosophy was threescore and ten years of age. They read a great deal with this old man, and were astonished to find as much poetic beauty in the Tamul compositions as in any of the Greek and Latin classics, and as acute reasoning in their logic, rhetoric, and metaphysics, as in the much admired writings of Aristotle. Their Moonshee flattered himself that he should have the honour of converting his pupils to his own superstition, for he did not understand what could be the object of their minute investigations into the literature of the country, unless made with a view to conform to their religion; and in this expectation he took great pains to make every thing intelligible to them. The Missionaries, on the other hand, were hardly less sanguine in their hopes of converting him to Christianity; for, giving him credit for candour, they augured favourably from his intelligence. But a circumstance soon occurred which disappointed the expectations of both. A native merchant paying them a visit,

entered into a religious discussion with them and the aged Moonshee. The discourse ran upon the folly of the Hindoo idols, which the Moonshee stoutly defended; and the merchant, taking the side of the Missionaries, told their opponent plainly what great reason the Tamulians had to turn to the one and only true God. This conference tended to convince both parties how little grounds they had for their hopes of the conquest that each had expected to make of the other.

In other quarters the Missionaries were not without encouragement; for, on the part of several Heathen, and even Mahomedans, there was a manifest inclination to embrace the Gospel. But this favourable prospect was not without a cloud. God, who will not that His servants should put their confidence in man, permitted opposition to arise from the very quarter whence they had a right to look for assistance. They were now violently persecuted, even by their own countrymen, who ought to have gone hand in hand with them in their work. As soon as this was known in Denmark it was put down by peremptory orders from the King, the author and promoter of the Mission, who strongly expressed his disapprobation of such conduct.

The Romish Priests, also, were very watchful for opportunities to interrupt them, and had their emissaries always on the alert. The Missionaries, aware of their designs, defeated them by their Christian courtesy and prudence. On one occasion M. Ziegenbalg writes—"Their spies have been with us just now, but we civilly dismissed them." The King of Denmark could not serve them here; but they knew that their interest with the King of kings would avail them in every danger; and therefore did they pray, "May the Lord of Hosts, whose work we design to promote, protect us, and gather unto

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Himself at last a Church and peculiar people from among this wild multitude of Heathens! And then let the Devil and his infernal herd rage against it to the utmost: we know there is an over-ruling Power, confining him to such boundaries as he will not be able to transgress."

Mode of proceeding with Catechumens.

13. This faith sustained them in all their trials. Their engagements by this time had multiplied so fast, that they divided the services between them, Ziegenbalg now taking the Tamul, and Plutschou the Portuguese; from which it appears that they soon made an exchange of the language which they had each originally adopted.[1] They devoted two hours daily to catechizing the candidates for baptism; and as they went through the course of preparation for that sacred rite in no perfunctory manner, so neither did they meet with ordinary difficulties. The whole process, together with the impediments in their way, cannot be better described than in their own emphatic words. "As for the adult Heathen that are willing to be initiated by Baptism into the Christian Faith, they are carefully instructed for some months together, before that Sacrament is administered to them; that so the Missionaries may discover at least an operation of the Spirit of God working within, and inspiring them with a hearty desire to submit to the rules of the Holy Gospel. We must suppose that the Devil, as the god of this world, hath an extraordinary power in these vast pagan dominions, benighted so many ages in heathenish darkness, superstition, and idolatry: they are thereby become a cage of unclean birds, and a receptacle of demons and wicked spirits. This is, perhaps, the reason that some of the Catechumens are now and then haunted by most terrible temptations; the

(1) See above, s. 5, note.

enemy of souls terrifying them one time with diabolical visions, and at another with frightful suggestions offered to the mind from within: so unwilling is he to quit one of his wonted palaces. And this usually befalls them much about the time of their approaching baptism: from whence it may appear what must be expected in attempts of this nature; namely, that the powers of darkness will, with the utmost malice and virulency, dispute every inch of ground whenever the time approacheth that the Gentiles shall be called to the light of the Gospel, and the kings of these pagan territories shall walk in the brightness thereof."

First Baptisms.

Under these circumstances, they resolved to exercise great caution in administering the Ordinance of Baptism. Had they been in haste to gather a numerous Church they would have attended less scrupulously to the character of their converts; but then, the Catechumens being baptized before their principles were established, they would have been more likely to disgrace than adorn the Gospel they professed. Whereas, when subjected to this preparatory discipline, dissemblers would be the more easily detected, and the sincere would become established in the faith which they had embraced. This was taking every human precaution against imposture; and they soon had cause to believe that the Divine blessing rested on their course. On the 12th of May 1707, only ten months after their arrival in the country, they celebrated their first Baptism, administering that ordinance to five adult Heathen slaves[2] belonging to Danish

(2) Dominorum *danicorum* mancipia. Niecamp (p. 129) describes them as Portuguese Heathen (Pagani *Lusitani*). Ziegenbalg calls them "Heathens." (Gospel in the East, p. 69.) Their fathers had, no doubt, left them to be brought up by their Heathen mothers in the idolatries of their country, which was too often the case in those times.

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masters. The service was publicly performed in the Danish Church at Tranquebar, after that the Catechumens had been examined in all the Articles of the Christian Faith. They gave their answers with such readiness of mind as to put to shame many old persons who were present; and the Missionaries themselves were satisfied that they rightly comprehended the solemn act which they outwardly performed. The service concluded with a sermon by M. Ziegenbalg upon the conversion of the Gentiles, in which he explained the best mode of preaching the Gospel to them. He stated that it was comparatively easy to train up the young in the paths of religion and obedience; but that the obstinacy and prejudices of adults required much more care, and a longer time to bend, than those tender plants, whose inexperience in the ways of ignorance and sin rendered them more susceptible of religious truth.[1]

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(1) This is mentioned by Niecamp (p. 129), and also by Ziegenbalg (Gospel in the East, p. 69), as their first baptism. The late Dr. Buchanan states, that at Tranquebar he found the name of the first Heathen baptized by Ziegenbalg, and recorded in his own hand-writing in the year 1707 (Christian Researches, p. 66); but we nowhere read of an *individual* separately baptized before or about that time. The apparent discrepancy of these statements induced the author to write to a friend at Madras, to obtain for him, if possible, information that might enable him to reconcile them. In consequence, the Rev. H. Cordes, at Tranquebar, has examined the registers of both the Tamul and Portuguese congregations from their commencement, and he finds that the baptisms mentioned in the text are the first; that the entry is dated May 12, 1707, not the 5th, as mentioned by Niecamp and others; and that no register of a single baptism occurs before the 12th of May. The name of the first Heathen convert alluded to by Buchanan is said to have been Modaliapa (Memoirs of C. F. Swartz, vol. i. p. 15); but Mr. Cordes states that he finds this name nowhere, though he has examined the books to the time of Ziegenbalg's death. We are as far, therefore, as ever from reconciling these two accounts, and it were to little purpose in this

A Church built for Native Services.

14. After this, their congregation began to multiply so fast, that their private dwelling was no longer able to receive the numbers that flocked to hear the Word. They determined, therefore, to seek, without delay, means for erecting a Church. Not that the mere necessity which now pressed upon them first suggested this thought to their minds. Though they deemed it right to lose no time in publicly teaching the people around them with such accommodation as they could afford; yet, from the beginning, they purposed to erect a suitable Place of Worship as soon as circumstances would permit, even though the congregation should not be large enough at the time to require it. "We know," Ziegenbalg remarked, "that the dispensation of the Gospel in the New Testament requires chiefly an inward and invisible worship, and that many of the Christians dote too much on a fine set of outward formalities, confined to Churches. However, since God is a God of order, and requireth to be worshipped both privately and publicly, we have been obliged to resolve upon raising a Church for our greater convenience; our own house being, on the one hand, too small for preaching, catechizing, and administering the Sacraments; and the Heathen, on the other, too shy to venture into the Churches of the Whites, who are generally adorned with fine clothes and all manner of gay apparel, while they themselves are black, and wear nothing but a thin cloth to cover their body."

Their difficulties, however, were greater than they seem to have anticipated. As soon as their intention was known, an opulent Native, who desired to embrace Christianity, proposed to build a Church for them at his own expense; but this

this place to indulge in conjecture; but it is not unimportant to have certified the date and circumstances of the first baptism of Indian converts, as recorded in the text.

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being reported, raised such a commotion in the country, and so violent an enmity against the man himself, that he was compelled to desist from his purpose, and even to retire for a season from Tranquebar. Notwithstanding this disappointment, the Missionaries, in hope of being supported by the King of Denmark, and relying upon the help of God, determined to build. The site selected was a short distance from Tranquebar; and they laid the foundation of the Church on the 14th of June 1707. As their building advanced, there were many, like Sanballat, Tobiah, and other enemies of the people of God, to treat them and their design with scorn, and to predict that it would come to nothing; but the Missionaries knew their duty too well to allow the contempt of the impious, or the violence of the malicious, to cause them to desist. Emulating the courage and disinterestedness of Nehemiah at Jerusalem[1], they persevered, in defiance of all opposition. By these trials God strengthened their faith. They expended upon the work as much of their own stipends as they could spare from other pressing demands. At first they met with very little help from their neighbours; but their enemies, as they saw the building advance, became confounded; and some of them, we may hope, truly repented of their opposition, for they afterwards assisted in the work. "We began in great poverty," they remarked, "but with faith and confidence in God." And He did not forsake them. The Church was completed in the short space of two months, the building being finished August 14, 1707, and opened on the eighth Sunday after Trinity. Here was another triumph of faith and perseverance for the encouragement of all servants of the Lord under similar circumstances. At the dedication of the Church, which

(1) Nehemiah, c. iv—vi.

they called New[2] Jerusalem, they preached, both in Tamul and Portuguese, to a crowded congregation of Christians, Hindoos, and Mahomedans. This solemnity was performed to the no small astonishment of many, "who," says Ziegenbalg, "visibly discovered the finger of God attending us all along in carrying on this work."

Public Worship was henceforth regularly performed in this Mission Church, which the Natives were encouraged to regard as their own; so that all classes, Hindoos and Mahomedans, Papists and Protestants, freely entered at the time of Public Worship: a separate place, however, was reserved for the baptized Members of the Church. On Sundays, the Morning Service was performed in Portuguese, and the Afternoon in Tamul, each Sermon being followed by a short catechizing of the children. On Fridays, the Services were alternated; that in the morning being in Tamul, and that in the afternoon in Portuguese.

Increase of Converts, notwithstanding opposition.

15. M. Ziegenbalg now deemed it advisable to preach a series of lectures, in Tamul, upon the Articles of the Christian Faith. These he composed with great care, dictating them to an amanuensis, and then committing them to memory. They amounted to twenty-six, and were afterwards published. Notwithstanding all this increase of labour, the Missionaries continued their ministrations to their countrymen, preaching, as heretofore, every Wednesday in the Danish Church; and their faith and diligence were in every way blessed of the Lord. On the 5th of September they baptized nine adult Tamulians, their first Hindoo converts; and on the same day the Lord's Supper was administered, for the first time, in the Mission Church. On the

(2) It was subsequently called the *Old* Jerusalem, when a new and more substantial building was erected.

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fifteenth of the same month they had the satisfaction of baptizing several more of their catechumens; when Ziegenbalg remarked: "We hope more will shortly come over, there being pretty many up and down that have already received a favourable impression of the Christian Religion. There is a blind man in our congregation, endued with a large measure of the Spirit of God, who begins to be very serviceable to us in the catechizing of others. He has such a holy zeal for Christianity that every one is astonished at his fervent and affectionate delivery in points of religion."

Under these encouraging circumstances, who can be surprised at the love which the Missionaries expressed for their newly-planted congregation? So closely were their converts entwined around their hearts, and so ardent was their desire to gather more Natives into the fold, that they resolved to live and die with them, though, by their original engagement, they were at liberty to return home after three or five years' residence in the country. But they could not think of leaving their little flock to be torn and scattered by the wolves that prowled around them. The Missionaries were themselves daily exposed to the persecutions of their enemies, whom they regarded as emissaries of the devil, set on to destroy their work. What, then, might the poor converts expect in their absence? But they resolved not to leave them. Holding fast their confidence in God, they remained at the post of duty; and He soon caused them to see that all this opposition served but the more to display His power; while this experience united them the closer to Him who is the only support of the distressed. They acknowledged that the Heathen and Mahomedans were kind enough to them, and glad to be in their company, notwithstanding that they dealt faithfully with them in laying open the vanity of

their idolatries and superstitions. But they complained of the Danes, who *pretended* to be *Christians*, but were worse than Heathen at heart. Yet even among the Europeans, some received their admonitions with humility and gratitude, and this was a compensation for their sufferings and disappointments.

Provision made for the Converts and Scholars.

16. We have seen their views upon the importance of educating the young. They resolved entirely to maintain the children of their converts who were willing to intrust them to their care, in order that they might obtain the sole management of them betimes, and prepare them for future work in the Mission. They looked to this Seminary as the nursery whence they hoped that, in due time, the Tamul Church would become enriched with such members as would prove an honour to the Christian profession. They thought also, at first, according to the custom of the country, which the Danes and the Romanists had followed, of purchasing the children of those Heathen who were willing to part with them for food in seasons of scarcity. Not that they intended to hold them in a state of bondage, as others generally did, but to take them into their Seminary, and educate them like the children of Christian parents. But, upon reflection, they deemed it expedient to drop their design, lest it should give the enemy occasion to raise an evil report against them, and thereby prejudice the Mission.

Besides the children in their School, they provided food and clothing for several of the converts also, who, by embracing Christianity, were reduced to a state of destitution. Many, like the primitive Christians, suffered the loss of all things, being turned out of their estates, and banished from the society of kindred and friends; so that they had nothing to expect from their countrymen in the way of charity, neither could they obtain employ-

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ment among them. They were regarded as outcasts and the dregs of mankind; were beaten with violence; and, in a few instances, put to death. The Missionaries were, therefore, following Apostolic example in affording these suffering brethren all the aid and protection they might require; and this charitable attention to the converts produced a favourable impression upon some of the Natives who had never witnessed such an exhibition of Christian love. Almost the only anxiety they had hitherto seen in Christians was for the riches and luxuries of India, to obtain which they were ready to encounter any danger and submit to any privation. Indeed, the avidity with which they pursued these objects had brought reproach upon the Christian name; for the inhabitants could not tell how to discriminate between their conduct and their religion. The proselytes of the Romish Priests were generally neglected to such a degree, that after their baptism, if they had no resources of their own, they were often left to beg from door to door. At this conduct the Heathen were greatly scandalized, saying that it was but reasonable that Christians should provide for those who had become proselytes to their religion, and not leave them to the wide world, where they must perish in want and misery. Indeed, even some of the Romanists have lamented this want of charity in their Missionaries. When, about the year 1541, John III. King of Portugal, sent to India to ascertain the cause of the slow progress of Christianity there, this was one of the reasons assigned: and we have seen how zealously Francis Xavier exerted himself to reform this evil.[1] It is not surprising, then, that the more candid of the Heathen admired the opposite conduct of Ziegenbalg and Plutschou.

(1) Book 2, c. iii. s. 11.

17. Though, however, attended with this advantage, it gave rise to a serious inconvenience. Some, like many who followed the steps of our Lord Himself, were induced to join the Mission for the sake of the meat which perisheth, rather than for that which endureth unto everlasting life.[2] This is human nature. In every country men are more generally found to care for the body than for the soul: no wonder, then, that it proved so at Tranquebar.

Wrong motives and instability of some professors.

Others, who came for instruction, went away again, unable to bear the cross of Christ. Like the stony-ground hearers in our Lord's parable, they heard the word, and anon with joy received it. Yet when tribulation or persecution arose because of the word, by and by they were offended.[3] Or some were, perhaps, highly pleased to hear the Missionaries talk about contempt of the world, an outward reformation of manners, and mortification of the flesh; for all this tended to flatter their self-righteousness with the notion, that, like the Heathen and the Romanist, they might entitle themselves to the favour of God by doing "some great thing." But when the Missionaries touched upon the doctrine of Jesus Christ as the alone foundation of our hope, and the vital principle of all religion when they insisted upon baptism as the introduction to spiritual life, they turned away, saying that they could be happy without all this. So true is it that Christ is unto the Jews a stumbling-block, and unto the Greeks, foolishness.[4] Men of less fidelity than Ziegenbalg and Plutschou would have yielded to such impediments, and been tempted to compromise the truth for the sake of winning these earthly minds to an outward conformity to the Church. But the faith and patience of the Missionaries stood the test; yea, their graces, like the powers of the

(2) John vi. 26, 27. (3) Matt xiii. 20, 21. (4) 1 Cor. i. 23.

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mind or the body, were actually strengthened by the trials with which they were exercised. Convinced that it was their duty faithfully to preach the Gospel, they persevered, whatever the apparent result. They knew that they were responsible only for the discharge of this duty, not for the success attending it; and that if it were not followed by the conversion of souls, it would at least be a testimony to those who refused to receive it, that the kingdom of God was come nigh unto them.

Division of Missionaries' time and work.

18. The demands upon their attention continuing to increase, they found it necessary to divide their time between their numerous duties. From early dawn until ten at night every hour had its appropriate occupation. By this means their avocations never interfered with each other, and they were able to redeem time for every new engagement.[1]

([1]) It may interest the reader, and assist the Missionary, to know how Ziegenbalg apportioned his time to his work. After Morning Prayer he explained the Catechism from six to seven. From seven to eight he employed himself with his Tamul Vocabulary. From eight to twelve he studied Tamul with his native assistants. At twelve he dined, having the Bible read to him during his repast. From one to two he retired to rest, the excessive heat rendering him incapable of mental exertion immediately after dinner. From two to three he catechized the young; and then again studied Tamul till five. From five to six he was occupied with the Germans in devotional exercises. From six to seven all persons in the service of the Mission met together to confer about the duties, encouragements, and difficulties of the day; and to consider how to shape their course for the morrow by any thing that had occurred, or was to be expected. A native then read to him out of some Tamul book, in the colloquial language, till eight. The work read at this hour Ziegenbalg had repeated to him until he became thoroughly master of every word and sentence. He speaks of having one or two authors read over a hundred times; and says that it had considerably improved him in the language. By this means his ear became familiar with the native pronunciation of the language. From eight to nine he supped; after which he entered into a short examination with the children and himself about the occurrences of the day, and then concluded with singing and prayer.

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The schools also were conducted with the same careful distribution of the children's exercises between the hours of the day; but there was nothing in the arrangements worthy of special remark, except that reading the Word of God, and exercising the scholars upon the principles of religion, formed the chief part of their education.

Conferences with the Natives.

19. In conference with the Heathen and Mahomedans Ziegenbalg derived very little help from the treatises of learned men which he had read in Europe, upon *the Methods and Ways of converting Heathens*. "Well may they write on this subject," he says, "whilst they argue with themselves only, and fetch both the objections and the answers from their own stock. Should they come to a closer converse with the pagans, and hear their shifts and evasions themselves, they would not find them so destitute of argument as we imagine. They are able to baffle, now and then, one proof alleged for Christianity with ten others brought against it." There is rich truth in his following remark: "It requires an experimental wisdom to convey a saving knowledge into their mind, and to convince them of the *folly* of Heathenism, and of the *truth* of Christianity. And this wisdom is not to be had in the barren schools of logic and metaphysics, but must be learned in another university, and derived from God himself for this purpose. The best way is, to keep the mind constantly in that temper and serenity, that the great God may influence it Himself, and qualify it for so important a work; that so, in some degree at least, may be obtained what the Lord hath promised to His disciples sent out to preach the Gospel: 'When they deliver you up,

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This distribution of time afterwards varied according to circumstances; but the day was always fully employed, and every thing done in order.

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take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak.'"[1]

With a soul thus habitually confiding in God, in the year 1708 Ziegenbalg meditated a Missionary tour beyond the precincts of the Danish territory. Hitherto Tranquebar, with its fifteen towns and villages, had furnished him and his colleague with sufficient employment; and for years to come they would have presented ample scope for the exertions of any two active Missionaries. But Ziegenbalg's energetic mind was perpetually looking out for openings where to introduce the Gospel to the benighted multitudes around him. Already was his name spread far and wide; and Brahmins, Mahomedans, and other Natives, came from distant parts to hold conferences with him on religious topics. Although a favourable impression did not always appear to be made upon them at the time, yet the discussions in general ended amicably. The Missionary never failed to give them a word of advice at parting, when he expressed his best wishes for their souls. He also took the opportunity of inviting them to correspond with him after their return home; and the interest which appeared to be awakened in the minds of some induced him to return their visits.

Accordingly, on the 5th of March 1708, he made his first excursion to a town in the kingdom of Tanjore, which he calls *Dirukuddeur*, where he held a conference with the Brahmins upon the nature and properties of their gods, and upon the duty of every one who knew better to reclaim his brethren from idolatry. The facility with which he spake in their own language, the boldness of his rebukes, and the good sense of his observations,

(1) Matthew x. 19.

seem to have astonished them; but he does not appear to have derived any other satisfaction from the interview, besides what he felt in the hope that what he had spoken, and the sermons, written on the palmyra leaf, which he distributed among the people, would not be lost.[2]

On the 21st of March the Brethren committed to the grave the first convert whose death they had to record, when the whole congregation, now consisting of seventy persons, attended as mourners. It was an affecting occasion; and the respect paid to the remains of the deceased was calculated favourably to impress the minds of the spectators.[3]

Several persons had visited Ziegenbalg from Negapatam, the Dutch station on the coast, about twenty miles south of Tranquebar, by whom he was encouraged to undertake a journey to their country. For this purpose he set out on the 23d of July; but on reaching the territories of the Rajah of Tanjore he met with an interruption which he had been prepared to expect. A learned Native, who had recently visited him at Tranquebar, invited him to come to Tanjore, assuring him that the Brahmins and prophets would be delighted to

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([2]) Vide a small volume in English, published shortly after, in London, entitled, "Danish Conferences with the Brahmins, &c." pp. 101, *et seq.*

([3]) Missions-Berichten, or The original Journals and Letters of Missionaries, in German, in six vols. small 4to., from the first four volumes of which Niecamp compiled his *Historia*. The author has been obligingly allowed the use of the Church Missionary Society's copy of this work. The entire history of the Danish Mission given in these pages has been collated with it; and facts and circumstances are occasionally introduced which have not been noticed, or but partially given, by the other authorities referred to at the commencement of this chapter. When these occur, the volume and page of the original work will be mentioned. The first funeral in the Mission, given in the text, is recorded in the first volume of the Berichten, p. 243.

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see him, and willingly confer with him. Upon Ziegenbalg's expressing his apprehension that no Christian Minister would be allowed to preach the glad tidings of the Gospel in that country, and reminding him that all communication, even by letter, between Tranquebar and Tanjore was strictly prohibited, the man declared, that many of the common people would be glad to see him; but he confessed, at the same time, that the King's officers, and especially the excisemen, would be likely to stop him, in order to exact as much money from him as they could, and then deliver him up bound to the King, who was a mortal enemy to Christians. Accordingly, the revenue officers of Tanjore stopped him, and demanded tribute-money. Immediately he alighted from his horse, and endeavoured to prevail upon them to let him pass, claiming the liberty which their Rajah always granted to religious teachers to go whithersoever they chose. "True," said they; "but we know that you are not one of our priests: you are the *Christian-maker* of Tranquebar." To this he replied by appealing to his exertions for the salvation of their souls; when a Brahmin, who was sitting among the officers, told him, that if the Rajah knew that he was passing through his territories, he would make him pay ten times more than was usually demanded from other white people, because of his zeal against their idols and ceremonies. Ziegenbalg then boldly avowed the object of his mission; and after some further discussion, the result showed, at least, that the Brahmin had nothing more to say, and that he seemed to be ashamed of the intrepid Missionary's exposure of his superstitions and falsehood in presence of the people. The man, anxious to get rid of him, stood up and said—"We know you have a long way to go: we will spare you from paying tribute for this time." The Missionary then gave a

few fanams to the officers to buy *betel areka*[1], and they let him pass. On his way he rode by a celebrated pagoda, when the Brahmins came out, and, with the people, pursued him with a volley of imprecations. Upon this he dismounted, and asked what was the matter, and wherein he had offended them. The head man of the place told him that he ought to have known that this pagoda was a most holy place, and the chief residence of their god: that all men were forbidden to pass before it on horseback, or with an umbrella: that even the Rajah of Tanjore himself, on approaching this holy place, got out of his palankeen, or alighted from his horse, and walked past with great devotion: that therefore his riding by, and not alighting, offended them very grievously. This led him to expose the absurdity and wickedness of such superstitions; upon which the Mahomedans present shouted applause, and the Brahmins slunk away one after another, leaving the people to listen to the Missionary without interruption. He then preached to them the Gospel of salvation only by Jesus Christ, warned the multitude to turn from dumb idols to the Living God, and to beware of their vain, ignorant, and lying priests, who would lead them to perdition. They then suffered him to depart in peace.

The principal object of his visit to Negapatam was to hold a friendly conference with some learned Natives upon religious matters; and, on his arrival, one of the Dutch magistrates sent through the country, in all directions, to invite the most learned Brahmins, Rishis (prophets), and physicians, for the purpose. In consequence, they assembled on the

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(1) The betel-leaf (a species of pepper—the *piper betel*) is masticated along with the areka, or betel-nut and lime. It is used almost universally in India both by men and women.

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27th of July, at eight o'clock in the morning: the persons invited were seated on chairs and cushions that were prepared for them, and the rest of the audience sat on mats behind. The doors, also, were crowded with a vast concourse of people anxious to hear the discussion. It lasted five hours; and the minds both of the Missionary, and of the learned Natives who took part in it, were fully exhibited to each other. They discussed freely all the principal arguments on both sides the question; and the impression on the native disputants was manifestly favourable towards the Missionary at least, if not towards the religion he recommended to their acceptance.[1] But it may be fairly questioned whether

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([1]) This was the first, and one of the best public conferences that the Missionaries held with the Natives, and is related more circumstantially than any other: we will therefore give it in detail; and since it contains the substance of what was said on other occasions, it will obviate the necessity of repetition.

M. Ziegenbalg opened the discussion, by signifying his pleasure at meeting them there, and his readiness to confer with them upon matters of religion; because, he remarked, it is the distinguishing characteristic of a rational being to be capable of discoursing about things relating to the Supreme Being.

Hereupon a Rishi answered, in the name of his countrymen, that they also were rejoiced to have an opportunity to talk now, for the first time, with a European about controverted points in religion, in their own Tamul language. "But," said he, "we find insuperable difficulties that of necessity will retard our union in matters of opinion, since there is no law owned and received by both Europeans and Tamulians, to which we may appeal as to a common principle. For if you speak of the excellency of your law, you cannot expect that it should make any impression upon a Tamulian audience, who know nothing of your European statutes: neither is it reasonably to be hoped that you Christians will embrace our law and religion merely upon our commendation of them."

M. Ziegenbalg answered—"I am very sensible that what you say is rational and weighty; and therefore it justly claims our first consideration to inquire into the nature and character of both our laws. But seeing that your law cannot be produced, and that you cannot read that of the Christians, this matter of debate must

the general result of such discussions has been such as to compensate the Missionaries engaged in them

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must be adjourned to another opportunity. At present, then, let us argue the question of religion upon the undoubted and universally received principles of reason, and appeal to the decisions of unprejudiced conscience."

To this suggestion they unanimously agreed, and then invited him to propose some subject for their serious conference.

He began, by asking them whether they believed in the existence of one Supreme Being. To which they answered in the affirmative, saying, "We believe that there is one only God, the Maker and Cause of all other beings whatsoever. For if we did not believe in the existence of a Supreme Being, what should induce us to write so many books about the existence and attributes of the Deity; and so many voluminous works about the religious worship of this Supreme Being?"

Ziegenbalg replied: "This is very true. All nations, however barbarous and ignorant, do believe in the existence of one Supreme; but they know nothing of His attributes, which also must be believed by all who would worship this Being in a manner acceptable in His sight. Pray tell me, therefore, what you believe of this great God, whom you acknowledge to be the creating and efficient cause of all other beings."

The Rishi answered: "We call him, in our tongue, *Dewaddaduwam;* and sometimes, which is more expressive, *Barabarawastuwagira Saruwesuren;* that is—The Supreme independent Being, Lord of All."

Ziegenbalg rejoined: "Your definition of a Supreme Being is very excellent, and expressive enough of His spiritual perfections. But I would fain know whether you acknowledge any other god besides Him as the object of your religious worship."

The Rishi said: "We acknowledge no other god besides Him; though many persons, as His vicegerents, invested by Him with authority to govern the visible world, are commonly called gods."

M. Ziegenbalg: "How many such vicegerents are there in all?"

Rishi: "There are three principal gods—*Brahma*, *Vishnu*, and *Isuren*; who, having appeared to the inhabitants of this country at sundry times and places, under different forms, our forefathers gave them various names, expressive of some circumstance relating to the divine appearance."

Ziegenbalg then requested him to declare whether these gods were created or uncreated beings: to which he replied, "They have but a borrowed existence and precarious employments, which are to continue only until the restitution of all things to their

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for the time and exertion they have required. The pride of intellect, or the fear of man, will move

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their primitive state and condition; when the Supreme Being shall be *all in all.*

M. Ziegenbalg: "Do you, then, esteem these gods to be ministers only employed by the Primary Cause, or to be real and true gods?"

Rishi: "We esteem them to be such as execute the high commands of their Principal in the *punctilios* of a submissive and most profound obedience."

M. Ziegenbalg: "Then you make them omnipotent, omniscient, most holy, just, and good."

Rishi: "Yes; we believe them to be really such; and it is upon this supposition that we direct our prayers and supplications to them, and honour their altar with burnt offerings: and all this we do pursuant to the strict orders of the Supreme Being."

M. Ziegenbalg: "Then, if you are able to prove that the aforesaid attributes do properly belong to your gods, I am ready to be one of your truest votaries; but in case you shall not make good your premises, I expect you forthwith to forsake your false, imaginary gods, and crown the convictions of conscience, by yielding unlimited obedience to the evidences of Truth."

An old Brahmin next stood up and said, "I have perused all the histories of our gods, and never doubted the truth of their divinity; and it would look very odd in a man of my age now to call in question a proposition so uninterruptedly and universally received."

Upon this the Rishi reproved him, as inconsistent with himself, and with all present; reminding him that they had all agreed that every thing should be tried by force of reason and evidence; "and more especially is this necessary," said he, "since he has promised to embrace our religion if we can produce evidence for the real existence of our gods."

M. Z.: "I will hear you patiently while reading or relating the history of the apparitions, wonders, lives, and achievements of your gods; but you must not expect that the relation of a history should be received as amounting to demonstration. You must *prove* that your gods are really and truly endued with, and possessed of, the forementioned attributes."

Then, after some consultation among themselves what answer to return, they said: "This matter requires a great deal of time. It is our opinion, therefore, that the conference should be adjourned to another opportunity, when we shall be better provided with books required for a question of such importance; and then we shall be able to give you entire and reasonable satisfaction."

M. Z.

many to resist conviction much more positively at a public disputation than in private conference.

M. Z.: "If you dare not now hazard a fair hearing of their cause, and an examination of their title to divinity and adoration, I am resolved to proceed with my intended evidences, and to demonstrate the vanity and nonentity of all your titular gods, insisting chiefly upon your own concessions, and the truths universally acknowledged by the Tamul nation.

"You destroy with one hand what you build up with the other, by asserting a plurality of gods, always setting each other at defiance, and acting in open hostility among themselves, supplanting, destroying, and murdering one another—as in the case of Vishnu and Maveli, and in that of Brahma beheaded by Isuren, and Dewaindoren deposed by some petty, subordinate deities. These, and similar inconsistencies, are destructive of all true religious worship. According to your system, it is altogether impracticable; because you do not well know where to address yourselves in time of danger. If you direct your prayers to one, another jealous deity is offended at your devotion; and the multiplicity of these intriguing gods have quite defeated and deprived the Supreme God of the worship due unto His Name. So that, although you own His existence and sovereignty, yet—which is as true as it is astonishing—you have neither a form of prayer invoking this Supreme Being, nor so much as a hymn composed in praise of Him, in all your books of devotion. Hence it comes to pass, that most of your ignorant people have learned by heart prayers and hymns in honour of Isuren, Vishnu, and Brahma; while the wisest among you know little or nothing of the nature and properties of the Great Supreme.

"But to come to the sundry apparitions of your god Isuren, who appeared sixty-four times in Madura under the name of Tsahokkenaden: in all these appearances on earth he did nothing but what runs counter to whatever is holy and just, and his actions are destructive of all the attributes of God. One of his apparitions was to a widow, in whose service he engaged himself, upon condition that he might have food enough; and immediately he began to eat voraciously, while neither menaces nor persuasions could induce him to perform any kind of work. At last the widow complained to the King against this voracious eater; when the King gave him such a blow that it was felt over the whole world; but at that moment Isuren disappeared. Many similar pranks are to be found in the history of this god.

"You say that Vishnu has appeared nine times, under the form of a swine, a tortoise, and other ridiculous transfigurations; which, if they should now appear before you in this assembly, you would all run away affrighted, and take him for a ghastly devil, and not for your much-beloved god Vishnu. And if you were not deprived

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Ziegenbalg himself confessed, that but few of the inhabitants with whom he conversed in this public

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prived of the common use of your understanding, in relation to religious matters, you would esteem him, if possible, worse than any devil; for his whole course of action is but a continued practice of theft, murder, adultery, and all other species of the grossest crimes.

"Time is too precious to be spent in repeating the infinitely extravagant actions of your other gods; for what I have already said is enough to make you sensible of the unreasonableness of your proceedings in the important matters of salvation. I beseech you, therefore, to reflect seriously upon the errors of your ways: break down the wooden images of your gods, and burn them in the fire."

The assembly then granted that all this was very true, but pleaded that the multiplicity of their gods was one of the Great Supreme Being's pastimes, who delighted Himself in varieties.

M. Z.: "Then at this rate you will make the greatest villanies and abominations to be the pleasure and delight of the Almighty, which destroys the difference between vice and virtue, and all that is called good and evil. It is from these wicked positions that many of you, not only emulate, but exceed your own gods in the practice of extraordinary wickedness."

The Rishi, feeling that they were driven into a corner, stood up and said, "It is not enough to blaspheme our gods, and vilify our religion: you must prove that your religion is better and more eligible, by giving us a brief account of all that Christians believe."

This challenge Ziegenbalg gladly accepted, and proceeded forthwith to show them that there was but one God, One in essence, Three in persons. He then mentioned the chief attributes of the Godhead, and explained how this glorious Triune God had created all things visible and invisible, and had made man after His own image: that man had lost that image by falling into sin, and had thereby brought upon himself all his miseries.

Next, he gave an account of the origin of idolatry and error; and explained how God afterwards revealed His will to mankind, to enable them to come to the knowledge of the truth.

Then he explained the means of salvation, and the reason of Christ's coming into the world; how, and in what manner, He has redeemed His people from their sins; and in what way men are made partakers of Christ's merits and sufferings. He spake also of the propagation of the Gospel among all nations; and, in conclusion, put faithfully before them the necessity of their conversion, and of forsaking their false gods, in true and sincere repentance; not omitting, at the same time, to explain to them the nature of such a repentance.

To all this they paid great attention, the Rishi, only, making several

manner about the things relating to their salvation ever endeavoured afterwards to put in practice his

several objections to the doctrine of the Trinity, and to the birth, sufferings, and death of Christ for the redemption of mankind.

Ziegenbalg answered him, generally, that, in order to understand these things, he must have his mind enlightened by the Spirit of God, assuring him that this was to be obtained by all that pray for it.

"Why then," said he, "you have only to pray to our gods, and you will come to understand and love all the mysteries and seeming extravagancies of our religion and worship."

M. Ziegenbalg replied: "What you attribute to your gods is contrary to reason and common sense; but there is nothing in our religion that implies a manifest contradiction. We allow that we have many truths in our system which are above human understanding; and therefore it is, that, with profound humility of mind, we believe them upon the testimony of God Himself. For though we do not see the reason of many things, yet we wisely suppose that there may be reasons which we cannot discover; and that it is highly reasonable to believe whatever God has revealed in His word."

Another then stood up, and said: "You are yet young, Sir, and your memory is faithful, relating what you have learned and read; but we are old, and our memories treacherous, and our capacities are not so bright and active as yours are. The best religion, therefore, may suffer in the hands of bad managers; and the worst may triumph in the hands of a skilful sophister."

Ziegenbalg answered: "Your religion has the advantage, at this time, with regard to the qualifications of its advocates; for old age carries a great deal of wisdom and experience with it, which are very considerable in managing conferences upon subjects of this kind; for the profitable discussion of such questions does not consist in a great facility in talking, but in comparing received, unexamined notions with the standard of unbiassed reason."

A native physician then asked some indifferent questions about the manners of Europeans; such as, whether they had any Universities where the medical and other sciences were publicly taught? How Christian priests were ordained? Whether Christians had different and distinct families, separated from other men by customs and modes of living peculiar to each tribe, and never intermarrying with another caste or clan? Moreover, he desired to know how their kingdoms were governed, and their marriages celebrated. To all these interrogatories the Missionary returned brief replies.

The physician was succeeded by a Brahmin, whose questions referred to the duration of the present, and the beginning of

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instructions, although at the time they allowed them all to be very true, and necessary to be observed.[1]

This accords with the experience of several who have followed in the same field.[2] In India, as in other countries, men are rarely candid enough to come to a proposed discussion on any subject, and especially on religion, prepared to weigh the opposing arguments, and to submit to the force of truth. They too commonly have their minds made up beforehand, and are secretly determined not to yield their opinions, although their arguments may be silenced. It is for this reason that so little fruit has been reaped from such conferences with the Hindoos. The simple preaching of the Gospel has ever proved much more successful; for men generally repair to this as a religious service, in which they know that they are expected only to listen with attention. While, therefore, a Missionary should always be ready for discussion when it fairly comes in his way, there can be no question that it is seldom advisable to invite it, and much more judicious to encourage the Heathen to attend upon the simple preaching of the Word of God.

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another world; and whither the soul went after death: to which he received appropriate answers.

By this time they had spent five hours in close conference: M. Ziegenbalg therefore deemed it prudent to conclude for the present, expressing his approbation of all that had been rationally spoken on their part. The Rishi also, on the part of the assembly, assured him, that what he had offered to their consideration had been kindly received, and that they would more deliberately weigh and consider what he had objected against their several gods and their religion.

They were then regaled with *betel-areka* and sweetmeats; and the Missionary took his departure, after writing down the names of the most sensible among them, and obtaining their promise to correspond with him.

This is the fifteenth Conference in the Danish Collection referred to above.

(1) Ibid. p. 136.

(2) Missionary's Vade Mecum, pp. 70, &c. 79, &c.

M. Ziegenbalg generally concluded a conference with some pious injunction to the person or persons with whom he had been engaged. For instance, to a Brahmin, who, on one occasion, had been conversing with him about the origin of good and evil, and the means of salvation through Jesus Christ, he said, "The necessity of faith in Christ I have laid before you already; but to give you this faith is not in my power. Go home, dear friend, and prostrate your soul before the refulgent throne of the Almighty Creator of the Universe, and implore Him to enlighten your mind in the great truths relating to your eternal happiness; and you will then find how necessary it is to believe in Jesus Christ."[3] The man departed, thanking him kindly for his advice. Such a mode of address could not but make a favourable impression on the native mind; for it would produce a conviction at least that the Missionary desired their good, and this would dispose them to listen to his future instructions.

Disappointed of succours from Europe.

20. About this time Ziegenbalg and his colleague sent to Denmark encouraging accounts of their progress, together with urgent appeals to Christians at home to send them more ample supplies, that they might "be able to raise the work to a higher degree of perfection." "It is true," they wrote, "the grace of God is the spring of all good motions; but if this should be accompanied with seasonable supplies, and beneficial contributions of public-spirited persons, we should then be enabled to lay a firm foundation for many noble establishments, tending to a thorough conversion of these wild and deluded Heathens."

This appeal was made to the King and people of Denmark, accompanied by several of their works

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([3]) Danish Conferences, pp. 16, 17. See also pp. 24. 116, &c.

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in Tamul, and a Hindoo idol of gold, which had been brought to the Missionaries by some of the Natives who had embraced the Christian faith. This trophy of the Gospel seems to have made a considerable impression upon those who beheld it, and the sight tended to confirm the representations sent home of their success, their prospects, and their necessities. But their faith and patience were to be subjected to a further trial, the succours which they expected happening to fail at the very time when most required. A Danish vessel which was conveying to them one thousand crowns was lost at Tranquebar; and a second vessel, bearing a similar sum, was wrecked nearer home: and though the money this time was saved, it was sent back to Denmark, instead of being forwarded to India. The Missionaries heard of these disasters at a season when they were reduced to great extremity, and knew not where to look for help, except to that God who had never forsaken them. Their disappointment was trying to their feelings, but it was not without advantage; for it tended to exhibit in greater beauty and more prominent relief their resignation to the will of Heaven.

Native Romanists not permitted to colonize near Tranquebar.

21. In a former part of this History[1] we have given an account of the cruel persecution of Romanists in the kingdom of Tanjore, provoked by an outrageous insult which the Jesuits offered to the Hindoo idols. On that occasion they were dispersed abroad in various directions, many of them seeking refuge in the dominions of the Great Mogul. Some of these refugees heard of the Missionaries at Tranquebar, and in the month of August 1708 paid them a visit. Their bodies were seamed with frightful scars, which bore evidence of the tortures which they had endured. They told the Missionaries

(1) Book vi. c. iv. s. 5.

that they were deputed by many thousands of their brethren, both to ascertain what doctrines they taught, and also to inquire whether they could obtain permission for them to settle upon some of the uncultivated lands that lay in sufficient quantity in the environs of Tranquebar. Had this boon been granted it would have filled those waste places with an industrious population, already disposed to embrace the form of Christianity which was maintained by teachers of whom they had received such favourable reports. At this time, however, the Missionaries were in too little favour with some persons of influence at Tranquebar to succeed with their application in behalf of these poor people, and they had the mortification of seeing them depart without hope of obtaining the settlement they desired. This was bad policy, even upon secular considerations, on the part of the Danish Government. The residence of a numerous body of peaceable subjects upon their lands, now unoccupied, would have increased their revenue and their power; while in the event of these people embracing the reformed faith, they would have become attached to their rulers by a community of temporal and spiritual interests, and been ready to rally around them in times of danger. This was not the only instance of the Missionaries' failure in their applications for the benefit of the poor Natives, so completely did those in power suffer their prejudices against the Mission to darken their perception of their nation's welfare in India.

Commencement of the translation of Scriptures, and the composition of a Dictionary.

22. By this time Ziegenbalg had made sufficient progress in the Tamul to turn his thoughts to the translation of the Scriptures into that language. Having studied all the native works he could procure, and already translated and composed several religious treatises, on the 17th of October 1708 he made a beginning with the New Testament. This

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was a work on which his heart had long been set, for he knew that the progress of Christianity in the country could not be looked for to any extent until the people possessed the Word of God. The undertaking was attended with great difficulties, as the native teachers were not able to render him much assistance; but, with God's help, he surmounted them all. Besides the Greek text, which he followed closely, he consulted the Latin, German, Danish, Portuguese, and Dutch versions, together with the best Commentaries upon them at his command.

This was the first attempt to give the Natives of this country the Sacred Scriptures in their own tongue: for the Tamul version, commenced a short time before by the Dutch Missionaries in Ceylon, was not suited for the inhabitants of the Continent; while the Romish priests never seem to have thought the Bible necessary for their proselytes. They had translated several other works; such as, "The Lives of Saints," "Directions for Confession," a few Catechisms, and some Comedies composed from their legendary tales, to be acted on a stage erected in their Churches for the purpose, at the celebration of the festivals of their saints. But the pure Gospel of Jesus Christ they had withheld from their flocks to that day, though more than 200 years had elapsed since their first arrival in the country. The honour of opening this treasury of Divine wisdom to enrich the millions of South India was reserved for Bartholomew Ziegenbalg. He began the work when he had been little more than two years in the country, and God prolonged his life to bring it to a successful conclusion. It has been justly remarked, that, on this account alone, he has a much better claim than Xavier, or any other man, to the title of *the Apostle of India*.[1]

(1) La Croze, Histoire &c. pp. 547. 560. This learned historian

But he did not allow this great undertaking to divert his attention from his other apostolic labours. Besides the schools, Catechumens, Tamul and German congregations, which occupied him daily, he was engaged in composing an elaborate Tamul Dictionary, which already contained above twenty thousand words. This work was divided into seven parts, and arranged in three columns. The first column contained the Tamul; the second, the pronunciation of the words in Roman characters; and the third, the meaning in German. Here, then, we have a sufficient answer for the Journalists of Trevous, who could not be content with lauding the fatigues and privations of the Missionaries of their own order, without showing their jealousy of the devoted Ziegenbalg's unexampled labours in the same field, by insinuating that he neglected other duties for his translation.[2]

Missionaries' troubles—Ziegenbalg imprisoned.

23. But the Missionaries had enemies nearer than these; men from whom they were entitled to expect protection and support. It was no new thing, indeed, for the wicked in power to persecute the preachers of righteousness and truth; nor for the servants of God, while administering to the happiness of others, to be unable to defend themselves from harm. The Apostles could perform miracles on the suffering bodies of men, and preach salvation for their souls; but they had no temporal power to shield themselves from the malice and violence of the ungodly: yea, the Son of God, who possessed all power in heaven and earth, and had legions

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rian speaks with great pleasure of a copy of Ziegenbalg's translation, presented to him by the pious and celebrated Professor Franck, of Halle: and the author may, perhaps, be excused for stating here that he also possesses a copy, and has had the satisfaction of seeing the original work at Tranquebar.

(2) La Croze, Histoire, &c. p. 547.

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of angels at His command, yet submitted to be led as a lamb to the slaughter. We shall know hereafter why the Lord permits those engaged in works of purest benevolence to be exposed to the cruel scorn of the world. Meanwhile the Ministers of the Gospel will go onward, through evil report and good report, confiding in their Master's wisdom, power, and love. Such an example we have in the conduct of Ziegenbalg and Plutschou under present circumstances. Their numerous works, which required that their minds should be free from extraneous care, were actually conducted under sufferings from want and oppression. The monthly expenditure upon their Schools was now increased to between forty and fifty dollars—a large sum to pay out of their own scanty stipends: and while struggling with pecuniary difficulties, their enemies, whose rage against them was fomented instead of appeased by their meekness and perseverance, proceeded so far as to procure the incarceration of Ziegenbalg for four months, on some frivolous charge, which proved unfounded. But he sought no redress; and the spirit in which he endured these wrongs will be best seen in his own account of them: "Not only had we to suffer persecution and hindrances on all sides, but for a considerable time we had received no kind of assistance, and our salary was in the meanwhile withheld from us. Although we could, humanly speaking, see no possibility of deliverance from this trouble, yet we still doubted not that God would make a way for our escape. We sought help in prayer and supplication that He would maintain the honour of His name, and not suffer our enemies to rejoice over us, or to cause His holy name to be blasphemed among the Gentiles by overthrowing the work which we had undertaken for the advancement of His glory. While we continued instant in prayer, choosing to suffer destitu-

tion ourselves rather than close the Schools, and so deprive the children and our servants of instruction, a person from whom we least expected an act of kindness, came forward and begged our acceptance of forty dollars, to be repaid on the arrival of the first vessel from Europe. A month after this was expended, another friend came to offer twenty dollars, on the same understanding. In this way we received, by degrees, two hundred dollars. Soon after we had our salary granted us again: and by all these means we were enabled to carry on the work till the arrival of the vessels from Europe, which brought us so ample a supply that we were able to clear all our debts."[1]

Thus did the Lord show Himself mindful of His promise never to forsake His servants in their time of need. They received all this relief as coming from His hands, and rendered unto Him the tribute of grateful praise.

Progress of the Mission.

24. The above letter was written in February 1709, at a time when they were encouraged by this manifest interposition of Divine Providence to proceed with accelerated zeal. Besides their other duties, they were specially attentive to the instruction of the Catechumens, in whose progress they found an ample compensation for all the contradiction of sinners against themselves. At this time their congregation had increased to one hundred souls, and they had hopes of a considerable addition to their number.

They witnessed, also, with grateful emotions, a growing impression on the Natives in favour of their proceedings. Some Hindoos and Mahomedans came from distant parts to converse with them and hear them preach; and they succeeded in maintaining a friendly understanding and correspon-

(1) Missions-Berichten. Vol. i. p. 248.

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dence with some of them of the first respectability. These parties seem to have felt entire confidence in the Missionaries' goodwill towards them, and they communicated with them freely on religious subjects. This intercourse led, as we shall see, to favourable openings for the instruction of the Natives up the country.

Arrival of three new Missionaries with supplies.

25. While God was thus preparing the way before them, He brought to them the means of advancing. In the month of July 1709 three Missionaries arrived from Europe—Messrs. J. E. Grundler, J. G. Bœving, and P. Jordan. As these young men had studied Portuguese on the voyage they were ready to give some assistance to the Mission almost immediately after their arrival. Besides this important aid, they brought out a very acceptable supply of money—two thousand and twenty-seven dollars from Denmark, and eleven hundred and seventeen contributed by some friends in Germany. They were charged, also, with a number of valuable books for the Mission Library, and a complete medicine chest, furnished with an extensive variety of the best drugs.

While this seasonable relief inspired the hearts of the Missionaries with gratitude and delight, it discouraged their enemies, who had hoped that their own opposition and the brethren's poverty would have driven them out of the country, and that they would have returned to Europe covered with disgrace for having abandoned their post. But God disappointed their malicious expectations; for, together with these seasonable succours, imperative commands arrived from the King of Denmark to the Governor of Tranquebar to render them whatever assistance or protection they might require. So that this officer was now compelled, not merely to desist from the opposition which he had hitherto shown, but even to defend them against

the hostility of others, who were still disposed to molest them in their work.[1]

Hitherto the Missionaries had been obliged to rent a house for their establishment; but they were now able to purchase a more commodious building, for which they paid one thousand dollars. The premises were sufficiently spacious for themselves, their assistants, servants, and three schools—Tamul, Portuguese, and Danish. This purchase was effected on the 23d of July, a few days after the arrival of their remittance, and they took possession on the 31st, dedicating the building to the service of God with prayer and thanksgiving.[2]

Conversion of a Native Poet.

26. This year they were further encouraged by the conversion of a celebrated Tamul poet, named *Kanabadi Vathiar*, about twenty-four years of age, the eldest son of a teacher under whom M. Ziegenbalg had studied Tamul. The young man had been in the service of the Missionaries almost from the period of their arrival, and had proved very useful in procuring for them native works, and teaching them to read the Tamul poems. They employed him also to translate their Catechism and other works, some of them refuting the idolatries of the country, and others inculcating the Christian Religion. By these means light dawned upon the young man's mind, and he soon began to

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(1) La Croze, after mentioning the arrival of these succours and the King's commands, adds: "I shall pass over in silence a great number of edifying letters which M. Ziegenbalg and his colleague received from Germany to animate them in their labours. These letters are in print, and may truly be called *Edifiantes*, in opposition to some others that bear the name, which appear to have been dictated by self-love, rather than by the love of truth."—Histoire &c. p. 549. The historian alludes here to the correspondence of the Jesuit Missionaries, entitled *Lettres Edifiantes et Curieuses*, &c., which have been frequently quoted and referred to in the former Volumes of this History.

(2) Missions-Berichten. Vol. i. p. 261.

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feel disturbed by apprehensions of the truth of Christianity. But, alarmed at his growing convictions, his imagination was incessantly forging objections against the truth, and this year he wrote a Letter, addressed to the most learned men of Germany, desiring their answers to no less than six hundred and eight questions upon divinity and philosophy. These M. Ziegenbalg translated and sent to Europe; but without any hope, he remarked, that his disciple would ever be induced cordially to embrace our holy religion, "seeing that he was too much influenced by the suggestions of his own corrupt reason, which is apt to cast mists before people's eyes, and, when it gets the sway, to adulterate the simplicity of Christian faith and practice. But the Lord hath given me a check to this my unbelief, the young man being now touched in a lively manner by the operation of God's Holy Spirit, and resolved to give himself up to the conduct of a better Master."

The Missionaries now employed him daily in one of their Schools; and, while thus engaged, he turned their Catechism and the History of Christ into Tamul verse, which, according to the native custom with their poets, he would sing with the children, in the cool of the evening, upon the house-top.[1] While, however, he delighted to substitute Christian themes in his poems for the legends of the Hindoo gods, he had yet to contend with the sophistries of reason. But of these the Missionaries took little notice, while endeavouring, by seasonable instruction, to cherish the spark of divine life, which seemed to be beginning to break forth through the mists of numerous prejudices, and gradually dispersing the clouds that darkened his understanding.

(1) These and similar Christian Poems are still much esteemed by the Tamulian Christians. The author possesses several of them in MS.

At length he freely unbosomed himself to his teachers, to the following effect: "I have read all along the books both of the Tamulians and the Mahomedans, and left none unperused that came into my hands; I have also publicly taught them in my school; but after all my search for truth I am obliged to confess that I never found any solid rest and satisfaction in those books. I am moreover convinced that they contain nothing but falsehood, together with strange and confused notions. But after that I began to apply myself to the reading of Christian books I met indeed with things that did much perplex and alarm me; though, as for the fundamental principles, I found them, in the main, so strong and prevailing, that I was constrained at last to yield to the conviction they produced, and to own this to be the only true and saving religion in the world. I have not been easy, even at night, nor would my thoughts suffer me to sleep quietly, until matters were brought to this pass. I have for this purpose already got the Catechism by heart, and given diligent attention whenever it was expounded by you."

He then requested of the Missionaries some further instruction and advice. They were greatly rejoiced to hear him thus freely give vent to the deep and effectual conviction silently wrought within him; and they immediately explained to him the nature of prayer, of repentance, of a living faith, and such other points of doctrine as were suitable to his present state of mind. After this, he gave daily more manifest proofs of a principle of grace operating within, which brought him, at last, to an entire determination to espouse the cause of Christ.

The rumour of his conversion was soon spread abroad; and as the young man was held in great estimation for his poetic talents, a strong sensation

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was produced in the country, and a general effort made by the Heathen to retain him. They began to reason among themselves, that if such a man were converted, there was great cause to fear lest, by the influence of his example as well as by his abilities, he should induce many others to forsake the Brahmins and their idols. Therefore, to turn him from his purpose, they first tried the effect of violence and threats, openly insulting him wherever he went. His parents also persecuted him with great vehemence, keeping him in close confinement for three days, without food. After this, his friends and neighbours endeavoured to carry him off by force to a Heathen festival.

He now retired to the house of a Christian widow, where he remained quietly meditating on the Word of God, until, after two days, his parents discovered the place of his concealment, and, breaking in upon him, threatened him with death if he persevered in his resolution: the mother was actually provided with a dose of poison for the purpose. Their menaces failing, they altered their tone, and, throwing themselves at his feet, conjured him, with tears and loud lamentations, not to disgrace his family, of which he was the honour and support. He was their only son. Moved by this appeal to his feelings, he went home with them; but he resisted their endeavours to detain him, and soon returned to the Missionaries, accompanied by his father, who implored them to dismiss him from their service. They replied that he was at liberty to go if he wished; but he declared that he had no such wish, and solemnly admonished his father to cease fighting against God. Upon this the old man left him, in great indignation, and soon returned with above two hundred men, who forced him away. But he withstood all their efforts to compel him to abjure the religion of Christ, telling them

that he was willing to forswear what was bad, not what was good.

Escaping from them again, he returned to the Missionaries, and entreated them to baptize him without further delay, lest the people should combine to prevent it. The day was soon fixed, and the Missionaries proposed to perform the service in private, in consequence of the people's threat to carry him off before it was concluded; but to this he would by no means consent. Instead of desiring any concealment, he wrote to some of his friends, apprising them of what he was about to do, and explaining his reasons for taking this decisive step. On the receipt of his letter they went to the Governor of Tranquebar, entreating him to prevent the young man's baptism; and upon his refusal to interfere, they threatened to leave the place, and break off all intercourse with him and his people: but he knew that they understood their own interest too well to execute their threat.

The Missionaries again set before their disciple his imminent danger; but he remained immovable, saying that he was ready to suffer with his teachers even unto death for the truth's sake: that he knew not why he should refuse to bear affliction and reproaches, since the Apostles, and even Christ Himself, had so cheerfully suffered. The Missionaries were satisfied; and, rejoicing in his bold confession, they received him into the Church.

His countrymen were now more furious than ever against him, and endeavoured to frighten the Governor into a compliance with their wish to have him delivered up to them; but they received only a sharp rebuke for their threats. They then sent to the convert the most flattering promises if he would return to them, threatening, at the same time, to burn him alive if he rejected their

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proposals; but both their menace and their promises were without avail. Some time after he was seized with a dangerous sickness, and there was reason to suspect that poison had been secretly administered to him. From this he recovered; but whenever he ventured out the Heathen followed him with expressions of derision and scorn. And he met with little better treatment from the Danes; for though the Governor felt obliged, by his last orders from home, to throw over him the shield of his protection, yet neither he nor the other Europeans showed him any favour. The Missionaries and Native Christians were his only friends. Thus generally despised where he had formerly been honoured, his spirit at length gave way, and he became sad. A Jesuit at Tranquebar, observing his dejection, recommended him to retire to a French station on the coast, probably Pondicherry. Not aware of the man's design to entrap him in the snares of Rome, he took his advice, and left him, with flattering promises, and letters of recommendation to the Jesuits at the place whither he was going. As soon as his departure became known it occasioned as much joy to the enemies of the Mission among the Danes, as grief to the Missionaries. Ziegenbalg wrote to him, persuading him to return to his duty, and received an answer filled with expressions of tenderness and gratitude: at the same time he confessed that it was the treatment he had received from Christians which drove him from Tranquebar.

He soon saw enough, however, of the Jesuits; and, escaping from the jeopardy of his soul among them, he returned to Tranquebar, where he found the storm had subsided, and he soon became a useful servant to the Mission. He was appointed master of the Tamul School, which made good

progress under his care; and the Natives now left him to pursue his work without further molestation.[1]

The circumstances here detailed will serve to show what the first converts under the faithful preaching of Christianity in India had sometimes to contend with. It was a hard struggle between nature and grace; but the Missionaries committed all their disciples to Him who judgeth righteously. They knew that the doctrines which they inculcated must, through the Spirit of God, ultimately prevail, and they patiently abided the result. And often, as in the present instance, they did not believe in vain.

Ineffectual attempt to penetrate Tanjore.

27. In the beginning of September in the same year (1709), Ziegenbalg resolved to venture upon a preaching excursion into the kingdom of Tanjore; and knowing the jealousy of Europeans that prevailed there, he assumed the native costume. He advanced as far as Perumulei, about three miles within the Rajah's dominions, when he was recognised by some respectable inhabitants of the place, who had seen him before. They treated him with great respect, and assured him that they knew he would teach nothing but what was good, for that all his discourse would be about God; and that every wise and enlightened man would willingly listen to his words, and take pleasure in conversing with him: but they added that there were few such people in those days, the world being very corrupt, and almost all men thinking of nothing else but heaping up riches. They told him that it was, therefore, of no use to proceed; and moreover set before him the danger of advancing any further. In consequence of the prejudice raised against Christianity by the conduct of the Jesuits, recorded

(1) "Account of the Religion, Government, &c. of the Malabarians," by the Danish Missionaries, pp. 45, 46.

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above[1], the Rajah had issued a standing order, that every European who entered the kingdom without his express permission should be arrested. This order, however, these men, some of whom were collectors of the tribute, assured him they would not obey in his case; but they warned him, that, if he went on, he would soon be arrested and thrown into prison; and that, though they did not think his life would be in danger, he would not be set at liberty without a heavy ransom. Under these circumstances, he proposed to send a memorial to the Rajah, soliciting permission to travel and preach in his dominions; but on their informing him that his memorial must be accompanied with a costly present, which he had no means of providing, he was constrained to desist from his purpose; and after thanking the revenue officers and others for their civility, they parted, with mutual expressions of friendship, and he retraced his steps to Tranquebar.

Though disappointed in the immediate object of this journey, the respect shown to his person by men hostile to his religion, and actually under orders to arrest him, was one of the strongest testimonies they could give of their estimation of his conduct. By the Natives everywhere he was generally esteemed. Often did they show that they appreciated his motives, even though unwilling to receive his instruction: and who can tell how far the influence of his individual character prepared the way for those triumphs of the Gospel in Tanjore which we shall soon have to record?

Romish Priests baptize ignorant slaves *en masse.*

28. About this time one of the Missionaries, M. Grundler, gave an account of what he called "a baptismal act performed by the Papists in India." During the prevalence of a grievous famine in the Carnatic many of the Natives perished for want:

(1) B. vi. c. 4. ss. 5, 6.

others in their extremity, like the Egyptians in the days of Joseph, were induced to sell, not their children only, but themselves also, for food.[2] The Portuguese at Tranquebar bought eighty of these poor sufferers for slaves, at the rate of from twenty to forty fanams[3] each; and the Vicar-Apostolic appointed a day for their public baptism *en masse*, without giving time for them to receive any instruction in the Christian faith. When the day came, they were marched in order to Church, with drums, wind-instruments, and splendid banners, such as the Heathen commonly use in the processions of their idols. Arrived at Church, these ignorant slaves were baptized with water, without a question being put to them as to the nature of the ordinance to which they were obliged to submit. They were then marched back again as they came, and, by the Vicar's order, a quantity of cash[4] was thrown among them, for which they scrambled.

It was notorious in India, that, in a similar manner, additions were frequently made to the Church of Rome; "and these ceremonies," M. Grundler remarks, "were extolled by them as extraordinary acts of devotion, and their Church set forth as the *most flourishing* of all others." But he justly adds, that "all accessions made to the Romish party by such means will prove, at last, but a sorry ornament

(2) This is mentioned, in Forbes's Oriental Memoirs, as a common practice in India; and the author quotes the following provision in Hindoo Law in favour of persons under these distressing circumstances: "Whoever, having received his victuals from a person during the time of a famine, and hath become his slave, upon giving to his provider whatever he received from him during the time of famine, and also two heads of cattle, may become free from his servitude." The reader will remember a similar law for the Children of Israel in such circumstances: Leviticus xxv. 47. *et seq.*

(3) From 3*s.* 4*d.* to 6*s.* 8*d.* each.

(4) A small copper coin about the ninth part of a farthing.

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to a Church that pretends to so many prerogatives beyond all others;" and further, that "we may learn by this instance what to think of the vauntings wherewith some *Popish* Missionaries have filled their books, telling the world that they had converted thousands of Heathens within the space of one year."[1]

Some of these converts found their way, from time to time, to the Danish Missionaries, who often discovered that they knew not a word of the Lord's Prayer. On one occasion they were visited by a Brahmin also, who begged to be allowed to take up his abode with them for some time. This was so unusual a request, that at first they knew not whether to believe that he came with a sincere desire for Christian instruction, or to suspect him of being an emissary sent by their enemies to watch their mode of living and conduct. They soon ascertained, however, that he imagined himself to be a member of the true Church, because some Romish Priest had baptized him about five years before. The only account he could give of Christianity was, that he had been sprinkled with water; but he had no notion what this ceremony meant. He continued to wear the poitu[2], and had his breast and forehead smeared with the ashes of cow-dung, after the manner of the Heathen.

The first Contribution of the English to the Mission.

29. A few days after Ziegenbalg's return from his attempt to enter the kingdom of Tanjore, the Missionaries consulted together what means to use,

(1) An "Account of the Religion, Government, &c. of the Malabarians." Letter viii. By J. E. Grundler, pp. 51—53.

(2) The cord worn over the shoulder to distinguish Brahmins from the inferior castes. We have already seen, and shall yet have frequently to notice, the policy of the priests of Rome in India, to allow all their converts to retain their pagan customs and symbols; so that often they have not even the semblance of Christians.

both for their protection from the annoyances with which the Danes continued to interrupt them, and also to obtain increased pecuniary support. It was unanimously agreed to depute one of them to visit Europe for both purposes; but various obstacles arose to the immediate execution of this design. Meanwhile Divine Providence was opening for them a source of relief in a quarter whence they, perhaps, little expected aid. We have noticed the contributions raised for them in Germany, in consequence of the publication of their correspondence. Encouraged by this success, the Rev. M. Boehm, Chaplain of Prince George of Denmark, the consort of Queen Anne, published, in 1709, an English translation of several letters which he had received from the Missionaries, dedicating his work to the Archbishop of Canterbury, President, and to the other Members of the Society for the PROPAGATION OF THE GOSPEL IN FOREIGN PARTS, which was established by royal charter in 1701. Shortly after the publication of these letters the Society resolved to render some assistance to the undertaking, and sent the Missionaries twenty pounds sterling, with a case of books, and letters of encouragement to persevere. In one of these letters the following pious sentiments occur: — "May the Lord bless you whom He hath counted worthy to sow the first seed in a work which, in time, may grow to a tree in whose branches the birds of the air may build their nests. Your confidence in your work may gather strength from the evidence you already have of the power of God in carrying it on thus far. For though yet but small, still it is as a grain of mustard-seed, which, by its indwelling vitality and strength, makes itself known by touching the hearts of men. Love and humility must be the two pillars whereon to raise your edifice, if it is to have an immediate foundation which no turbu-

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lence of storms or waves shall be able to overthrow. Upon many a one has the door, once opened, been shut again, because he has not kept it open with a holy fear, humility, and love. If we do not shut it upon ourselves, the promise remains, 'No one shall close it.' We may go forth boldly, but it must be in the name of Christ: we may go on, but it must be in His strength. When all who profess the name of Christ throughout the world shall hold together, as members of one body, in holy love, they will show forth great strength, and exercise a mighty, though secret, influence over the Heathen, who then cannot but see, hear, and feel, that there is a power residing in us to which they are strangers.[1]

Arrival of their succours.

30. This remittance arrived at Madras in October 1709, when the Missionaries sent two messengers from Tranquebar to receive the money and the package of books; but the British authorities deeming it inexpedient to intrust them to Natives, and having in those days no convenient mode of conveying them, M. Ziegenbalg went for them himself, and on his arrival they were handed over to him immediately.

In an age when England pours forth her tens, yea, hundreds of thousands for the propagation of the Gospel in foreign parts, twenty pounds will appear a very trifling contribution for this object—as the small dust in the balance of India's necessities; but in those days it was no inconsiderable sum to be taken from the limited means at the Society's disposal, which were raised, it should be remembered, for another object—the supplying of the *British Colonies* with Clergymen: and we look back to this incipient effort with interest, as the first-fruits of the Missionary movement in England—

(1) Missions-Berichten. Vol. i. p. 273.

"the beginning of those favours which the Danish Missionaries afterwards received from this illustrious Society, with whom they henceforth maintained an intimate union, which could not fail to produce great fruits for the establishment of Christianity among the Heathen."[2]

In acknowledging the receipt of this seasonable supply, M. Ziegenbalg renders praise to God for stirring up the hearts of public-spirited persons in England to provide for their wants; mentions, that with the money he designed to found another Charity School for Tamul children; and gives a brief account of the state of the Mission. The Portuguese School contained eighteen children; the Tamul, twenty-six; and the converts, at the close of the year 1709, amounted to one hundred and sixty. The Tamul Schoolmaster he describes as a man of good abilities, and formerly one of the best among the native teachers. This was the young poet mentioned above, whose conversion had caused so much disturbance. His School was now in a prosperous state.

Ziegenbalg visits Madras and other parts.

31. With this packet the Missionaries received a letter from the Rev. M. Boehm, giving them hopes that the English would interest themselves yet more in their promising work. This intelligence induced Ziegenbalg to seek the acquaintance of some English gentlemen at Madras. He called upon one of the Chaplains, who received him with great kindness, and entertained him during his sojourn there. In his letters, written from Madras, it appears that he was greatly refreshed in spirit by his visit. He spake of the kindness he received in the warmest terms; and expressed his hope of

(2) La Croze, pp. 552, 553. It was not with this, but with the Society for Promoting Christian Knowledge, that the union here mentioned was maintained, as we shall soon have to explain.

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England's uniting with the other Protestant States of Europe in a holy emulation to convert the Heathen "from darkness to light, and from the power of Satan unto God."

But his attention was not confined to the English. He preached to the native inhabitants during his sojourn at Madras, as well as on the journey thither and home again, wherever he halted, and was always listened to with attention. He was never idle in his appropriate calling, and lost no opportunity to invite sinners to the only Saviour of the world. About this time he was called also to visit the Natives at Negapatam, and other places nearer Tranquebar, who, for some reason unexplained, were not permitted to enter the Danish territories. In some of these visits M. Grundler accompanied him; but nothing worthy of note arose out of them, except the baptism of a catechumen, who seemed to be at the point of death, and with whose confession of faith in Christ the Missionaries were satisfied.[1]

New Station formed with the Contributions from England.

32. In November 1809 they purchased a garden in the village of Poreiar with money received from England. The place was not far from Tranquebar, and they hoped to occupy it as an advanced post, with a view to extending their visits into the interior of the country. Here they erected a small house, which was finished in February 1710, and not long after one of the Brethren removed thither and opened a small Tamul School; but at first they were so much disturbed, and even assaulted by the Heathen, that they deemed it prudent to return for a time to Tranquebar. When the inhabitants of Poreiar became somewhat pacified, the Missionaries returned; and as they intended, if possible, to collect a Christian congregation there, they

(1) Missions-Berichten. Vol. i. Part ii. pp. 82, 83. 463.

ventured, in October 1710, to baptize one of their catechumens, a promising youth in the School at Tranquebar, aged fourteen, who was the first-fruits of M. Grundler's labours among the Heathen. "I am persuaded," that Missionary wrote, "that God has wrought a change of life in him, as is manifest by his obedient conduct, his longing after spiritual and godly instruction, a deep sense of the sinfulness of his heart, his perseverance in prayer, and other unquestionable proofs. Such experience fills our hearts with joy and gratitude before God, and strengthens us to overcome all the impediments and afflictions we encounter in our work." This baptism was celebrated at Poreiar; and it was the commencement of Divine Worship, with public catechizing in a more regular manner, at this station. But the Heathen would not allow them to go on quietly; and in the following year they were obliged again to return to Tranquebar, till the Lord should incline the people's hearts to let them prosecute their work. Still, however, they continued to visit the place, and persevered in catechizing the children and catechumens in presence of the Heathen.[2]

Finding the country in so many directions shut against them, and desirous of diffusing the message of salvation everywhere, in 1710 M. Ziegenbalg addressed a circular letter to the Heathen, in which he represented the perils of idolatry, entreated them to flee from it, and invited them to enter the way of salvation by faith in Jesus Christ. He also distributed the Gospel of St. Matthew and other works, in Tamul, in Tranquebar and its vicinity, and had them circulated also through the country as far as Madras. Nor was this labour

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(2) Missions-Berichten. Vol. i. Part ii. pp. 179. 275.

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lost. He had reason to believe that some of these little winged messengers conveyed the glad tidings with which they were charged to the souls of men.

Society for Promoting Christian Knowledge patronize the Mission.

33. This year (1710) a second Abstract of the Missionaries' Correspondence was published in England, giving an account of their progress and their difficulties. This publication was received with augmented interest; and many persons, ashamed that such an enterprise should have been so sparingly encouraged by Protestants, entered with great zeal into the cause. It was manifest that the Mission required much more assistance than the Gospel-Propagation Society could afford to render; and it was likewise considered that this was not their proper sphere of action, the terms of their charter expressly directing them to the *British* Colonies in North America and the West Indies. It was therefore resolved to commend the interests of the Danish Mission at Tranquebar to the *Society for Promoting Christian Knowledge*, which was established in 1699. It was considered, however, that this Society also would be stepping out of its proper sphere in appropriating towards the support of a Danish Mission to the Heathen, moneys contributed for *Promoting Christian Knowledge* in Great Britain and her Colonies. It was therefore determined to open a separate fund for this purpose; and the Society made it publicly known that they would undertake the management of such sums as might be raised, or should afterwards be contributed, towards this specific object. The spirit in which this appeal was answered the historian, La Croze, has thus described: "Nothing could be more gratifying than the liberality of the English who distinguished themselves on this occasion. People of all ranks, nobility and clergy, ladies and gentlemen, citizens and merchants, contributed to a

large amount, some without wishing it to be known." Though the management of these funds was transferred to another Society, it remained very much in the same hands, Archbishop Tenison and Mr. John Chamberlayne, the President and Secretary to the Gospel-Propagation Society, continuing to use their best exertions in the cause. Indeed, these two distinguished persons are described by La Croze as "the very soul of these collections."[1]

They send out a Printer, Press, and supplies.

34. Part of the money contributed on this occasion was expended in a judicious manner, for the benefit of the Tranquebar Mission, in the purchase of books, a set of mathematical instruments, and a complete printing-press. At this juncture, a German, named Jonas Finck, offered his services as printer to the Mission. This young man had long been interested in the publication of the Missionaries' Correspondence, and felt a secret desire to devote himself to the same cause. Observing their want of means to print their translations, he resolved to learn the art of printing, and then to offer his services in this way. He now made his proposal to the Christian-Knowledge Society, who, satisfied with his letters of recommendation, accepted him, and entrusted to his care the press, paper, ink, and other packages, together with a remittance in money. A Portuguese edition of the New Testament was at this time in the press in London, but only two hundred and fifty copies of St. Matthew's Gospel could be got ready for Mr. Finck. Together with these liberal supplies, the Secretary of the Society wrote an affectionate letter to the Missionaries, encouraging them to persevere.

Supplies captured by the French.

35. Mr. Finck sailed from Portsmouth in April 1711, and arrived in Rio de Janeiro in the month

(1) "*Comme les ames de ces collectes.*" Histoire, &c. p. 557.

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of August. Here the vessel on which he sailed was captured by a French Privateer; but the Governor of Madras being on board, he ransomed the ship, the captors taking the cargo. When the Frenchmen examined the books which they had seized, and found among them the Gospel of St. Matthew in Portuguese, they distributed the whole two hundred and fifty copies among the inhabitants of the place, to whom the sacred volume was almost unknown. Mr. Finck found even the priests of Brazil extremely ignorant, none but the Jesuits understanding Latin, though their ecclesiastical language. There were also among the books several copies of a useful treatise in Latin, entitled *True Christianity*[1], by John Arnd, which the French distributed among those who would accept them: and it was hoped that the seed of divine truth thus providentially sown in this fallow-field would be watered with the dew of Heaven, and bring forth fruit to the Redeemer's praise. This hope was some alleviation to the disappointment of the friends at home and the Missionaries abroad.

Printer dies on the passage.

36. After some delay, the vessel pursued her voyage, carrying the printing-press for Tranquebar, which, being stowed away in the hold, had escaped notice; but it arrived without the printer, who had resolved to devote to its operation the remainder of his days: he was not spared to fulfil his pious intention; for he died of a fever on ship-board before they reached the Cape of Good Hope: and thus, for some wise purpose beyond man's comprehension, did God see fit to draw a cloud over the bright prospect just dawning on this Mission.

Completion of the Tamul New Testament.

37. The loss of the expected printer was felt the more at Tranquebar, in consequence of the Tamul New Testament being ready for the press. This

(1) Published in London in 1708.

translation M. Ziegenbalg commenced, we have seen, October 17, 1708; and he finished it on the 21st of March, 1711, having been employed upon it about two years, allowing for his four months' imprisonment, when it was suspended. To aver that this was a perfect work, were to assert what it would be unreasonable to expect: this, indeed, can be said of no *first* translation of the Scriptures into any language whatever. But this we affirm, that it was accurate enough to be of essential service to the Schools and Congregations of the Mission for many years: it has likewise formed the foundation of all subsequent translations of the Tamul Testament; and we maintain, that if Ziegenbalg had done no more for India than this, he would deserve to be had in remembrance to the latest age, as one of the richest benefactors, under God, to the Churches in the East.

M. Ziegenbalg had for some time meditated a tour along the coast, for the purpose of visiting all the European Stations, hoping to awaken a general interest in behalf of the Natives, and to unite all Protestants, of whatever nation, in the cause of their conversion; but hitherto his translation had kept him at home. Being now released from this work, he set out, on the 9th of July 1711, proceeding northward to Madras, where he again met with a cordial reception and response from the English Chaplain, the Rev. George Lewis[2], and other gentle-

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([2]) This gentleman, in reply to a letter which he had received from the Secretary of the Christian-Knowledge Society, inquiring into the state of religion on the coast, commended the Tranquebar Missionaries to his special attention, remarking, that they "ought and must be encouraged. It is the first attempt the Protestants ever made in that kind. We must not put out the smoking flax: it would give our adversaries, the *Papists*, who boast so much of their Congregations *de Propaganda fide*, too much cause to triumph over us. I do design, by the January ships, to let the Society

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men, who were interested in his Mission. He visited Meliapore, St. Thomas's Mount, and other places in the vicinity, where Romanists were stationed, and found both priests and people profoundly ignorant of religion. The ecclesiastics knew as little of Tamul, the language of their flocks, as the people did of Latin; and he seems to have derived very little satisfaction from his intercourse with either party.

Plutschou returns to Europe.

38. This year the Mission was deprived of the services of M. Plutschou, whose declining health constrained him to return to Europe. He sailed from Madras on the 15th of September, leaving the scene of his labours with painful regret. He was charged with the interests of the Mission in Denmark, Germany, and England, and was accompanied by a native youth of great promise, who was baptized at Tranquebar by the name of Timothy, and was sent to be educated at Halle for the service of the Mission. The sight of this Tamulian Christian, the first that had visited Europe, awakened a lively interest in behalf of his country wherever he went. M. Plutschou took him to England, where they were both kindly received by the Society for Promoting Christian Knowledge. The Missionary submitted to the Committee's consideration the present state of the Mission, its existing impediments, and the means of promoting its advancement. His suggestions were favourably entertained; and, while in London, the Society employed him to draw up a short Treatise, in Portuguese, on the *First Principles of Christianity*, to be substituted for the *Primer*,

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Society and yourself understand, that I am a hearty well-wisher to your honourable, pious, and Christian undertaking."

"I am &c. &c.

"*Fort St. George, October* 1712." "GEORGE LEWIS.

—Account of the Tamulians, Part iii. pp. 41, 42.

hitherto used in the Tranquebar Schools. When finished, the Society ordered a thousand copies of the work to be printed immediately, and half of them were sent to India by the next fleet.

Three Germans sail for Tranquebar.

39. On the 20th of December 1712, while the Society was deliberating how to supply the place of the printer they had lost, three young men arrived in London from Halle, destined for Tranquebar. One, named John Berlin, was to superintend the school, and the other two, who were brothers, named Alder, the younger being a youth of fourteen years of age, were to take charge of the press. They brought with them a fount of Tamul types, cast in Germany. The Committee regarded their arrival at this juncture as a gracious interposition of Divine Providence. They rendered them all the assistance they required in the transaction of their business in London, supplied them with seventy-five reams of paper and a quantity of Portuguese books for the use of the Mission, and obtained for them a free passage on board the East-India Company's fleet. They sailed in the following month, being specially commended to the Society's Correspondents at Madras, with a request that they would render them what aid they might require.

Press arrives, and is set to work.

40. Meanwhile the printing-press had arrived at Tranquebar; but receiving it without the printer whom they had been led to expect, the Missionaries hardly knew whether to rejoice or mourn. For the moment, the feeling of disappointment predominated; for they had cherished the hope of speedily going to press, not only with the New Testament, but also with some other very needful works which they had prepared. This trial, however, was soon relieved by the happy discovery of a man in the Danish army who had been brought up a printer. Having succeeded in their application for his services, they immediately set up their press, and

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printed two small elementary works—a Primer for the use of the Portuguese Schools, and a treatise on *The Method of Salvation.* This little work they called the "first-fruits of the Word of God bestowed on the Heathen by their benefactors in England." They sent several copies to their English friends, who regarded them as more than mere curiosities from the East.

Further Supplies from England.

41. Towards the close of this year the Missionaries received from the Christian-Knowledge Society a large supply of Portuguese Testaments, together with many other books, and some mathematical instruments, in lieu of what were taken by the French. These packages, with a remittance of one hundred pounds sterling, came safe to hand, and proved a seasonable relief. In their joint expression of thanks to the Society, transmitted through their friend, the Rev. M. Boehm, they take the opportunity of explaining the necessities of India, and appealing to the sympathies of all Christians for further aid.[1]

( ) This spirited letter is printed at the end of the Danish Conferences with the Brahmins, quoted above. As it cannot but interest the Christian reader, we will give it here entire.

"Oh, when will the time be," they write, "that all the Protestant nations will join hands and hearts, to destroy the worship of devils, and break in pieces the idols of the Heathen, that the name of Jesus may be known to all the nations of the earth? The undertaking is great and feasible, backed with many precious promises both from the Old and New Testament, viz. that all the kingdoms of the world will become the kingdoms of God and his Christ.

"We see before our eyes that the harvest is very great, and ripe for the sickle; but we want hands—we want temporal subsidies—and therefore the labourers are too few to till so large a vineyard. Surely, such Christians as are averse to this pious work can have no real love to the Christian Religion.

"We would humbly propose to the Protestant Churches to supply us with learned students in divinity, and send them here to be instructed in the *Indian* languages, to qualify them for future service, under our direction, who have, by our long practice among

42. The Missionaries wrote this letter under circumstances which caused them painfully to feel the necessities of their situation. M. Ziegenbalg's health was much impaired by his incessant exertions; and his zeal appears at times to have carried him beyond the bounds of prudence. He is described as taking no care of his body, riding about in the sun, and exposing himself in a manner that very few European constitutions can bear in a tropical climate. M. Bœving was gone, his delicate health constraining him to leave the country. He remained for some time studying the Tamul language, but retired to Bengal in 1711, about two years after his arrival, and soon sailed thence for Europe. M. Jordan was engaged in the Portuguese department of the Mission, and M. Grundler occupied the Station vacated by Plutschou, as well as his own. Under these circumstances they could not but apprehend the most serious consequences to their infant Mission unless succours should speedily arrive. State of the Mission in 1712.

But they did not relax in their exertions. Ziegenbalg was indefatigable in the work of translation and the composition of his Tamul Dictionary, besides maintaining a correspondence with Natives of respectability, which had now increased to

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among these people, dived into their inclinations, and know, by our own experience, what sort of arguments are most likely to gain their approbation, and persuade them to bear patiently the admonitions of the Lord. But these students must be men truly fearing God and hating covetousness; disengaged from all earthly ties of self-seeking, and free from any propensity to rule over God's inheritance. For if the Ministers of the Gospel are otherwise minded, all their learning will have no other effect than to persuade Christians to turn Heathens, and to confirm Heathens in their infidelity.

"If we were blessed with faithful labourers in this great work, we have the fairest prospects of spreading the knowledge of Christ among many populous nations of the Indies."

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a great extent.[1] M. Grundler, uniting the duties of M. Plutschou with his own, continued, with Ziegenbalg and Jordan, to attend unremittingly to the various departments of the Mission.

Being greatly at a loss for paper, they tried to manufacture it; and succeeded, after several attempts, in producing some of an inferior quality, though good enough for ordinary purposes. This saved them much expense.

The state of the Schools and Congregation at the close of 1712 was sufficiently encouraging. The converts amounted to two hundred and twenty-one. Thirty-four deaths had occurred, which made the total of conversions, from the first, two hundred and fifty-five. In the Schools there were seventy-eight children, of whom twenty-seven were girls. Fifty-nine of these scholars were entirely maintained by the Missionaries; and they report of them at this time, "We have much reason to rejoice in our young people."[2] Some of the more advanced Tamul Scholars gave promise of being qualified, ere long, for employment as Schoolmasters, Catechists, and Writers.

Together with this report they sent home a catalogue of thirty-two Tamul works in manuscript, some of which they had composed, others they had translated into that language. This catalogue included Ziegenbalg's New Testament and Dictionary. To these were added five Tamul works by Romanists, which they were able to use, after having "purged them," they say, "of whatsoever might savour of *Popery*."

In Portuguese, they had the New Testament and the Liturgy of the Church of England, both in

(1) Several of these Natives' Letters are published with the Danish Conferences already quoted, pp. 307 *et seq.*; but they do not seem of sufficient importance to be introduced here.

(2) Missions-Berichten. Vol. i. Part ii. p. 335.

print, and twelve smaller works, chiefly in manuscript.

Such were the fruits of the Divine Blessing on the labours of these devoted men in little more than six years from the establishment of their Mission. The Society for Promoting Christian Knowledge had continued to make honourable mention of their progress in their Reports, beginning with that for 1709; and in that for 1712 this short, but very striking and significant remark occurs, relating to the responsibility of the English, which descends to us with the accumulated weight of more than a century of years, and has gathered force through all that period:—

"The same Missionaries, by their last letters to Europe, signify, that what is attempted there in the Danish factories, towards gaining the Heathens to Christianity, is much more practicable in the British Settlements on the coast of Coromandel, by reason of the great sway that the Britons have in those parts above other nations: and it is hoped that the Hon. East-India Company will be induced to make an essay of the like nature in a manner worthy of themselves, when they see the success that has attended the endeavours of their neighbours."[3]

Arrival of the three Germans.

43. In the month of June 1713 the three young men just mentioned reached Tranquebar in safety, with the valuable supplies committed to their charge. They encouraged the Missionaries, not only by their presence and the contents of their packages, but also by the report which they were able to make of the growing interest in Great Britain in behalf of the Mission. Of this they soon had further proof by the arrival of another remittance; so that, by the month of August 1713, they had received from England the sum of eleven hundred

([3]) Society's Report, 1712. Also, "An Abstract of their Reports," &c. p. 3.

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and ninety-four pounds sterling, besides the valuable presents mentioned above.

Printing of the Tamul New Testament.

44. The printing of the Tamul Testament, which had been delayed in expectation of this assistance, was now begun with all convenient speed, and the historical parts were finished by September 1714. For some time they used the types brought from Germany; but as they were of an inconvenient size, a smaller fount was cast at Tranquebar. They also commenced a quarto edition of the Testament this year, which was finished in 1715.

Ziegenbalg's voyage to Europe.

45. But Ziegenbalg did not remain to carry these editions through the press. His health rendered it advisable for him to undertake a voyage to Europe, and he hoped by his presence still further to advance the interests of the Mission in Denmark, Germany, and England. As soon as his intention became known, the Governor of Tranquebar, who had hitherto shown him and the Mission no favour, became alarmed lest Ziegenbalg should report his misconduct to the King of Denmark. He therefore sought to be reconciled to him before his departure, and begged that a deed of amnesty might be drawn up and authenticated, for the purpose of being laid before the King. This concession it was not difficult for such a Christian as Ziegenbalg to make. Laying at the foot of the Cross all the ill-treatment he had received from this man, he executed the deed, consenting to convey it to the King, and to make it publicly known in Europe.

Committing to M. Grundler the superintendence of the printing of the New Testament, in the month of October 1714 Ziegenbalg embarked on a Danish vessel, accompanied by M. Jordan and a young native named Maleiappen[1], with whom he conversed

(1) This was, probably, Modaliapa, supposed to have been the first baptized convert. P. 128, note.

in Tamul and Portuguese throughout the voyage, in order to keep up his knowledge of those languages. Maleiappen was a convert whom he had employed for some time in the capacity of Secretary, and had found him very useful in his work of translation. With his assistance he carried on his version of the Old Testament on board ship, which he had begun in September 1713[1]; and by the time they reached the Cape of Good Hope he had finished to the end of the Book of Joshua. He likewise officiated as Chaplain while on board, and was very attentive to the spiritual and temporal wants of the crew. Leaving the Cape Feb. 15, 1715, he employed himself, during the remainder of the voyage, upon his Tamul Dictionary.

His favourable reception by the King and Court of Denmark.

46. On the first of June he arrived at Bergen, in Norway, whence he proceeded to Hamburgh. Finding that the King of Denmark was engaged in the siege of Stralsund, in Pomerania, he went thither, and had the honour of preaching before his Majesty, who gave him a gracious reception. The King had already received a copy of the Tamul Testament, which was dedicated to him; and Maleiappen, when introduced, returned him thanks, in the name of all the converted Indians, for the expense that his Majesty had incurred, in order to communicate to them the truths of the Gospel. After this interview, M. Ziegenbalg proceeded, with Maleiappen, to Copenhagen, and was well received at Court, where his name and mission were held in great estimation. Having visited several other places, and spent some weeks with Professor Franck at Halle, he sailed for England, where he arrived about the close of the year.

Encouraging reception in London.

47. Here his reception was highly gratifying to his feelings. Archbishop Tenison had been dead

(1) Missions-Berichten. Vol. i. Part ii. p. 676.

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some months; but his successor, Archbishop Wake, proved no less friendly to the Mission. On the 2d of January 1716 M. Ziegenbalg was introduced to the Committee of the Christian-Knowledge Society, who delivered to him an address, in Latin, expressive of their affection and sympathy, of the lively interest they took in his Mission, and of their determination to render him every assistance in their power. Ziegenbalg, in reply, gratefully acknowledged the favours he had already received, committed himself and his fellow-soldiers to their further assistance and prayers, and expatiated upon the vast, the eternal importance of the work in which they were engaged. He spake in the Tamul language, giving, at the same time, a Latin translation of what he said. It is doubtful whether the known or the unknown tongue excited the deeper interest in the minds of the audience.

The Committee next presented to Ziegenbalg a donation of twenty guineas, in token of their continued affection and goodwill towards him; and for this new instance of their favour he returned thanks, at the same time begging the Committee to accept twelve copies of his Tamul Grammar, recently printed at Halle.[1]

While in London, Ziegenbalg was introduced to the King, George the First, and to the Prince and

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([1]) Niecamp has preserved the original Addresses. Hist. Missionis, pp. 190—195. They are too long for insertion here; but we will give the conclusion. The Secretary, when he presented Ziegenbalg with the twenty guineas, said: "Jussit Veneranda Societas munus hoc aureum tibi, Reverende vir, offerri, tanquam novum argumentum propensi sui et benevoli in te adfectus." To which Ziegenbalg answered: "Humiles ago gratias, Venerandi Viri, pro novo hoc vestri in me favoris specimine. Et quum in meis viribus non sit, vel aliquantulum retribuere tot in me collata beneficia; volui tamen munusculum hoc chartaceum in grati animi signum vestris offerre manibus, in usum propagationis evangelii in India orientali concinnatum."

Princess of Wales, who received him courteously, entered upon the subject of the conversion of the Indians, and assured him of their patronage. He received similar assurances from the Archbishop of Canterbury and the Bishop of London; and every one of these distinguished personages afterwards redeemed the pledges they had so kindly given. In a word, his visit to England answered all his expectations: it proved both serviceable to his Mission, and honourable to himself.

Marries, and returns to India.

48. Before his embarkation, Ziegenbalg married a Miss Saltzman, who was educated at Halle, and had formerly been his pupil. She now devoted herself to the Missionary cause, and is described as exhibiting in her correspondence great piety and a strong mind. Such a wife could not but prove a sweet solace and a valuable help-meet to our indefatigable Missionary. They remained in London till the 26th of February, when they proceeded to Deal, and embarked March 4th. On the 9th of August they reached Madras, where they were cordially welcomed by the Governor and the Chaplain. When sufficiently refreshed by the hospitality and society of their English friends, they pursued their journey to Tranquebar. Great was the joy of the meeting with the Brethren and the converts there, especially when Ziegenbalg told of his reception everywhere, and of the promises he had received in "generous England."

Proceedings of the Missionaries in Ziegenbalg's absence.

49. During his absence the work of the Mission went on, but the account of their proceedings in the interim is very brief. Among the baptisms, the number of which is not preserved, Grundler mentions one of their writers, who, by the study of the New Testament and other religious works, had become acquainted with the history and principles of Christianity, and gave evidence, in his life, of the power of the Gospel to convert the heart and save

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the soul. He was baptized soon after Whitsuntide in 1714, receiving the name of Nicodemus. He afterwards learned the art of book-binding, and became very serviceable to the Mission in various ways.[1]

During the absence of his colleague, M. Grundler found a kind friend in the Rev. William Stevenson, who succeeded Mr. Lewis, mentioned above, as Chaplain at Fort St. George. This gentleman pledged himself to Grundler to render him what assistance he could[2]; and, in February 1715, he sent the following account of this active Missionary, and his necessities, to the Society for Promoting Christian Knowledge:—"I hear frequently from M. Grundler, who seems to be a very worthy man, endued with a true sense of religion and an Apostolic zeal. But I am afraid he has too great a weight upon him now in M. Ziegenbalg's absence; so that I wish the next ships may bring him some assistance." In his last letter M. Grundler had stated, that, if the Danish ships which he expected should not arrive within less than a month, he must be very much straitened for money: Mr. Stevenson therefore authorized him to draw upon himself for what he might require until he should receive his remittance from Europe.[3]

With this encouragement, in April 1715 M. Grundler opened another Charity School, under the Danish Governor's patronage, which succeeded so well, that, in four months after its commencement, it contained seventy children. He next contemplated the execution of a design which M. Ziegenbalg had previously formed, for the establishment of a higher Seminary, in which their most promising scholars should be exercised in the study of

(1) Missions-Berichten. Vol. i. Part ii. p. 870.
(2) Account of the Tamulians, Part iii. pp. 119, 120.
(3) Ibid. pp. 149, 150.

the Bible and divinity, and prepared for the service of the Mission. "I feel sure," he remarked, "that they ought, under God's grace, to be fully informed in the science of theology, and well prepared for the ministerial office by a holy life. This, I know, will be a difficult task: still, under God's grace, I trust they will be enabled to go forth with divine authority among their own people." The Missionaries had already prepared several of their upper class for employment as Writers, Schoolmasters, and Catechists; but they were not yet ready for the establishment of their projected seminary.[4]

An English Chaplain's Report of the Mission.

50. Though we have few statistics of the Mission at the close of this Decade, yet very honourable testimony is borne by the Rev. William Stevenson, to its state at this period. In the month of August 1716, after visiting Tranquebar, he sent home the following Report to the Society for Promoting Christian Knowledge:—

"I spent three days at Tranquebar with great satisfaction. On Sunday I heard M. Grundler preach to the Tamul converts, in their own language; and M. Berlin gave an earnest, useful lecture, in Portuguese. The people seemed far more serious, attentive, and composed in their behaviour than our European congregations generally are. The children, whom I heard catechized in Portuguese, have juster notions of religion, and are greater proficients in true Christian knowledge than those of a more advanced age among us. I have no time to enlarge on the order and good discipline that are kept up in the three schools, nor on the successful labours of the Missionaries. The Governor and the Danish Minister at Tranquebar give M. Grundler an extraordinary character, and confirm the good opinion I have always had of him.

(4) Missions-Berichten. Vol. i. pp. 152. 851. 864.

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M. Berlin is also a very pious, diligent young man, and seems to have a genius for languages. He made such great progress in the Portuguese, that, in one year, he was master of it, and now preaches in it with great ease and fluency. As for M. Alder, he is an artist so useful and ingenious, that he deserves the greatest encouragement. I saw the paper-mill which he is now making: it is in great forwardness, and will be finished in a few months."[1]

Such was the progress and character of this primary Protestant Mission on the Indian Continent at the termination of its first Decade; and, time and circumstances considered, it has not been surpassed by any Romish Mission that preceded, or any Protestant Mission that has followed.

SECOND DECADE. 1717 to 1726.

Ziegenbalg resumes his work: opens Native Schools at Cuddalore and Madras.

1. Messrs. Ziegenbalg and Grundler now prosecuted their work with renewed energy, encouraged by the approval of the devout both at home and abroad, and by the liberal support and promises which they had received. One of their first objects was to establish the seminary which they had for some time contemplated, for training Catechists and Schoolmasters. This institution proved, as they had anticipated, the nursery of their Mission.

Under the auspices of the Society for Promoting Christian Knowledge, in July 1717 they opened a school at Cuddalore for Tamul and Portuguese children; and this was soon followed by another at Madras, which they established at the request of the Governor and Chaplain of Fort St. George, who rendered them all the aid they required. This was the first movement on the part of the British authorities in India to enlighten the multitudes under their sway; and though but a feeble effort, it was the opening of that dawn, which, we may

(1) Niecamp, pp. 200—204.

devoutly hope, will shine more and more unto that perfect day, when darkness shall be chased from the millions of Hindostan, and the light of heaven illumine every soul.

Conferences with the Native Teachers.

2. The Missionaries kept a watchful eye upon all the native agents in their service; and the following exercise, as described by Ziegenbalg, greatly conduced to the harmony and efficiency of their operations:—

"The weekly conference, which we hold every Friday with all the labourers, is of the greatest utility in keeping the Mission work in order. For on that day in the forenoon we pray to God for wisdom and counsel, and each relates how he has been employed, or what has occurred in the congregations and schools, and in the printing and book-binding offices, and in the private houses. Here every thing which might occasion disorder or detriment is adjusted, and those means are adopted which may best promote the general good. The conference being ended, the Portuguese and Tamul assistants make a report of their labours, and of whatever may be wanting, that, as far as possible, it may be supplied."[2]

A new Church built at Tranquebar.

3. For some time past their church had been too small for their increasing congregation; and, in 1715, they projected the erection of another, but were prevented by an extensive irruption of the sea, and other impediments. In 1716, all obstacles being removed, they were able to execute their design; and on the 9th of February the Governor laid the foundation-stone of the new building in Tranquebar, when prayers were offered for the Divine blessing on the work, and Ziegenbalg preached from 1 Corinthians iii. 11: "Other foundation can no man lay than that is laid, which is

(2) Memoirs of Rev. C. F. Swartz, Vol. i. p. 103.

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Jesus Christ." The building was completed in September 1717, and opened on the 11th of October, the Services being prolonged through the following day. Three discourses were preached on the solemn occasion[1], to three separate congregations, in German, Tamul, and Portuguese. This church received the same name as the other, New Jerusalem. The old church was appropriated to the use of the Catechists. The Missionaries also preached there at the funerals of their members, who continued to be interred in the adjoining cemetery.

The first Letter of King George I. to the Missionaries.

4. Encouraged by the condescension of the King of England, mentioned above, Ziegenbalg and Grundler wrote to his Majesty this year, giving an account of their Mission, to which they received the following gracious answer:—

"George, by the grace of God King of Great Britain, &c., to the reverend and learned Bartholomew Ziegenbalg, and John Ernest Grundler, Missionaries at Tranquebar.

"Reverend and Beloved—Your letters, dated the 20th of January of the present year, were most welcome to us; not only because the work undertaken by you, of converting the Heathen to the Christian faith, doth, by the grace of God, prosper; but also because that, in this our kingdom, such a laudable zeal for the promotion of the Gospel prevails.

"We pray you may be endued with health and strength of body, that you may long continue to fulfil your ministry with good success; of which, as we shall be rejoiced to hear, so you will always find us ready to succour you, in whatever may tend to

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([1]) The texts were, Jer. xvi. 19—21. Haggai ii. 7—10. Matt. xxviii. 18—20. The Danish Chaplain had some appropriate verses in Latin inscribed over the font.

promote your work and to excite your zeal. We assure you of the continuance of our royal favour.

"GEORGE R.

"Given at our Palace of Hampton Court, the 23d August, A.D. 1717, in the fourth year of our reign."

Such a letter from the first of the House of Brunswick called by Divine Providence to rule over the British empire, augured well for that Protestant faith which he was exalted to defend. May God vouchsafe grace to every future monarch of this dynasty, to take a similar interest in the propagation of the Gospel wherever the British standard is unfurled! Thus showing themselves true to their title—*Defender of the Faith*—their people may hope in God that the star of Brunswick will never set upon the land.

In their answer to this letter, after expressing their gratitude to the King for the encouragement he had condescended to afford them, and their thanks to God for inclining his Majesty's heart to "add to the glorious title of Defender of the Faith the noble character of its zealous promoter," not only by supporting the reign of Jesus Christ in his own dominions, but also by extending it among the Heathen in the most remote parts of the world, they speak of themselves and their labours in the language of hope; and describe their difficulties of various kinds, yet declare the triumph of the Gospel, in many cases, over all impediments. They then conclude with an acknowledgment of the favours which they had received from his Majesty's subjects in India in grateful terms, and invoke the blessing of God on themselves, on their work, and on his Majesty.[2]

([2]) This letter was dated Tranquebar, Nov. 24, 1718, and signed by the two senior Missionaries, Ziegenbalg and Grundler. This correspondence is preserved in Latin, as well as the letters of the Archbishop of Canterbury to the Missionaries, which remain to

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This year Ziegenbalg again visited Cuddalore, and several other places along the coast, everywhere holding discussions with the Natives upon the folly and error of their superstitions and the truth of Christianity. His character was by this time so well established in the country, and the inhabitants were so convinced of his good intentions towards them, that they always listened to him with attention, whatever he said; and many received his word to the saving of their souls.

Ziegenbalg's Translation of the Old Testament to the Book of Ruth.

5. His translation of the Old Testament was now proceeding apace; and by the year 1719, after about ten years of unremitting exertion, he had advanced as far as the Book of Ruth. His English patrons called this "the grand work." And truly did they designate it; "For," it has been well remarked, "wherever the Scriptures are translated into the vernacular tongue, and are opened and common to all, inviting inquiry and causing discussion, they cannot remain a dead letter. When the Scriptures speak to a Heathen in his own tongue, his conscience responds, 'This is the Word of God.' How little is the importance of a version of the Bible in a new language understood by some!" "The incorruptible seed of the Word of God can never die. After ages have revolved it is still producing new accessions to truth and human happiness."[1]

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to be noticed. They are to be seen in Niecamp, pp. 212, *et seq.* The date of these and other documents will readily direct the reader to the original in Niecamp, who gives the date of the year at the top of each page. See also Buchanan's Researches, pp. 62—64.

(1) Buchanan's Christian Researches, p. 59. This author states that Ziegenbalg finished the translation of the Bible in Tamul in 1719: but he was misinformed. It does not appear that he advanced beyond Ruth; and we shall soon see that it was afterwards taken up at that book by another. Fabricius, Lux Evan. p. 611. Niecamp, pp. 223, 224.

6. At the beginning of this year the Archbishop of Canterbury, as President of the Society for Promoting Christian Knowledge, wrote to the Missionaries the following paternal letter:— Archbishop of Canterbury's first Letter to the Missionaries.

"To Bartholomew Ziegenbalg and John Ernest Grundler, Preachers of the Christian Faith on the Coast of Coromandel.

"As often as I behold your letters, Reverend Brethren, addressed to the Venerable Society instituted for the promotion of the Gospel, whose chief honour and ornament ye are; and as often as I contemplate the light of the Gospel, either now first rising on the Indian nations, or after the intermission of some ages again revived, and, as it were, restored to its inheritance; I am constrained to magnify that singular goodness of God in visiting nations so remote; and to account you, my Brethren, highly honoured, whose ministry it hath pleased Him to employ in this pious work, to the glory of His name, and the salvation of so many millions of souls.

"Let others indulge in a ministry, if not idle, certainly less laborious, among Christians at home; let them enjoy, in the bosom of the Church, titles and honours, obtained without labour or without danger: your praise it will be (a praise of endless duration on earth, and followed by a just recompense in heaven,) to have laboured in the vineyard which yourselves have planted; to have declared the name of Christ where it was not known before; and, through much peril and difficulty, to have converted to the faith those among whom ye afterward fulfilled your ministry. Your province, therefore, Brethren, your office, I place before all dignities in the Church. Let others be Pontiffs, Patriarchs, or Popes; let them glitter in purple, in scarlet, or in gold; let them seek the admiration of the wondering multitude, and receive

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obeisance on the bended knee:—ye have acquired a better name than they, and a more sacred fame: and when that day shall arrive when the Chief Shepherd shall give to every man *according to his work*, a greater reward shall be adjudged to you. Admitted into the glorious society of the Prophets, Evangelists, and Apostles, ye, with them, shall shine, like the sun among the lesser stars, in the kingdom of your Father for ever.

"Since, then, so great honour is now given unto you by all competent judges on earth, and since so great reward is laid up for you in heaven, go forth with alacrity to that work to which the Holy Ghost hath called you. God hath already given to you an illustrative pledge of His favour, an increase not to be expected without the aid of His grace. Ye have begun happily: proceed with spirit. He who hath carried you safely through the dangers of the seas to such a remote country, and who hath given you favour in the eyes of those whose countenance ye most desired; He who hath so liberally and unexpectedly ministered unto your wants, and who doth now daily add members to your Church; He will continue to prosper your endeavours, and will subdue unto Himself, by your means, the *whole continent of Oriental India.*

"O happy men! who, standing before the tribunal of Christ, shall exhibit so many nations converted to his faith by your preaching; Happy men! to whom it shall be given to say, before the assembly of the whole human race, 'Behold us, O Lord, and the children whom thou hast given us;' Happy men! who, being justified by the Saviour, shall receive in that day the reward of your labours, and also shall hear that glorious encomium, 'Well done, good and faithful servants, enter ye into the joy of your Lord.'

"May Almighty God graciously favour you and

your labours in all things! May He send to your aid fellow-labourers, such and as many as ye wish! May He increase the bounds of your Churches! May He open the hearts of those to whom ye preach the Gospel of Christ, that, hearing you, they may receive life-giving faith! May He protect you and yours from all evils and dangers! And when ye arrive (may it be late!) at the end of your course, may the same God, who hath called you to this work of the Gospel, and hath preserved you in it, grant to you the reward of your labour, an incorruptible crown of glory!

"These are the fervent wishes and prayers of,
"Venerable Brethren,
"Your most faithful fellow-servant in Christ,
"From our Palace at Lambeth, Jan. 7, 1719." "GULIELMUS CANT."

Ziegenbalg's Sickness, and Death.

7. Before this paternal epistle arrived Ziegenbalg was called to his rest: but it came opportunely to comfort his Brethren in their sorrow for his loss. When first attacked by the disease that alarmed them, he was subjected to medical treatment which required entire cessation from labour; but he could not be prevailed upon to relax any of his ordinary duties until his sufferings were increased to such a degree as to confine him to his bed. This was in October 1718; and in a few weeks he was so much improved, that at Christmas he was able to preach, and also on New-Year's Day; but this was his last effort in the pulpit. A relapse ensued, accompanied with much pain; but he was a patient sufferer. Throughout his sickness nothing was heard from his lips but prayer and devout ejaculations of praise, in the language of that Sacred Volume in whose translation he had been so long engaged. On the morning of his last day on earth he rose early, and, as he was wont, joined with his wife in prayer. Soon after he was seized with

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extreme pain; and when told of St. Paul's desire to depart and be with Christ, he answered, in a feeble voice, "So do I desire. God grant that, washed from my sins in the blood of Christ, and clothed in His righteousness, I may depart from this world to the Kingdom of Heaven." As his agonies increased, he was reminded of the same Apostle's confidence in prospect of eternity: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing."[1] Upon which he said, "In this warfare I will endure hardness, through Christ, that I may obtain that glorious crown." Shortly after he faintly added, "I can hardly speak any more. May the Lord command what I have said to bring forth fruit! Daily have I resigned myself to the will of my God. Christ has said, 'Where I am, there also shall my servant be.'" He then requested that one of his favourite hymns might be sung—*Jesus meine Zuversicht*, ("Jesus my Saviour")—with the accompaniment of the violin. The singing ended, he desired to be placed in an arm-chair; and soon after he calmly fell asleep in Jesus. The composure of his departing spirit presented a striking contrast to the lamentations of the beholders.

Reflections on his Life and Character.

Thus died Bartholomew Ziegenbalg, February 23, 1719, in the thirty-sixth year of his age. Though prematurely removed from his unfinished labours, which he was so competent to complete, yet few have filled up a long life with more works suited to promote the glory of God and the everlasting happiness of man, than he had crowded into the brief space of his Missionary career. From a child his

(1) 2 Tim. iv. 7, 8.

health was weak; and in youth his studies were often interrupted by sickness; but the energy of his mind sustained him under the pressure of bodily infirmity. At an early age he devoted himself to the study of theology, with a view to the service of the Lord; and these pages have borne witness to the wisdom of Professor Franck in selecting him to lay the foundation of Christianity in India. His life is an example, and his death an encouragement, to all who shall follow him in that Missionary field.

His Burial.

On the day after his decease his remains were deposited in the first church that he built, on one side of the Communion Table, amid the sobs of his friends and his native flock, and the scarcely less expressive stillness of the Heathen, who respected him in life and lamented him in death. A mural tablet in brass was placed above his grave, with an appropriate epitaph[2] engraved upon it. But he has a more durable monument than this. His record is on high. He left also a living monument with the Church below. The converts, gathered principally by his means, now amounted to three hundred and fifty-five. Besides these, numerous Catechumens surrounded the threshold of the

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(2) The following is the Epitaph:—

IN SPEM
FUTURÆ RESURRECTIONIS
SUB HOC TUMULO QUIESCUNT OSSA
BEATI

BARTHOLOMÆI
ZIEGENBALGII

S. REGIÆ MAJEST. DANIÆ ET NORW.
PRIMI AD TAMULOS OLIM
MISSIONARII, ET ECCLESIÆ EVANGEL.
EX IISDEM COLLECTÆ, PRÆPOSITI,
NATI D. XXIIII. JUN. CIↃ IↃ C LXXXIII.
DENATI D. XXIII. FEBR. CIↃ IↃCC XVIIII.

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church, the greater part of whom were led thither through God's blessing on his instructions. His Seminary and Schools — his translations of the Scriptures — his Dictionary and other works, — these embalm his memory with more grateful odours than the sweetest spices ever compounded for the dead. While the knowledge of Jesus shall illumine the inhabitants of India, and the love of Jesus shall glow in their hearts, so long will the name of Bartholomew Ziegenbalg be had in thankful memorial before the Lord.

Jesuits' aspersions of his Character and Mission.

8. But the Jesuits could not rest without an attempt to obviate the influence of so bright an example. Father Le Caron, writing from Pondicherry in 1718, makes this report of Ziegenbalg and his proceedings: "We went from thence to Tranquebar, where the Danes have a fine fort, which is only 150 miles from Pondicherry. The King of Denmark has had a Seminary built there, where they bring up the children of the Heathens in the Protestant Religion. He gives them every year two thousand crowns for their support. Two years ago the person who has charge of this Seminary went to Europe, and collected very great contributions in Germany, Holland, and England. He had long wished to undertake the conversion of the Brahmins; and for this purpose went up the country, and delivered some instruction in the presence of a great number of persons, whom the novelty of the thing had attracted to hear him. He seemed not to know what a horror the Natives have of wine and all other intoxicating liquors. Feeling thirsty in the middle of his discourse, he took out of his pocket a small bottle of wine, drank half of it himself, and gave the rest to his companion. The Brahmins, taking great offence at an act so contrary to their own custom, immediately left him, and spread an evil report against him throughout

the country. After this, the poor preacher was obliged to retire to his Seminary, with his wife and children, covered with shame."[1]

We forbear to remark on the spirit here exhibited, and need only refer to the foregoing pages to refute this ridiculous invention. Ziegenbalg had lived twelve years in the country, and during the whole of that time had maintained an uninterrupted intercourse with Brahmins and other Natives, both in conversation and by correspondence, and could not, therefore, have been so ignorant of their customs or regardless of their feelings as is here alleged. There is no account of his auditors having at any time left him in this manner; and on the first occasion of his visiting the Tanjore country we have seen how courteously they treated him. He was universally respected by the Natives of all castes as long as he lived. But the fable was evidently invented for the purpose of speaking contemptuously of the Missionary and his work; and it is too puerile to merit a grave confutation.

Another Jesuit, Father de Bourzes, who has calumniated the Mission in unmeasured terms, says—"He," Ziegenbalg, "and his colleague gained, with money, about five hundred persons to join their sect."[2] The calumnies of these men recoil upon themselves. De Bourzes, exaggerating the number of converts in order to give point to his slander, proves himself unworthy of credit. Others of this unprincipled Order have sought to depreciate the Protestant Missions in India and other countries, by *understating* the number of their converts.[3] "Thus do these men," says La Croze, "claim the privilege of lying as they choose."[4]

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(1) Lettres Edifiantes. Recueil xiv. pp. 481, 482.

(2) Ibid. pp. 465—469.

(3) See Dr. Wiseman's Lent Lectures on the Romish and Protestant Missions.

(4) Histoire, &c. pp. 568, 569.

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For the other edge of the sword—De Bourzes, by charging Ziegenbalg and his colleague with buying converts, imputes to them, as meriting reproach, the very practice which the Jesuits, as we have seen, adopted without scruple, and to an extent limited only by their means. So saying, therefore, he condemned himself and his brethren. But it were of no avail to enter further into the exposure of their misrepresentations. The Protestant ought not to need it, and the Papist would not regard it. We will only say, therefore, that the aspersions of such enemies are more to the Missionary's honour than any encomium they could pronounce.

The Arrival of three more Missionaries.

9. The responsibility and the chief work of the Mission now devolved on M. Grundler; but he was physically unequal to the charge, his health having materially suffered from fatigue and anxiety. His body was so reduced, that he could no longer stand in the pulpit; yet, unwilling to remit any of the public services, he went through them sitting. Apprehensive of being soon called to follow his departed colleague, he became painfully anxious about this people, lest he should leave them as sheep without a shepherd. Earnestly did he implore the Lord, day and night, not to leave this little flock, gathered from among the Heathen, a prey to the enemy, but speedily to send them Pastors, able to teach and guide, feed and refresh them, ere he should be gathered to his rest. He saw that they were surrounded by wolves waiting to tear, scatter, and destroy them; and his lamentations over their helpless condition are described as deeply affecting to all who heard his cries. But it pleased the Lord to prolong his days until his prayers were answered. At the period of his greatest anxiety three German Missionaries were on the passage to India, named Benjamin Schultze, Nicholas Dahl, and John Henry Keistenmacher.

After a short visit to England, where they were received by the Christian-Knowledge Society with their usual kindness, and encouraged by their munificence, they embarked at Deal, March 20, 1719, on one of the East-India Company's ships, and reached Madras on the 24th of July. They proceeded without delay to Tranquebar, where Grundler received them with grateful joy. His feelings are to be imagined only by a Missionary under similar circumstances. For the moment he forgot his infirmities, and proceeded forthwith to prepare his new colleagues to take part in the work of the Mission.

Grundler's Death.

10. Under the impulse thus given to his spirits, he thought himself capable again of active exertion, and resolved to fulfil a design which he had long contemplated, of making an extensive journey through parts of the country yet under the dominion of the Great Mogul; for his heart was set on preaching the Gospel to the inhabitants of those benighted regions. Sadly, however, did he miscalculate his strength. All but himself were assured that he was acting only under a temporary excitement, and would fain have dissuaded him from his purpose; but he would listen to none of their remonstrances, and with tears they saw him depart for Cuddalore. The event soon proved their apprehensions to be too well founded. He had not gone far before he caught cold, when he felt unable to proceed, and retraced his steps to Tranquebar. As he was too weak to resist the disease that now returned upon him, it advanced with rapid strides. Still he persevered in taking part in the public service, until he felt that his work was done, and resigned himself to the peaceful contemplation of the joys to be revealed in heaven. In this happy frame of mind he lingered a few days, during which, as his body declined, his spirit

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gathered strength for its flight to the realms above. His soul was refreshed and confirmed in the faith by the reading of some hymns and St. Paul's Epistle to the Romans; and on the 19th of March 1720 he was released from toil and pain, in the 44th year of his age.

He was interred next day, on the opposite side of the Communion Table to that where Ziegenbalg was laid, and a similar mural tablet was placed over his grave.[1] M. Schultze preached a Funeral Sermon on the mournful occasion, from Rev. xiv. 13.[2]

Opposite views of the Mission by friends and foes.

Thus was the Mission deprived of its founder and his efficient successor at an important period of its history. From the time of Grundler's arrival, in 1709, he had lived on the most intimate terms with Ziegenbalg. They were kindred spirits. Their fervent piety, their detachment from the world, and entire dedication of themselves to the work of the Lord in India, united them as brothers; and it seemed, to short-sighted man, a mysterious Providence that removed them both from the

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(1) The following is the inscription upon it:—

SPE FUTURÆ RESURRECTIONIS
HIC PLACIDE QUIESCUNT EXUVIÆ
CINERESQUE ANIMÆ BEATISSIMÆ
VIRI MULTUM VENERANDI
CLARISS. DOCTISS.

M. JOHAN. ERNESTI
GRUNDLERI,

OLIM DIVINI ET REGII AD TAMULOS
MISSIONARII VIGILANTISSIMI,
ECCLESIÆQUE CHRISTI IBIDEM
COLLECTÆ PASTORIS,
NATI D. VII. APRIL CIↃIↃCLXXVII.
DENATI D. XVIIII. MARTII CIↃIↃCCXX.

(2) "I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

Mission at a season when it most required their fostering care. While the young Missionaries who succeeded them were deploring their loss, the friends of the cause, both at home and abroad, apprehended the worst consequences from their removal, seeing that their arduous duties were committed to inexperienced hands. At the same time, the opposition of the enemies to the Mission gathered strength from their fall. The Jesuits exulted, in full expectation of the whole going to destruction; and the Protestants, both in India and in Europe, who were hostile to the cause, industriously spread calumnious reports against it, whereby they succeeded in diminishing the amount of contributions. But the Lord can turn to the profit of His Church what the enemy designs for her ruin. Often does He take these very means to convince the troubled and the fearful heart that the interests of His Kingdom are independent of circumstances, and that He can effect His purpose without the aid of those whom we had, in our ignorance, deemed indispensable to its success. When man fails, from whatever cause, it should only induce us to rely the more absolutely upon God.[3]

Prudent commencement, and diligence of Schultze and his Brethren.

11. Such was the faith that seems to have supported Schultze and his companions in the trying situation in which they were left; and they soon

(3) Here ends the History of La Croze, with the exception of a very brief notice in the Appendix of a few subsequent events, which Niecamp has given in detail. The second volume of the German Correspondence, Missions-Berichten, containing the Missionaries' proceedings from 1717 to 1726, mentions nothing that is not contained in Niecamp's Historia, and gives the events noticed very briefly. The correspondence which composes that volume is calculated to give an interesting view of the Missionaries' own feelings and character, rather than to exhibit the progress of their exertions. Niecamp will, therefore, be our chief authority till the close of his *Historia*.

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had cause to acknowledge that the prayer of faith was answered, for the Mission continued to prosper under their care. Like Ziegenbalg, at the beginning they deemed it expedient for some time to confine themselves to Tranquebar, content, and thankful to God, if enabled to preserve the Schools and congregations in the state in which they found them. But they were permitted to do more than this; for during their first year, in 1721, eighteen new members were added to the Church; and their five Schools now contained one hundred and twenty-seven scholars.

This year the Missionaries, who had been indefatigable in the study of Tamul and Portuguese, were able to conduct the public services of the Church. They entered also upon their other varied duties with all the energy of true confidence in God. The Tamul department devolved upon M. Schultze, who was regarded as the head of the Mission, and he proved no unworthy successor to Ziegenbalg and Grundler. Besides the usual duties, he established a service at the original church at Tranquebar, where he preached very frequently. There also he exercised the Catechists in preaching, at first from his own manuscripts; and he taught the best of the elder scholars to catechize the younger. He was much assisted in these services by Keistenmacher, Dahl being occupied chiefly with the Portuguese department, though occasionally taking part in the Tamul. The press also continued to be actively employed in the reprinting of some of their predecessors' works; besides a few short pieces, some composed and others translated by themselves.

Promising indications at Tanjore.

12. Though they confined themselves, for the present, to Tranquebar, yet their fame was not so circumscribed, the report of their activity being spread abroad in all directions, and reaching even

to the palace of the Rajah of Tanjore, where a more favourable indication towards the Mission was beginning to appear. In the month of November this year, Telunguraja, one of the Tanjore princes, and first cousin to the Rajah, sent a Brahmin to Tranquebar to inquire into the state of their different institutions. This led to the opening of a friendly intercourse between them; and not long after they were permitted freely to preach the Gospel in the kingdom of Tanjore.

About this time many members of the congregation had their houses destroyed by fire; but the liberal contributions raised in India, and a very seasonable supply of money arriving from Europe, enabled the Missionaries to relieve the poor people in their distress.

Death of another Missionary.

13. In 1722 Schultze was deprived of his friend and Tamul colleague, Keistenmacher, whom, on the 16th of February, it pleased the Lord to call from the service of the Church below, in the midst of his labours. This was another admonition to the survivors to work while it was day, not knowing how soon the night might come upon them also, "when no man can work." M. Schultze, after this bereavement, had almost the entire Tamul department on his hands; but his faith supported him under the augmented burden. He remitted none of the usual services, and continued to keep the press constantly at work.

Preaching by the way side, also to beggars. Prospects brighten.

14. In the month of September they began to resume the duty of preaching abroad to the Heathen, which had been discontinued since Ziegenbalg's death. It commenced with the Catechists, who frequently went out with some of their pupils for the purpose; and after a short time Schultze accompanied them once a week. It was his practice, on these occasions, to begin the service with a hymn, in which the scholars joined. This

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generally attracted a company of listeners from the crowds passing by; and when two or three hundred were assembled, he prayed with his attendants and all who would join them, and then preached to the people. The sermon ended, he answered any questions proposed by the auditors, and entered into discussions with them, much after the manner of Ziegenbalg.

He took another opportunity to put the doctrines of the Gospel before persons not belonging to the Church. One day in the week, beggars of all descriptions—Romanists, Hindoos, and Mahomedans —were accustomed to repair to the Mission-house to receive alms. Their number amounted to about sixty, and Schultze never failed to preach to them a short sermon, exhorting them to seek the bread of life for their souls, and to lay up treasures in heaven. Several respectable persons came to Tranquebar for the express purpose of inquiring into the nature of Christianity and obtaining books; and this year Schultze had another visit from the Tanjore Brahmin, with friendly letters and a present from Telunguraja. In return, he sent him a portion of the New Testament, and some other Tamul books; and, in reply to his letters, he entered into a full explanation of his object in coming to India, stating, that it was to lead people to the knowledge of salvation and true blessedness through Jesus Christ. In this way he endeavoured to guide this Heathen prince into all truth, assuring him that God could not be otherwise known than as He had been pleased to reveal Himself in His Word. Both Telunguraja and the Brahmin, instead of taking offence at this faithful declaration of the truth, continued to manifest a friendly feeling towards the Mission; while this improvement in their prospect Schultze and his Brethren gratefully ascribed to God, by whose aid and guidance they

had been enabled, in some measure, to counteract the hostile feeling towards Christianity in Tanjore.

During the course of this year, the Christian scholars having increased to one hundred and forty-one, of whom seventy-five were fed and clothed, it was necessary to prepare a larger room, to which they removed in May. The Free School for Heathen Children was likewise too small for their growing numbers, and a more commodious place was obtained for them. Both the Tamul and Portuguese congregations also continued to flourish, amounting together, at this time, to four hundred and seventy-eight; and their improvement in knowledge and character encouraged the Missionaries to make some further arrangements for their edification. Among the useful works which issued this year from the press, two were contributed by Maleiappen, the young Indian who had accompanied Ziegenbalg to Europe. Having acquired a competent knowledge of German, he translated into Tamul a "Treatise on the Duties of a Good Communicant;" and another work, entitled, "Maxims for Guidance in the Conduct of Life."[1] These translations were revised by M. Schultze, and then printed for the use of the native congregation.

Schultze carries on the Tamul Translation of the Bible.

15. Thus far had the gracious hand of God led them on step by step, teaching them by experience how to carry forward their undertaking, and giving them success enough to encourage them to persevere, but not so much as to tempt them to presume. In their time, indeed, small were the beginnings of Christianity in India; but the candlestick was set up in the public ordinances of the Church, and the lamp of Divine Truth was openly burning with a bright and steady flame, inviting all men to walk in its light. As the work increased, many impedi-

(1) The author of these works was a Mr. Christopher Wilken.

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ments arose to exercise their faith; but they continued to sow the good seed with patience, confident that, in due season, they should reap if they fainted not. M. Schultze had long wished to take up the translation of the Old Testament at the Book of Ruth, where Ziegenbalg had left off, and on the 18th of March 1723 he made a beginning, after much prayer for assistance and direction from above. Besides the original Hebrew, being well acquainted with the principal European languages, he was able to make use of their several versions, together with other works in those languages, which helped him in his task. In the structure of the Tamul sentences he was much assisted by a Brahmin; and he generally gave six hours of the day to the work. But this application of his mind was too close for his body; and by the time that he had finished the Books of Samuel and Kings he was constrained to suspend his translation for a season.

Further trials and successes; labours and succours.

16. The Missionaries were not left long without opposition. Seeing that people of all castes flocked to hear the Word of God, the Romish Vicar and the Mahomedan Priests began to take the alarm, and to use their utmost endeavours to hold back their respective disciples; but the Heathen offered them little or no resistance: indeed, they were generally gratified when Schultze went amongst them.

About this time Tranquebar and the neighbouring ports were visited by one of those tremendous hurricanes which occasionally prevail on the Coromandel coast. The Christians suffered severely, the greater part of their houses being destroyed. But the gracious Providence which raised up kind friends for them in their late disaster from fire did not forsake them in this; and their losses appear to have been soon repaired by the liberality

of the Christian public at home and abroad. The cause would seem, therefore, to have recovered confidence in Europe, which had been shaken by the malicious reports that were circulated to the prejudice of the Mission at the time of Grundler's death; and this return of public feeling in its favour may be attributed to the interposition of the Danish Chaplain at Tranquebar, Erasmus Ormus, who wrote a long epistle to Professor Franck, giving a faithful and circumstantial account of all that the Missionaries had achieved, and of the prospect opening before them, and calling for instant succour in devout and energetic terms. This appeal was not made in vain. Too many Europeans, however, especially in India, continued their hostility, and took no pains to conceal their hopes that Schultze and his colleague would sink under the united pressure of their trials and their labours. But they did not know the perpetual spring which the Holy Spirit opens in the hearts of those who are intent on extending the kingdom of God in the world: they could not comprehend how the Almighty places "underneath" them "the everlasting arms." Hereby the Brethren were enabled to hold on their way rejoicing, notwithstanding their unavoidable difficulties, and the opposition of malicious men. This year they succeeded, after much difficulty, in establishing a School for female children, which was then, and for many years after, a rare thing in India. Persons acquainted with the Natives' objections to educate their daughters will be able to appreciate the Missionaries' success in surmounting this prejudice. Besides their Scriptural exercises daily with the scholars, every Monday morning they catechized the adult members of the Church upon the sermon on the preceding day; and no time was lost, no means were neglected, to improve the

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knowledge and character of their flock. They pressed onward, often like Gideon and his little band, "faint, yet pursuing;" for they believed that the Lord would, in His own time, send them help, little thinking how soon that help would arrive.

Three new Missionaries arrive in England.

17. When the news of Grundler's death reached England, the Society for Promoting Christian Knowledge assembled, to consult what was to be done to recruit the strength of the Mission. It was agreed that more Missionaries should be sent out without delay; and the Archbishop of Canterbury, who had written repeatedly to Professor Franck, in urgent terms, requesting him to set apart the most promising of his scholars, and prepare them for India, now wrote again. Not, indeed, that the good Professor required to be stimulated to this work; the interests of the Mission never slumbered in his heart: it was the intensity of the Archbishop's own feelings that caused him to write with so much energy, and his suggestions met with an immediate and a cordial response.

In the present necessity Dr. Franck soon found three young men whose hearts the Lord inclined to serve Him among the Heathen. Their names were, Martin Bosse, Christian Frederick Pressier, and Christian Theodosius Walther. Satisfied with their piety and abilities, the Professor recommended them to the King of Denmark for the Mission; and on the 8th of September 1724 they proceeded direct from Halle to Copenhagen, where they were examined and ordained by the Bishop of Worms expressly for the Mission. With their Letters of Orders and the King's Letters Patent, the Bishop gave them his pastoral instructions for the work to which they were appointed.

After their Ordination they were admitted to an audience with the Princess Charlotte Amelia, who received them very graciously, presented them

with a sum of money, and assured them that their Mission, and their individual welfare, should never be forgotten in her prayers. Her Royal Highness condescended also to write to M. Schultze in very encouraging terms, expressing the lively interest she took in the cause, promising him all the help and protection she could render, and declaring the joy she felt on the departure of three new Missionaries to his assistance.

They now returned to Halle, and proceeded thence to England, where they arrived on the last day of the year; and a few days after they were introduced to the Society for Promoting Christian Knowledge, who paid their expenses to London, gave them sixty reams of paper, one hundred copies of the Portuguese New Testament, and some other useful articles for the Mission. They were next introduced to the King, who discoursed with them for some time about the present state of the Mission, the stipend of the Missionaries, the languages they had learned, and other interesting matters relating to the work they had undertaken.[1] When they took leave his Majesty ordered one hundred and eighty crowns to be presented to them. While in London, they, like their predecessors, preached at the German Chapel Royal and at the Savoy Church, where collections were made to the amount of one hundred and twenty pounds sterling. This far exceeded any sum formerly raised on similar occasions, the collections having hitherto amounted to between thirty and forty pounds. This improvement was a good token of the growth of the Missionary interest in London.

Through the intercession of the Primate and the

(1) The substance of this Conference is given in a letter which the Missionaries wrote from London to Professor Franck. Act. Miss. tom. ii. p. 520. Niecamp, Hist. pp. 246, 247.

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Bishop of London a free passage was obtained for them on board the "Marlborough," a ship of war that was to convoy three Indiamen. They left England in the month of February, laden with valuable presents, in books and money, from several friends, besides what they had received from the King of England and the Christian-Knowledge Society. They were charged, also, with numerous letters of sympathy and encouragement for M. Schultze. The Archbishop of Canterbury wrote him a Pastoral Letter, expressing, what indeed we have already seen, the deep interest he took in the prosperity of Christ's Kingdom in India. The chief subject which he urged upon the Missionaries' attention was, the necessity of training native youths for the work of the ministry; at the same time he pointed out the inconvenience that must perpetually result from the Mission's being wholly dependent upon Europe for its Ministers. The wisdom of this suggestion was soon made manifest.

Their arrival in India, and commencement of their work.

18. The three Brethren sailed from the Downs in February, and reached India in June following. Their arrival diffused a joy through the Mission that had not been felt for a long time, and all persons interested in its prosperity participated in the Missionaries' happiness: even their enemies are said to have been constrained to acknowledge the hand of God in this great and seasonable relief.

The new Missionaries lost no time in commencing their work. They had studied Portuguese and Tamul at Halle, and on the voyage; and in two or three months after their arrival they were able to take part in the public services. Before the end of the year they could preach in both languages; and, considering the difficulty of the Tamul, we may form, from this fact, some notion of the zeal with which they entered upon their duties.

19. The youths of the Mission were dispersed in the neighbourhood of Tranquebar, to converse with the Natives and distribute Tracts; and their exertions led to several interviews between Schultze and individuals who were desirous of further instruction. There was a potter among the converts, in 1725, who had been a zealous Hindoo. In his anxiety to learn the way of salvation he invited the Missionary to his house, when he showed him the books he had formerly received, the perusal of which had sufficiently enlightened him to disturb his conscience: and he now felt an anxiety about his soul, which gave him no rest until he found peace in the Redeemer. He described the various expedients which he had formerly used to pacify his conscience; for instance, feeding a serpent, which he worshipped as a goddess; mortifying his body; going on pilgrimage with his sandals filled with sharp spikes; and, in a word, conforming to the usual superstitions of the Hindoos. But he could obtain no satisfaction until he was able to receive the Atonement, and then he delivered his sandals to the Missionary, and became a devout and humble disciple of Jesus Christ.[1] Conversion of a Potter.

20. The Government of Tranquebar now resolved to establish Schools for the education of the Natives, and issued an order for all within their territories to send their children to them. The Missionaries, upon offering their services, were appointed to superintend them;—an arrangement which some Indian rulers, more sensitive than wise, would have regarded as likely to awaken in the native mind a suspicion of the object, and to call forth opposition; but it produced the contrary effect: for the people knew by experience that the Missionaries Government Schools at Tranquebar.

(1) M. Schultze sent these sandals to the Indian Museum at Halle.

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were their best friends among the Europeans, and that they were the ablest teachers and directors of Schools. The work was no sooner begun in the city of Tranquebar, than applications came in for Schools to be established in most of the adjacent villages; and in a few months they were increased to twenty-one, including the four Mission Schools, and contained, together, five hundred and seventy-five scholars. The Government Schools were for Heathen and Mahomedan children, and placed under Heathen masters, the Missionaries being allowed to add to four of them Christian teachers at their own expense. In these they made use of the Scriptures; but in the other thirteen Schools the only useful work they were permitted to introduce was one upon Natural Religion. The four Schools under their more immediate controul, and their own Schools, which were exclusively for Christians, they opened on the Lord's Day for religious instruction.

Some difficulties, however, soon arose in the Government Schools. Natives of respectability were much disconcerted at their children being obliged to mix with those of the lower castes: and as the Danish and Portuguese languages were taught in the same schoolroom, the scholars were perpetually interrupting each other. But the chief impediment to their progress was the want of efficient superintendence. Though nominally under the Missionaries' care, yet they soon found that the Heathen masters were not to be depended on, and that, in consequence, the Schools required more time than they could conscientiously take from their sacred duties. Though duly appreciating the diffusion of useful knowledge, yet they would not engage in it to the hindrance of the circulation of the Gospel; and as the Government could obtain no other competent superintendents, their Schools declined within two years after their establishment.

Result of familiar intercourse with the Native Christians.

21. Released from this engagement, the Missionaries gave, as before, exclusive attention to their own proper calling. Some of their flock they now deemed sufficiently advanced in Christian knowledge and experience to be admitted to a more familiar intercourse, which seems to have been attended with the happiest results. These Christians, finding themselves treated with the confidence of brethren, became more attached to their teachers; while the religious exercises to which they were admitted tended to enlarge their minds; and the younger members of the flock, whom they were appointed to superintend, now looked up to them with more respect. The Missionaries also became more intimately acquainted with their capabilities, and were soon enabled to act upon the suggestion recently offered them by the Archbishop of Canterbury, to train the best of their people for the office of teachers. Some whom they selected for this work are said to have soon made "such proficiency in the knowledge of their holy religion, as to be able to discourse with their countrymen concerning its truth and importance, and also to expose the absurdity of thinking to propitiate the All-wise and All-merciful God by those acts of folly and cruelty so common among them."[1]

Tamul Translation of the Bible finished.

22. This year (1725) Schultze had the satisfaction of finishing the Tamul translation of the Bible, including the Apocryphal books; and the delight with which the Natives received it when printed was an ample recompense for all his anxiety and labour. In the work itself, indeed, he testifies that the Lord had refreshed his own soul, causing him

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(1) Preface to the continuation of the Society for Promoting Christian Knowledge's Report of this Mission, quoted by Niecamp, pp. 285, 286. The various superstitions of the Hindoos are mentioned in this Report of the Society, and abundantly confirm the account given in the first chapter of this volume.

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daily to feed upon the green pastures of the Word which was employing all his thoughts. Truly our God does not muzzle the ox when he treadeth out the corn.[1] The work was carefully revised by his colleagues; and in a few months the Pentateuch and Book of Psalms issued from the press.

Missionaries' Letters to the King and Royal Family of Denmark.

23. In the month of September, the Missionaries wrote no less than seven letters to the King, Queen, and other members of the royal family of Denmark, acknowledging, in suitable terms, the numerous tokens of their favour which were brought out by the three Brethren, giving a brief account of their Mission to the present time, and commending themselves and their undertaking to their continued patronage and prayers. In the conduct of the royal families of Denmark and England towards the infant Church of Christ in India, may we not read a partial fulfilment of that sublime promise of Jehovah to His people in the latter days, "Kings shall be thy nursing fathers, and their queens thy nursing mothers"?[2]

Extensive floods, and famine.

24. In the year 1726 Tranquebar suffered again from the effects of a flood, and the calamity extended to the kingdom of Tanjore. The famine which usually prevailed in consequence of the inundation of the country again called forth the ready sympathy of Europeans in behalf of the sufferers. On the present occasion they thought especially of the poor Christians at Tranquebar, and contributions flowed in from many quarters for their relief.[3]

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(1) Deut. xxv. 4. 1 Cor. ix. 9.

(2) Isaiah xlix. 23.

(3) One donation, from an Englishman at Goa, was peculiarly gratifying to the Missionaries. This gentleman had read an account of their proceedings, published at the Orphan House at Halle, which had deeply interested him; and he now wrote to them a letter, filled with devout sentiments and affectionate expressions, begging their acceptance of his humble offering in their

Operations of the Press.

25. About this time the Mission was deprived of one of its printers, by the death of Timothy, the Native who accompanied M. Plutschou to Europe. Having learned the art of printing at Halle, he returned to India, and had been actively employed at the Mission Press till within a short period of his decease. Three printers were yet left, who, in the course of this year, carried the Second Part of the Old Testament through the press, besides several other useful works.

Tranquebar visited by inquirers from distant parts.

26. The letters and publications of the Missionaries were continuing to spread through the country, and in many places they awakened the curiosity of the Natives to inquire what these things meant. Among others, they were visited by a Brahmin from Trichinopoly, nearly forty miles west of Tanjore, who came to ask them for some medicine for the Rajah, or petty sovereign of that country. They gave him what he wanted, and wrote to the Rajah, sending him some books, hoping, with God's blessing, that they would prove medicine for his soul. One or two other visitors of some consequence came to learn the way of truth more perfectly, and carried books away to their several homes. Such incidents might be deemed too unimportant for special notice at a more advanced stage of the Church in India; but, in its infancy, matters comparatively trivial assume a consequence which would not otherwise belong to them.

One of their numerous visitors was from Pulicat, nearly one hundred and seventy miles to the north, where the Dutch had held a factory since the year

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their time of need. The amount was sixty pagodas (about 24*l.* sterling).

In the same year they were further refreshed by the receipt of another fatherly epistle from the Archbishop of Canterbury, who encouraged them, in terms of affection, to persevere in the work of the Lord.

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1609. There was a small congregation of Native Christians there; and their Catechist's brother was the visitor at Tranquebar of whom we are now speaking. He had come to place himself under the Missionaries for instruction; and his diligence in school, and devout attendance upon all the ordinances of the Church, were followed by an improvement which induced his teachers to hope that he might become, with God's blessing, useful to the little flock he had left behind.

Concluding Remarks.

27. In concluding this Decade, we cannot but remark upon the encouraging triumph of Divine Truth herein displayed. After the death of Ziegenbalg and Grundler the Mission continued for a while to labour, as we have seen, under serious disadvantages; but its present prospects were brightening, and no inconsiderable accessions were made to the congregation year by year. He, in whose hand is the administration of all things relating to His Church, directs the alternations that occur in her affairs according to the necessities of His servants, lest they should be too elated, on the one hand, by prosperity, or begin to despair, on the other, when threatened with adversity. Believing this, we should suffer no apparent danger, nor even any injury to the cause, unduly to alarm us. Instead of complaining that so few receive the Word in truth, we ought to believe what is written, that the Lord will not "despise the day of small things[1]," though man does. The Apostles were satisfied and encouraged when they heard how God had visited "the Gentiles, to take out of them a people for His Name."[2] And the Christian who believes in his heart that in the fulness of time Christ's kingdom will come, will retain a lively hope of that happy consummation to his dying hour, though he may

(1) Zech. iv. 10. (2) Acts xv. 14.

live to see only its small beginning. But the labour must precede the harvest, and the Cross the crown. The preparation of materials required for an edifice often takes up more time than the erection of the fabric; yet no reasonable man will deem that previous labour lost: and as the building advances towards completion, he will never forget to reckon, in the account of its progress, the time that was originally occupied with the needful preparations.

Remembering the state of the Mission when Grundler was removed to his rest, we shall be convinced that those who succeeded to the work had no time for ease and self-indulgence. We have seen how Schultze toiled; and his colleague, Dahl, was likewise indefatigable in the Portuguese department. The total result of their ministrations in these seven years was three hundred and twenty-three converts; that is, one hundred and seventy-three added to the Tamulian congregation, and one hundred and fifty to the Portuguese; making a total, since the establishment of the Mission, of six hundred and seventy-eight.[3] Besides this actual produce of twenty years' labour, they had to report an increase in the Schools and the Catechumens, and also in the number of those Native Christians who were able to preach to their countrymen. Yet, even were there no such triumphs to record, Christians, rightly impressed with the importance

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([3]) The yearly returns are not always given, but the numbers, as stated by Niecamp, are as follow:—

To the year	1720	537
....	1721	18
....	1723	19
....	1724	28
....	1725	27
....	1726	49
		678

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of extending the kingdom of Christ in the world, would find abundant cause for gratitude to God if He had only enabled His servants to give His Word to the Natives in their own tongue. Though comparatively few of that generation might appreciate the boon, yet many who came after them have received it to the saving of their souls; and many yet unborn will walk by its light unto the kingdom of heaven.

THIRD DECADE, 1727-1736.

1. The King of England continued to cherish, with much solicitude, the interests of the Mission after the death of Ziegenbalg: and in the beginning of the year 1727 his Majesty wrote to the Missionaries a second letter, in these encouraging terms:—

Second Letter from the King of Great Britain.

"REVEREND AND BELOVED—From your letters, dated Tranquebar, the 12th of September 1725, which some time since came to hand, we received much pleasure; since by them we are informed, not only of your zealous exertions in the prosecution of the work committed to you, but also of the happy success which hath hitherto attended it, and which hath been graciously given of God.

"We return you thanks for this account; and it will be acceptable to us, if you continue to communicate whatever shall occur in the progress of your Mission.

"In the meantime we pray you may enjoy strength of body and mind for the long continuance of your labours in this good work, to the glory of God and the promotion of Christianity among the Heathens; *that its perpetuity may not fail in generations to come.*[1] "GEORGE R.

"Given at our Palace at St. James's the 23d of February 1727, in the thirteenth year of our reign."

(1) Niecampii Hist. Miss. pp. 284, 285. Buchanan's Christian Researches, p. 61.

2. Thus encouraged, they went with renewed ardour to their work. The publications that issued from their press were distributed far and wide, finding their way to the Northern Circars, Bombay, Ceylon, and even the Cape of Good Hope; and they frequently received testimonies to their acceptance and usefulness. One of their works, "A Confutation of Mahomedanism," they found it difficult to circulate, owing to the opposition of Mahomedans in authority. The Hindoos were generally more placid; though one of their books, entitled "Against *Damnable Paganism*," threatened to excite some hostility on their part also. A native soldier, who possessed a copy, being forbidden by his priest to read it, brought it back again, and it was well that the matter ended there. The Missionaries at once saw their indiscretion, and stopped the circulation of the obnoxious Tract. It were very injudicious, to say the least, thus to provoke any men whom you desire to benefit: it is like fixing an offensive inscription over the door which you are inviting them to enter. Diffusion of their Publications.

3. The Missionaries' faith and patience were much tried by the detection of a perverse spirit among several Catechumens, who for some time had acted a double part without exciting any suspicion; but at length their hypocrisy was brought to light. Others, after baptism, apostatized from the faith. Every instance of this kind deeply affected the Brethren, both on account of the apostates themselves, and also because it tended to shake their confidence, and thereby to diminish their happiness, in those who remained; but it had also the good effect of making them more careful whom they baptized. One of the renegades went so far as to pretend that he felt under an obligation to dedicate himself and his little daughter to the devil; but finding the way of Unfaithfulness of Catechumens.

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transgression hard, and, doubtless, having received too much light in his conscience to be at ease in the darkness into which he had again plunged, after a time he sent his child back to the Mission School, and then followed her, requesting to be more perfectly instructed in the Gospel of Christ. While the Missionaries were tried in this painful manner by some of their converts, they received much encouragement from others, who resisted all the endeavours of their relations to seduce them from their Christian profession.

Singular Conversion.

4. Among the novitiates of this year (1727), there was one deserving special notice. This was the child of a father who had been kidnapped by some slave dealers, and sold at Tranquebar. The father, hearing of the circumstance, went to seek redress of the Christian magistrate of the place, who procured the restoration of his child. The poor man was so impressed by this act of justice and humanity, so unusual under the Native Governments, that he made a solemn vow to embrace the Christians' Religion, and went immediately to the Missionaries to carry it into effect. With tears of grateful joy he told them what had happened, and desired to be received into their Church. After giving him suitable instruction, and waiting a sufficient time to test his sincerity, they admitted him to fulfil his vow at the baptismal font. Thus we may hope, that, like the nobleman at Capernaum, in recovering his son he found his Saviour.—"Himself believed, and his whole house."[1]

Some of the newly-baptized converts were now usefully employed in preparing the less informed Catechumens for the regular instructions, first of the Catechists, and then of the Missionaries. Persons who intended to stand sponsors for the Catechumens were carefully examined as to their knowledge of

(1) John iv. 53.

the duty they were about to undertake, and fully instructed in its nature and obligations. As the Missionaries were not always able, from sickness and other causes, to attend to the public catechizings of the novitiates, they drew up a series of questions on the fundamental doctrines and the duties of Christianity, for the use of the Catechists who conducted them.

Conversion of a Magician and his family.

5. About this time M. Schultze received a visit from a certain magician, who avowed that he was possessed of the devil. The Missionary reasoned calmly with the man, directed him to pray to the Lord, assuring him that He could destroy the works of the devil, and gave him some books, at parting, to guide him in the way of salvation. These he read with attention, and imparted what he learned from them to his children and his father. After a few months he returned to Tranquebar with all his family, and declared himself resolved to embrace Christianity; and apprehending violent opposition from their Heathen neighbours, they took up their abode within the Danish territories. They had not been a month at Tranquebar before the man and his father, of their own accord, gave up their Lingums and other idols. A few days after, though not himself prepared for baptism, he requested to have his infant baptized, which was done in presence of the Heathen who happened to be there. A violent opposition was now raised against him. His father made his escape; and a few days after his wife also went away from him, taking the infant which had just been baptized. The man, however, was enabled to maintain his ground, resolved to lose father, wife, child, and all that he had, for Christ's sake. The Heathen threatened to put him to death; but the more they raged against him, the more resolutely did he adhere to the truth. The Missionaries, satisfied with all these proofs of his

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sincerity, now took him under their immediate protection, and instructed him more perfectly in the Word of God; and his mind soon became so established in the faith, that he opened his whole heart to his instructors. Formerly he had been celebrated for his skill in magic, which he now renounced, giving up all the implements with which he had imposed upon the credulous multitude. Upon this the Missionaries no longer hesitated to receive him into the congregation, and they baptized him by the name of *Wedappius*. Towards the end of the second year after his baptism his wife returned to him, gave up her own idols, and was baptized. The man was a potter, and they now obtained their livelihood by his business; but not yet without molestation from the Heathen, who tried to induce him, with the offer of money, to reveal to them the secret of his magical art. In his deep poverty, this was no light temptation; but God enabled him to withstand it. Nothing could shake him from his purpose, and he firmly rejected the men and their money. His relations and former companions next endeavoured to prevent his obtaining clay for his pottery, which was brought from Tanjore; but in this also they were defeated through the intervention of the Missionaries; and, with the assistance afforded him by the Danes, his trade prospered. Herein we see an encouraging fulfilment of the Lord's promise to His disciples, "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."[1]

Conversion of a young Scholar.

6. About this time an instance occurred of the salutary effect of the religious instruction given to the Heathen scholars. A boy who had come from a distance, being about to return home, was so seriously impressed with the Scriptural lessons he

(1) Matt. vi. 33.

had received that he earnestly entreated to be baptized before he left, fearing lest his relatives should afterwards interfere to prevent it. After the usual preparation his request was complied with; and on taking leave of his teachers he promised firmly to hold fast his Christian profession. This promise he was enabled faithfully to perform; and he came frequently to Tranquebar to be further instructed in the Scriptures. The opposition which he had expected from his friends it pleased God to avert; and his father, who was Headman of a village beyond the river Cavery, wrote to thank the Missionaries for the progress which his son had made under their instruction. So graciously was this youth spared a trial which his incipient faith might have found it too hard to endure.

Celebration of Christmas at Tranquebar. Their charities imposed upon.

7. The Christmas of this year was a season of more than wonted joy to the Brethren, as, besides their own congregation, above one hundred converts from places beyond the Danish territories came to them, with the Catechists, to commemorate our Lord's nativity. They entertained the whole of this company after the example of the primitive Church. Some of the poorer converts had recently lost their houses and all their property, by means of heavy floods and the violence of their enemies. These, therefore, had a double claim upon the Church's hospitality.

But the charities on this and other occasions were not confined to those of the household of faith; for, besides their widows and the aged Christians, persons of all castes suffering from want, to the number of one hundred and seventy, received alms every week, when the Missionaries gave them a word of exhortation adapted to their several circumstances.

This generosity, however, and especially the care which they took of their own poor, exposed them

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to imposition; for it tempted some, chiefly the poor of the Roman Church, who, pretending to be Heathen, surreptitiously obtained baptism a second time at the Missionaries' hands, for the sake of the temporal benefit which they hoped to receive as members of the Mission. After the discovery of this deception the Brethren were still more cautious whom they baptized; and no one out of the country was henceforth admitted to the Catechumens' class without a certificate from the Catechist of his village.

Conversion of Diogo, a Catechist.

8. This year a valuable Catechist was added to their assistants. Being the child of Romanists, he was baptized in infancy by the name of Diogo.[1] He had been educated in the Mission School, where his superior abilities and attention attracted the Missionaries' notice, and induced them to train him for the office of Schoolmaster. While performing his duties to their satisfaction, he was attentive to the improvement of his own mind; and after some time, convinced of the errors of Popery, he embraced the Protestant faith. The Missionaries had long observed his consistent behaviour; and having every reason to believe that his motives were sincere in changing his religion, they now employed him in the Portuguese congregation at Tranquebar. This appointment greatly pleased the people, who had desired to have him for their teacher. He was twenty-four years of age, and for many years he proved a useful Minister of the Church. The old Portuguese Catechist, John d'Almeida, though blind, continued to be occupied in teaching the Catechism, Prayers, Hymns, and portions of Scripture, to those who could not read; and in this way he was specially serviceable in

(1) The Portuguese for James, by which name he is sometimes called in the Missionaries' Journals. It is occasionally spelt Diego.

preparing the Catechumens for examination. There were four other Catechists, and several Assistant Catechists, engaged in the surrounding country, who kept Journals of their proceedings, which they delivered in at the Periodical Meetings at Tranquebar. Some of these Journals exhibit great piety and intelligence, and give details of considerable interest, especially those of Aaron and Diogo, who were constantly on the move among the country congregations.

A new Congregation formed.

9. In the year 1729 another congregation was formed in Wedarniensen, through the exertions of Wedappius, the converted magician, whose relations lived in that district. From time to time he had given them a particular account of the Mission, and read or lent to them the books he had received; and several persons, convinced by these means of the truth of the Gospel, and, as may be hoped, converted by Divine Grace, had been baptized at Tranquebar. These now formed a little congregation, whom Diogo visited and instructed further in the doctrines and precepts of Christianity. He also exhorted them to dwell together in holiness, unity, and love; and then committed them to the care of a Catechist. But Wedappius did not live long to enjoy the fruit of his labour, being removed from the infant Church that he had formed, and called to his eternal rest on the 21st of October. In his dying moments he was made happy by the thought of God's loving-kindness in the conversion of his aged father and many of his relations.

An infant Church preserved.

10. The Divine blessing accompanied the exertions of Aaron and Diogo in a different direction; and those also of another Catechist among the Marawars of the South; which gave the Brethren encouragement to hope that the Gospel was spreading far and wide. At Madewipatnam the Christians had built for themselves a small place of

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worship, where they met together, not only for prayer, but also for mutual encouragement and edification; and it was satisfactory to their teachers to find with what care they watched over one another, and studied to build up themselves on their "most holy faith."[1] But this peaceful enjoyment of Christian privileges was disturbed by the war which broke out this year between the Rajah of Tanjore and the Prince of the Marawars, which, together with the famine that prevailed in the country, compelled many persons to seek refuge and sustenance elsewhere. The Christian congregation, however, was not dispersed; and, through the mercy of God, these severe scourges were rendered conducive to their spiritual improvement, and tended to the enlargement of their hearts in the love and freedom of the Truth. In December Aaron paid them a visit, and found them preparing to commemorate their Lord's nativity in a becoming manner.

Caution in receiving doubtful characters.

11. In the course of the year several Mahomedans and more respectable pagans gave in their names as candidates for Christian instruction; but their motives were not always unquestionable. For instance, a high-caste Hindoo told the Missionaries that he came, expecting that it would gratify them if he and other persons of high caste should join their Church; because, he said, the Heathen could then no longer taunt them with the remark that none but the lowest castes became Christians. But the Brethren would not suffer him to entertain a notion so prejudicial to a religion which, they told him, knows no respect of persons; and they dismissed him with an admonition closely to examine himself, and give more diligent heed to the opportunities now so abundantly provided for him to seek the salvation of his soul.

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(1) Jude 20.

The pecuniary difficulties of the Mission.

12. The pecuniary wants of the Missionaries sometimes rendered it very difficult for them to go forward with their work. Besides the monthly expenditure of their establishment, large demands for assistance were frequently made upon them: and at this time they had to support three and twenty persons from the little Church of Marawar, to the south, who were persecuted and driven from home on account of their religion. Their bodies, also, were suffering from disease; and having parted with as much of their property and cattle as they could not dispose of, they fled to Tranquebar both for refuge and medical aid. The great influx of Christians from time to time created a serious demand upon the Mission stores; but, in the present circumstances of the country, it was unavoidable. This year no less than one hundred and seventy came from a distance to celebrate Christmas. Of these visitors many died at Tranquebar, which occasioned an additional expense, as the Missionaries had to bury them. Under the pressure of these united calls upon their benevolence, they were themselves suffering from the scarcity of provisions in the country; and the supplies from Denmark were suspended, in consequence of an extensive fire at Copenhagen which had occurred in the last year. The knowledge of these impediments is essential to the due appreciation of the faith and zeal which surmounted them.

Arrival of three Missionaries and a Physician. Physician's death.

13. In 1730, three new Missionaries arrived from Europe, charged with valuable presents and contributions from Denmark and England, and with encouraging letters from the Danish Princess Charlotte Amelia, and the Prelates of Canterbury and London. After their ordination by the Bishop of Worms, they proceeded to London for a passage to India; but some demur was made about their sailing in the East-India Company's ships. All

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difficulty, however, being at length removed, through the intercession of the Queen of England, they embarked in the Downs, and reached India in the month of July. Their names were, Andrew Worms, Samuel Reichsteig, and John Antony Sartorius; and they were accompanied by M. Schlegelmilch, who went out as physician to the Mission. Great was the joy diffused by their arrival. The Missionaries had for some time requested to have a physician, both for their own establishment and for the surrounding Natives. They hoped also, by means of his services, to conciliate the favour of the Rajah of Tanjore; but the prospect that now opened upon them was almost immediately overcast, like the bright sun of an autumnal morn. On the 30th of August, within three weeks after their arrival at Tranquebar, M. Schlegelmilch was taken from them. M. Reichsteig also sickened, and they became alarmed for his safety; but it pleased God to spare them this further trial. He recovered, and was soon able to attend to his studies; and such was his proficiency in Tamul, that in less than a twelvemonth he was able to preach in that language. He was then associated with M. Dahl, in charge of the Tamul flock; whilst his companion, M. Worms, who had been equally successful in the study of Portuguese, joined M. Bosse in that department. Before the end of 1732 they were both efficient in their work, and able to render essential service to the Mission.

Promising Opening at Ramnad.

14. A way was now opened for them by Divine Providence still further to the south. A soldier, belonging to the little Church of Marawar, being quartered at Ramnad, frequently spake to his comrades and others of the kindness and instruction which he had received at Tranquebar, and he showed to his officer a Tamul Testament that he had brought with him. The officer took the book

to the Commander of the Station, when they read it together; and they were both so well pleased with its contents, and also with the soldier's report of all that he had heard and seen at Tranquebar, that the Commandant desired him to write to the Missionaries, to proffer them his friendship, and invite them to come and settle there, promising them whatever help they might require in erecting a habitation for themselves or any of their servants. Such an opportunity was not to be neglected; and as the Missionaries could not spare one of their number to go so far, they sent their faithful Diogo, with a letter to the Commandant. As soon as he arrived he waited upon that officer, delivered to him the letter, and entered into a lengthened discourse with him upon the nature of salvation through the atonement of Jesus Christ. The Commandant's favourable impressions were now deepened; and he, with others present, was so well pleased with what he had heard, that he became still more anxious for the Missionaries to form a settlement near him, and offered not only to permit, but even to help them to erect what buildings they might require in several villages belonging to himself. The Missionaries were not in circumstances immediately to avail themselves of this generous offer; but they directed Diogo to ascertain, while on the spot, how far the plan seemed practicable, should they be able hereafter to entertain it. During his sojourn at Ramnad, Diogo assembled in his own apartments the little congregation of Christians whom he found there. Even the native Romanists received him gladly, and expressed a wish to retain him for their minister; but he could not be spared from his post at Tranquebar. After distributing some books among them, which they accepted with thankfulness, he commenced his journey homeward. In a sequestered village on

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the road he discovered a company of Christians, living quietly apart from the Heathen, and spent a happy Sabbath with them. They assembled together for Divine Worship, when he preached, exhorting and encouraging them to remain faithful to the Lord. Before his departure, he admonished them always to meet for public worship on the Lord's Day; and selecting the most efficient man among them, he taught him how to conduct the Service.

False accusations of Romanists.

15. The spirit of persecution which had hitherto been almost confined to the Christians living under the Native Governments, was now becoming active against those within the Danish territories; and the Danes seem to have afforded them as little protection as the Heathen or Mahomedan rulers. But God was their strength, and rendered their very sufferings conducive to the furtherance of the Gospel. To the poor people He vouchsafed grace to remain firm, and to make a good confession before many witnesses. Some of them were cast out by their families in consequence of their embracing Christianity, and the Missionaries did not neglect to afford them relief and protection. Immediately the Romish Priests took occasion to renew their calumnies about the Protestants bribing people to join their Church. But this allegation, had it been true, would have come with an ill grace from those who, as we have frequently seen, pursued without scruple this very course.[1]

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(1) Vide Lettres Edif. vi. Rec. pp. 136. 148. Niecamp, after relating other unjustifiable methods of the Romish Priests in obtaining persons for baptism, says, that the Jesuit Missionaries bribed the priests of the Heathen Temples to admit them at all hours, in order that they might have the opportunity of secretly baptizing the children brought thither by the pagans. Historia, p. 341. This allegation he establishes with the following reference to their own confession in their Correspondence. Lettr. Edif. xx. Rec. p. 54, 55. "*On y a réussé en achetant la liberté d'y entrer par une somme*

16. This year two young men of great promise, who had been trained under the Missionaries, were added to the number of Catechists. Their names were, Arulandius and Muttius. Among the members of the congregation, also, were several examples of constancy and piety, which served to mitigate the trials that attended the Missionaries and Catechists in their exertions. Some who had died gave satisfactory evidence that they departed in the faith of Jesus; among whom was a woman of the Portuguese congregation, who bore testimony to the power of truth and the influence of Divine Grace on her soul in her last hours. Great was her conflict with the tempter, when her hope of pardon became clouded, and her peace of mind disturbed. But the Lord did not forsake her in

New Catechists. Instances of Converts' piety.

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d'argent, qu'on lui donne tous les mois. Et abdicato antistite: *la bonne œuvre continuë, moyennant une somme plus forte, que l'on donne chaque mois aus nouveaux maîtres de ce pagode.*" It is justly remarked, that *P. Bourze's* mode of speaking against the Gospel Missionaries, "*à force d'argent*," is much more applicable to this conduct of his Brethren. And a similar mode of obtaining proselytes is adopted in the present day, as they do not blush to declare. This has been shown in Vol. ii. B. 6. sec. 13. note 4.

In the same volume of the *Lettres Edifiantes* (pp. 75, 76), another of their Missionaries in China relates, that a certain convert being summoned to appear before a *Mandarin*, to account for his having embraced Christianity, took a present with him, which, while the Mandarin was threatening him with severity, he thrust into his hand, and then, among other excuses, said, that the Christian Religion was not of such importance that he need give himself all this trouble about it. Upon this the Mandarin smiled, and let him depart in peace. The Missionary who related this, instead of condemning the man's hypocrisy, or endeavouring to extenuate his weakness, actually speaks of it as a fulfilment of our Lord's promise (Matt. x. 19), "When they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak." We need not be very solicitous to defend the charities of our Missionaries against the imputations of men who thus glory in doing the very thing of which they so falsely accuse others, as if charging them with a serious offence.

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"the valley of the shadow of death." His presence comforted her; and His Spirit enabled her to resist the devil, stedfast in the faith. Like the primitive Saints, she "overcame him by the blood of the Lamb, and by the word of their testimony:" and her brightening prospect opened into eternal day as she departed hence in the Lord.[1]

Arrival and success of a Physician.

17. In 1732 another medical Missionary, M. Samuel B. Cnoll, arrived at Tranquebar. This intelligence was soon spread throughout the settlement, and his patients soon amounted to two hundred and fifty, of whom he lost not one. This auspicious beginning established his reputation at once. The Natives placed implicit confidence in his skill, and his dispensary became the constant resort of the sick. The success of his practice operated, as was expected, in favour of the general objects of the Mission; for it impressed the poor people more deeply with a conviction of the Missionaries' charitable regard for them; and many who came for the relief of their bodies found a blessing for their souls.

Progress of Christianity in 1732.

18. To this influence we may probably attribute somewhat of the increased success this year; for, as was thus reported to the British public at the time, "the Gospel in the country was every day more established; so that whereas formerly the Christians were confined to Tranquebar, there was now in the whole province scarcely a place to be found where God was not worshipped; and even in the land of the King of Tanjore Christ's kingdom was much enlarged. In the present year, three hun-

(1) Rev. xii. 11. Several other instances of triumphant faith are given in the Missionaries' Journals and Correspondence (German Missions-Berichten), *passim*, and also in Niecamp's Historia: but as they nearly resemble each other, the individual cases occasionally given in the text may suffice to illustrate the general character of the Protestant Missionaries' converts.

dred and eighty-one proselytes, by the Divine assistance, were added to their communion; so that now their congregation consisted of two hundred and eighty-seven Portuguese, five hundred and ninety-six Tamulians, and six hundred and forty-five inhabitants of the kingdom of Tanjore; in all, one thousand four hundred and seventy-eight."[2]

One of the Catechumens was a blind youth, who was distinguished for piety and a sound understanding: also a man who had formerly withdrawn from the class; but the Missionaries being now satisfied that his repentance was sincere, they received him again. Among those admitted this year for the first time to the Lord's Table there were unquestionable evidences of the work of Divine Grace. They were of various ages, and some of them were persons of small attainments in human knowledge; but this circumstance rendered their simple expressions of sorrow for sin, and of joy under the preaching of salvation through the atonement of Christ, the more satisfactory; for candidates of their humble pretensions were found to be less disposed to dissemble their real sentiments than those who had a greater measure of human learning.

Instances of piety among the Converts.

19. Among those received this year into the Church there was a woman, a Romanist, who, though baptized in infancy, had been left to grow up in pagan darkness; and such was her indifference about the very profession of Christianity, that no one could persuade her to have her children baptized. So violent was her enmity against those whom she had been taught to regard as heretics, that on one occasion, when a Catechist expressed a wish to speak to her about the salvation of her soul, she thrust her fingers into her ears and ran away, fearing lest she should incur eternal damna-

(2) Report of the Christian-Knowledge Society for 1734.

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tion by only listening to the words of an heretical teacher. The Catechist, however, instead of going after her, or calling her back, began to fondle her children, and by his tender kindness to them gained access to the mother's heart; for, quietly returning, she soon began to listen while he was discoursing with others; and as she listened it pleased the Lord to open her heart, "that she attended unto the things which were spoken."[1] In a little time she joined the candidates, for fuller instruction; and so satisfactory was her improvement, that on the following Easter Day she was received into the Protestant Church. On that occasion she could not refrain from openly expressing her delight in those doctrines of which, though, as she said, a Christian all her days, she had hitherto heard nothing. From that time the happy woman thirsted for a still fuller measure of Divine knowledge; and with her anxiety to become more and more established in the Truth, she felt an earnest desire for the salvation of her husband, who was a Heathen, and her children, all of whom she had, some time after, the satisfaction of bringing to Tranquebar to be baptized. Her youngest child, a boy two years old, was not yet weaned; and as he hung at her breast she taught him the principal heads of the Catechism, by frequently repeating them to him: and when the little one lisped them after her, all who heard him listened with pleasure, and bore testimony to the grace of God, who out of the mouths of this suckling and his mother had perfected praise.[2]

Two backsliders reclaimed.

20. The Catechists, in their journeys through the villages, were often in great peril from the violence of those opposed to the Gospel; and, at the same time, the restless enemy of man was no less active in sowing tares among the wheat growing in the

(1) Acts xvi. 14. (2) Ps. viii. 2. Matt. xxi. 16.

midst of his dominions. Two men of the Tranquebar congregation fell into grievous sin; and, unwilling to submit to the correction usually inflicted upon such offenders, they fled into the country. While away, they met with some Romish Priests, who persuaded them not to return to Tranquebar, assuring them that it were better to go back to idolatry than to continue members of the Protestant Church. But they were kept from following this evil counsel. There was a Shepherd whose eye watched over them in their guilty wanderings; and He did not leave them till they returned to the fold.

Conversion of a Romish Catechist.

21. About this time a Romish Catechist became convinced of the truth of the Gospel, and joined the Protestant Church; upon which his wife forsook him, and resisted all his entreaties to return home. Though described as of a gentle disposition, and by no means wanting in attachment to her husband, yet on the subject of his conversion she was often outrageous, and threw herself into such a state of agitation, that she looked like one of the pagan furies when pretending to be possessed of a demon. Her husband, however, remained unmoved; and so manifest was his growth in grace, that his temper, which was naturally irascible, was turned into the gentleness of a lamb. His Christian conduct, through God's grace, won upon his wife, and at last effected a change in her which his reasoning had failed to produce; and she was at length induced to follow his example. Not long after, he was seized with an alarming illness, and, in the expectation of death, was most humble and unreserved in his confession of sin, fervent in prayer to be kept faithful through suffering, and, to all appearance, was prepared for that bright world to which he ardently aspired. In this faith he died; and the tranquillity of his end is described as

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like that of the proto-martyr Stephen, "He fell asleep."[1]

Yet, notwithstanding such causes for encouragement, the Brethren were still not without occasional trials from the unfaithfulness of converts; and this year (1733) they were much distressed by the sudden death of two apostates under awful circumstances. But, as in the case of Ananias and Sapphira[2], these alarming visitations tended to the furtherance of the Gospel. "And great fear came upon all the Church, and upon as many as heard these things."

Prospect and benefit of the Schools.

22. The hands of the Missionaries were strengthened about this time, by a report received from a friend at a distance, of a Native, educated in their Portuguese Seminary, who, after his return home, had opened a School in the place where he dwelt, and met with greater success than could have been expected. Such instances of the radiation of light from the centre of their Mission did indeed encourage them; and with this additional proof of the efficiency of their Schools, they prayed, with augmented faith and fervour, that others who should go forth from them might diffuse the knowledge they had acquired far and wide, and so become messengers of the Truth to thousands. The children now wholly maintained amounted to 177; and the number continuing on the increase, they found it necessary this year again to enlarge the Mission premises.

Ordination of a Native Priest.

23. The demands upon the Missionaries' attention, especially the calls from the country congregations, had for some time past so rapidly increased, that they all felt the necessity of ordaining a Native Priest over the more distant Churches; but being only presbyters, they did not consider themselves at

(1) Acts vii. 60. (2) Acts v. 1, &c.

liberty to proceed to so important a step without authority from home. Accordingly, as far back as 1728, they wrote to their superiors at Copenhagen, to obtain for them from the Mission College, with the King of Denmark's concurrence, authority to admit a Native to the priesthood.[3] At length, in the present year (1733), they received the sanction they applied for; and they soon proceeded, in the name of the Lord, to choose a suitable person for the priesthood. They first communicated their intention to the three senior Catechists, of whom they selected the eldest, who had served the Mission faithfully many years, and whose abilities and experience pointed him out as the most suitable of the three for the situation. The Missionaries then addressed them and the other Native Teachers present, upon the responsibility and the duties of the Christian Ministry, and invited them to join in prayer for the Divine direction. This conference was held on the 20th of March, and at Easter the

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([3]) The following are the principal reasons which they gave for the necessity of the measure. 1st. That a Native Minister, who should faithfully discharge his duty, and live among the people in a manner becoming a servant of God, would be more likely to conciliate their affections, and gain their confidence, than any European. 2dly, That they found it very hard to eradicate from the native mind the erroneous notion that the Missionaries were Ministers only for the White People. 3dly, That, in consequence of the daily increase of converts, especially in the distant villages, either more European Missionaries, or Ordained Natives, became indispensable. How able soever the Missionaries on the coast might be, yet it was not practicable for them to attend sufficiently to the Out-Stations. Besides, the frequent visits of the Catechists and people to Tranquebar to celebrate the Lord's Supper at the festivals of the Church occasioned great inconvenience to those who were left behind. The travellers, also, were put to much trouble and expense, besides being exposed to danger from adversaries by the way. These were weighty considerations; and most of the evils complained of could be remedied by the appointment of a priest authorized to administer all the ordinances of the Church in the villages.

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subject was communicated to the town and country congregations, who were exhorted individually to commend the matter to God in prayer. When about to proceed to the ordination, the senior Catechist begged to decline the office, conscious, he said, from his age and growing infirmities, and for other reasons, that its duties were beyond his strength. The Missionaries were then divided between the other two, Aaron and Diogo, both of whom had proved themselves so well qualified for the ministry, that it was found very difficult to select between two men of such equal piety and abilities; but considering that Aaron had been the longest engaged in their service, and that he was better known to the village Christians than Diogo, God having by his means gathered the greater part of them from the Heathen, he appeared to be the more suitable of the two for the office. Accordingly, he was ordained on the 28th of December, when eleven clergymen assisted at the ceremony, the seven Missionaries being joined by the two Chaplains from the fort, and two from the fleet. A full congregation of Europeans and Native Christians assembled to witness the solemn service. Aaron was clad in a white robe with full flowing skirts, and reaching to the feet. The service began with a discourse in German, preached by one of the Missionaries for the benefit of the Europeans present, upon Isaiah lxvi. 21.[1] They next performed the service of consecration, in Tamul, according to the rites of the Lutheran Church. After which, the newly-ordained priest delivered a discourse upon Galatians iv. 4, 5[2]; and his exposition showed

([1]) "I will also take of them for priests and for Levites, saith the Lord."

([2]) "When the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

that he was well prepared for the office to which he was called. The Sermon ended, he took the Lord's Supper, in company with the Catechists under his charge, and with this the solemnity concluded.

Origin and Character of Pastor Aaron.

24. The dedication of the first Indian to the work of the ministry was an event to inspire the hearts of Christians at home and abroad with hope for that benighted land. Aaron was of a respectable caste, and about thirty-five years of age. He was educated in the School at Cuddalore, where his father resided. In 1717 his mind became convinced of the truth of Christianity, and in the following year he was baptized by M. Ziegenbalg. At first he was employed as a Schoolmaster; but not long after the Missionaries promoted him to the office of Assistant Catechist; and his fidelity in every subordinate situation, together with his superior abilities, secured their confidence, and led to his advancement to his present sacred and responsible office. His father, who was a respectable merchant, died a Heathen; but he had the happiness of seeing his mother and sisters embrace the Christian faith. After his ordination the Missionaries detained him some time at Tranquebar, lest the enemies of the cause, who were now more embittered against him than ever, should disturb him in the performance of his duties. In a few months, it was hoped, the present excitement would pass over; and in the mean time he had much yet to learn for the due discharge of his more extended functions.

Encouraging circumstances of the Mission.

25. Besides Aaron, there were now twenty-four Natives employed in the Mission, as Catechists, Assistants, and Schoolmasters, sixteen of whom were at Tranquebar, with its suburbs, and the remainder with the country congregations. The Danish Governor took a lively interest in the prosperity

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of the Mission; and their augmented expenditure was met, through a gracious Providence, by an increase of forty pounds sterling upon the receipts of last year.

These encouraging circumstances enabled the Missionaries to commence the operations of 1734 upon an enlarged scale for the country Churches. The Catechists were provided with short discourses to read to their people. Though Aaron was able to write his own Sermons, yet having but little time for composition, he was glad to make use of the Missionaries' heads of discourses in his visits among the scattered flocks. While at Tranquebar, he and the two city Catechists were admitted to the social meetings of the Missionaries for mutual conference and prayer; and by these means their minds became improved, and they were stirred up to greater diligence in the performance of their duties.

Aaron enters upon his charge.

26. The district placed under Aaron's pastoral charge was called *Majaburamica*, which contained many Native Christians, residing in no less than fifty-six towns and villages; so that he moved among these scattered flocks like a primitive pastor, performing Divine Service on the Lord's Day alternately at the four principal Stations, and visiting the Christians in the smaller villages during the week at their several places of abode. At the great festivals of the Church they repaired to the nearest Station, where he celebrated the Lord's Supper; and his arrangements were made in such order, that, in the course of a year, all had an opportunity to communicate. The attendance on these occasions was sufficient to prove the wisdom of his appointment; and his visits and ministrations diffused general satisfaction among the people of his charge. They frequently expressed their joy in terms that gratified both their Pastor and the Missionaries; and it was soon manifest that the Lord's

blessing rested upon his labours. As early as the month of January in this year fifty converts were added to the Church as the fruit of the seed already sown.

The good effect of his appointment.

27. The effect upon the high-caste Heathen also was just what the Missionaries had anticipated, for they now behaved towards him with greater respect; and in many places where he had no suitable place for his people to assemble for Divine Worship, they opened their own houses for the purpose. The Christians, in discoursing about him with their pagan neighbours, triumphantly appealed to his appointment as a further proof of the Missionaries' regard for them all, seeing that they had not only given them books in their own language, but had even conferred the office of the Christian ministry upon a Native Indian for their own proper use. His ordination encouraged the Catechists also under his care, and stimulated them to increased exertions; while the Lord did not leave their labour without fruit. It was soon apparent, that, even in the estimation of the Natives generally, a new character was given to the Mission by the admittance of one of their countrymen to the sacred office of the Christian Priesthood.

Increasing prosperity of the Mission.

28. The success of the physician, M. Cnoll, tended to deepen this favourable impression. The baptisms next year (1734) amounted to four hundred and fifty-one, a number far exceeding that of any former year. Some of these converts were cases of great interest, especially two Romanists from Pondicherry. Several underwent grievous persecutions for conscience sake; and the patience and resolution with which they suffered were satisfactory tokens of their sincerity. The good profession also which they made before the Church at their baptism gave reason to hope that their understandings were illumined by the Word of God, and their hearts

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regenerated by His Spirit. Others died, leaving behind a confession of faith and a godly example, that encouraged their fellow-pilgrims, who followed after, to persevere through evil report and good report, until they also should be called away to the joy set before them; for they saw, in those who had departed in peace, that the Saviour made Himself most manifest to His disciples when they most required the consolation of His presence.

Death of M. Reichsteig.

29. While the Missionaries were thus, at the opening of the year 1735, rejoicing in the Divine Blessing vouchsafed to their exertions and their prayers, their joy was suddenly turned into mourning by the death of their Brethren Reichsteig and Worms. These devoted men were ordained together for the Mission, in which they had now been working side by side for five years, when they were called to their rest within a few days of each other. Reichsteig had at no time enjoyed health in the country; but the energy of his spirit, and his strong faith in God, enabled him to bear up under his bodily infirmities, and to engage in the active duties of the Mission till within a few days of his death. His state of mind at this period he thus described in a letter to his father: "By the grace of God we are brought thus far stedfast in the faith; and it is well with us in the Lord. In faith, and in the 'fight of faith,' where we are encompassed by temptations within and without, besides many other trials which come upon us daily, our only hope is in the continual endeavour to hold fast our faith and a good conscience." Such was the position, with his lamp burning and his loins girded, in which this faithful servant was waiting his Lord's coming, when he should be called forth to meet Him.[1] The evening before he died, one of the

(1) Matt. xxv. 1—13.

Brethren asked him if he did not want a little rest. To which he briefly answered, "I shall be at rest presently." After this, his strength rapidly declined, and on the following morning, May 12th, his soul escaped to the presence of his Redeemer.

Death of M. Worms; also of his widow and child.

30. His valued colleague, Worms, soon followed him. On the 28th of the same month he was seized with a violent distemper, and on the morning of the 30th he calmly entered into rest. The piety of this devoted Missionary from his youth, his thorough conviction of his own unworthiness and infirmity, his deep experience of the love of God in Christ Jesus, and his extensive acquaintance with Holy Scripture, rendered him an able Minister of the word of reconciliation to a fallen world: while his superior abilities, especially in the acquisition of languages, the energy of his character, and his fervent love for the Lord, and also for the souls of his fellow-creatures, peculiarly qualified him for the arduous task of preaching the Gospel to the Heathen. His loss was therefore deeply felt. But his allotted work was done, and he was ready for the summons to depart. Reclining on a couch, and expecting soon to exchange it for his Saviour's bosom, he remarked, with perfect composure, "How sweet and pleasant it is to be prepared to die! Truly is that man blessed who does not delay repentance to the last; but, flying to God in time, with a thorough conversion of heart, seeks, by faith, to have his sins transferred to Christ, the world's Redeemer, and freely accepts justification from Him." Such was the foundation of his hope in death. He had a tender conscience indeed, and confessed that he appeared before God as a miserable sinner: nevertheless, no fear of death, no doubt of his acceptance through Christ, was suffered to disturb his mind.

M. Worms left a widow, who had nursed him

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with tender solicitude, and an infant daughter three months old; but they both soon rejoined him in that happy world where widows and orphans weep no more.

The Missionaries' difficulties and trials.

31. For some time the survivors had no little difficulty in supplying the departments of their deceased Brethren;—no slight proof how completely they were all occupied. Every one literally filled his place, and the time of each was filled. Their difficulties were soon increased by a further trial of their faith; for not long after the death of Worms they were threatened with the loss of Pressier, Bosse, and Walther, who were successively attacked with a disease of so serious a nature as to spread alarm through all the Churches, which united in supplication for their recovery. To man, every dispensation seems mysterious that disturbs his useful labours, and obscures his brightening prospect; but nothing is mysterious to Him who raises and sees through every cloud. It were the believer's happiness, under all circumstances, to rest in this conviction. At present, it pleased the Lord to answer the united prayers of His Indian Church, and avert the dreaded blow. The three Missionaries were restored to health, to the grateful joy of their numerous flock, though M. Walther was soon after called upon to part with the tender companion of his labours and sufferings; and all the Brethren mourned over her, as a sister greatly beloved.

Their encouragement.

32. This was not a year of unmingled tribulation to these indefatigable men, for they were encouraged to hold on their way by many tokens that "God was with them of a truth." The persons of all castes who continued to flock to Tranquebar for instruction carried home the books they received, and were thereby the means of scattering the "precious seed" of God's Word far and wide. Nor did

it all fall upon barren ground; for they received assurances that it had taken effect in parts far beyond their reach, even along the southern coast, where the fame of the Mission was spread abroad. They heard, also, of a native pedlar who was hawking their books in the interior of Combaconum, about twenty miles west of Tranquebar, where he found a ready sale for them. Although this is not the method they would have chosen for disseminating the Gospel, yet they could not but rejoice that the knowledge of Christ was diffused in any way, though the agent might do it "for filthy lucre." Their personal ministrations also were blessed to the conversion of several Europeans from a state of ignorance and immorality. There was too much truth in the remark made upon some of them—"In Europe they had lived as bad as Heathen, and in India they were brought to live as Christians."

A Tamul History of Christianity.

33. Besides several other useful works published this year, Walther printed a History of the Church of Christ, in Tamul. It was the substance, or rather an expansion, of a Sermon which he had preached, tracing the rise and progress of religion in the world, and was published at the request of the Catechists who heard it. This summary of ecclesiastical history proved very serviceable to the Native Teachers, who were assailed by Romanists with the assertion of the antiquity of their Church. They were constantly taunting them with what we now so often hear—that the Protestant faith was not older than the time of Martin Luther; whereas the Church of Rome, they maintained, was as old as Christianity itself. By this vain boast they imposed on the ignorant, as the Gibeonites of old did by their mouldy bread and tattered garments. Hitherto the Catechists were not sufficiently informed to meet this unfounded assertion; but they now learned, that the *peculiar* dogmas of Romanism

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arose in the seventh and subsequent centuries, while the doctrines of Luther were, as proved in Walther's History, those of the Apostles and the New Testament. This was a weapon, therefore, for which the Catechists were grateful to its author. They soon learned how to wield it, and it gave them greater confidence in their arguments with their restless antagonists.

Diligence of the Catechists. Their resignation under trials.

34. The Missionaries, under their recent afflictions, found the services of Aaron and Diogo specially valuable. Besides attending to some of their duties at Tranquebar, they continued unwearied in their exertions up the country, and met with much to encourage them. The other Catechists, also, were no less attentive to their several congregations; and one of them penetrated as far as Combaconum, the place just mentioned to the west. This was a populous district. The Catechist found that the pedlar's tracts had been read to good effect; and in July nineteen converts were baptized, when four Romanists also made a public renunciation of the errors of their creed, and joined the Protestant Church. The Romanists had a Church in this neighbourhood, and their priests endeavoured, both here and everywhere, to stop the Catechists; but instead of being discouraged by the sleepless opposition of those enemies, it served only to make them the more vigilant, and to stir them up to greater diligence.

Character and death of a Catechist.

35. Mention is made by the Missionaries this year of the conversion of several Heathen by means of the conversation and good example of the Native Christians; and one of the Catechists is particularly named among those in whom Divine Grace thus shone forth to the glory of God. His name was Nianapiragasam, that is, 'Spiritually enlightened;' an appellation descriptive of his character, for he is described as an Israelite indeed, in whom was no

guile. Not that this was his natural disposition, for he was known to have been, before his conversion, of an irascible temper; but the grace of God had regenerated his heart, and led him to watch and pray against this infirmity of his spirit; and God answered his prayers, and so rewarded his diligence in the use of the means of grace, that his natural irritability became supplanted by the virtues of patience and meekness, which were now rooted in his heart and manifest in his life. He was indefatigable in his visits to the schools and congregations in his district; and his kind attentions to all, both old and young, caused him to be universally esteemed. Even with the Heathen he was a favourite, and his exertions were rendered effectual to the conversion of a goodly number of them to the faith of Christ. On one occasion, a Missionary was much affected at the devout and earnest manner in which he overheard him admonishing one of his former companions in idolatry to turn unto the Lord, assuring him of the happiness that he had found in the service of this Master. It pleased God to bless his appeals to the conversion of his friend. Soon after, this valuable Labourer was called to rest, in the full tide of his usefulness. He died as he had lived, trusting in the Lord, and calling upon Him to the last. His death was generally deplored.

Missionary Journeys.

36. During this Decade the Brethren performed several journeys to distant European Stations on the coast, and also to heathen places of public resort in the interior at the time of the Hindoo festivals. Wherever they halted they were allowed to visit the Heathen and Mahomedan schools; and they seldom met with opposition, even when boldly inveighing against the superstition, folly, and wickedness of all classes, and proclaiming the glad tidings of salvation through the atonement of Christ.

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Sometimes even the Brahmins appeared to be attentive listeners. Among those who could read they distributed Tracts, which were generally received with expressions of thankfulness. In several cases the seed thus sown took effect; and the Missionaries had afterwards the happiness of baptizing those who, through the influence of Divine Grace, had received the truth in love.

One of these journeys, to Negapatam, the Dutch Station already mentioned, was undertaken, in 1732, at the request of the Chaplain, Rev. Bernard Engelbert, who was desirous to promote the salvation of his heathen neighbours. They had previously sent him an active Catechist, named Isaac, who in a few months was the means of bringing seven adults to the knowledge of the Saviour, when they were baptized. These formed a nucleus for the converts gained from time to time in the surrounding villages. The Brethren rejoiced in the opening prospect for the spread of Christianity in these parts, and repeated their visits as often as their own duties at home would permit. In 1733 they went thither at the request of the Governor, who had been appointed Governor-General at Batavia, and wished, before his departure, to confer with them about printing the Portuguese Bible at the Batavia press. While at Negapatam they always performed Divine Service with the Europeans and the Portuguese. Before the close of the Decade they had provided this Station with four Catechists; and Mr. Engelbert, warmed by their zeal, sent one of these Catechists, named Abraham, to teach the Natives at Sadras, an English Station on the coast.

TANJORE.

Conversion of Rajanaiken, a Tanjore Officer.

37. Their journeys to Tanjore led to important results. We have seen above the notice taken of

them by Telunguraja.[1] But it was not by means of this prince that the Lord introduced Christianity into Tanjore, that honour being reserved for a much more humble instrument. As in the case of the Apostles, so in the present instance, one of a low and despised caste was made the instrument of laying the foundation of a flourishing Church in that kingdom, whence, in a few years, the Christian Religion was spread to the southern extremity of India.[2]

The name of this individual was Rajanaiken, an inferior officer[3] in the army of Tanjore. His parents being Romanists, he was baptized in infancy, but he had received no education in his youth. When, however, twenty-two years of age, he began to thirst for knowledge, and sat down to learn to read. Having accomplished this object, he read all the Christian books he could procure; and his brother, named Sinappius, joined him in his search for Christian instruction. The works they read were chiefly the legends of Romish saints, the pretended miracles of the Virgin Mary, and some particulars of the life of Jesus Christ; and Rajanaiken was so deeply affected with a work entitled "A Meditation on the Sufferings of our Lord," that he began to reflect seriously upon the sins for which those sufferings were endured, until he felt terrified at the apprehension of the Almighty's judgment. He now became anxious to learn the state of the Church before the birth of Christ; but upon his repeatedly applying to his Catechists for information, they put him off with this answer—perhaps not knowing of Ziegenbalg's translation—"That the Books of Moses were not extant in the Tamul language." Disappointed with this reply,

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(1) Decade 2. s. 12. (2) 1 Cor. i. 26—29.

(3) The name of his office was *Serweicare*, equivalent to the Roman Sub-prefect.

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his desire for information increased, and he became importunate in his applications to every one that appeared at all likely to satisfy him. In the year 1725 he borrowed from a Pandaram—a religious mendicant, who had joined the Roman Church—a copy of the Tamul Gospels and the Acts of the Apostles, which the man had obtained from the Missionary Schultze. Rajanaiken was overjoyed at the discovery of this book; and such was the influence of the truth upon his mind, that the more he read the more deeply did he feel interested in its contents. He would pass the whole day, and a great part of the night, in literally searching the Scriptures. While thus occupied, the Pandaram went from home, when Rajanaiken, apprehensive that he would soon return and require his book again, began to transcribe it upon ollas, (leaves,) for he had found too much enjoyment in the Word of God not to dread the thought of losing it. But by the time he had finished the Gospel of St. Luke, his hand, unaccustomed to the continued use of the stylus, became fatigued; and as nothing was yet heard of the owner of the book, he was glad to desist from his task.

The Providence of God, however, was about to guide him more directly to the object of his heart's desire. At this time (in 1726) a grievous famine prevailed throughout the Carnatic, in consequence of the floods which had inundated the country; and in the general distress, the Native Government of Tanjore, apprehending extensive robberies of grain, sent a detachment of soldiers to the vicinity of Tranquebar to protect the produce of the fields. Rajanaiken had the command of this company; and not long after his arrival he met with another Romanist, who was reading to a party of men an Address of the Protestant Missionaries on the subject of alms-giving. Rajanaiken prevailed on the

man to sell him the book, which, he said, he had received from the German priests at Tranquebar, remarking that they differed from their own priests in several respects, but especially in refusing to worship the Virgin Mary. This report was fuel to the ardent mind of Rajanaiken, whose curiosity was instantly awakened to know what these priests taught, resolving to ascertain, if possible, on which side the truth lay. He therefore requested to be informed how he could purchase more books of this description, and obtain access to the said priests. The man undertook to write to them for him, and procure what he wanted; but he withheld the answers that he received from Tranquebar, and made Rajanaiken pay him for the books sent gratuitously as for his own use. At length, detecting the man's imposture, he wrote himself, first to the bookbinder of the Mission, and then to the Missionaries, who immediately answered his letter in terms of encouragement; sent him, at his request, their larger Catechism, together with a copy of the New Testament and part of the Old; and accompanied their present with some brief directions how to read the Sacred Scriptures for his improvement; assuring him that he might, by diligent searching, discover Christ in every part.

Shortly after the receipt of this letter, in February 1727, he set off, in company with two of his brethren, for Tranquebar, in order to spend the Lord's Day there, and to request the Missionaries to explain some doubtful questions which he had prepared to submit to them. Their ready solution of his difficulties gave him such satisfaction, and he was so pleased with all that he heard and saw whilst with them, that he avowed to the bookbinder his conviction that the Missionaries and their flock were possessed of the true religion. After this, he invited Schultze and the other

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Missionaries to his tent, to discourse with him on the subject that lay nearest his heart; and they soon became so interested in each other as frequently to sup together; and sometimes they kept up their discourse to a late hour of the night.

In the exercise of his office, Rajanaiken had frequent opportunities to show his gratitude to his Teachers in temporal matters. Though they required no favours at his hands for themselves, yet their people, some of whom were very poor, stood much in need of his protection, which he was glad to afford them for their pastors' sake. He remained at this post about a month; and when the time drew near for him to return home, he requested the Missionaries to admit him to the Lord's Supper; but instead of immediately complying with his request, they advised him first diligently to inquire into the nature of the ordinance, and to examine the difference between the Protestants' and Romanists' interpretation of it, lest he should afterwards be distressed at the thought of having been led into error. They admonished him also to remember, that when he had taken this Sacrament at their hands, he must consider himself a member of their Church. This faithful counsel he was ready to adopt; and after leaving Tranquebar he continued to correspond with the Missionaries, submitting to them his remaining difficulties, and obtaining from them full information upon all the subjects in which he still required to be instructed.

Conversion of three Tanjore soldiers.

38. As his eyes became more and more open to the errors of the Roman Church, he laboured diligently to impart to his countrymen the Scriptural knowledge that he had himself received; and his instructions were rendered effectual to the conviction of three Hindoo soldiers, whom he soon after took to Tranquebar, to be taught more perfectly the way of salvation. Under the Missionaries'

tuition they received the fundamental truths of the Gospel, and in due time were baptized. The wife of one of them soon followed his example, but another was not yet so happy. The parents of his wife being much opposed to her forsaking their gods, demanded her dismissal, and took her home with them. Her heart, however, was with her husband, and, we may hope, with her Saviour; for in a few months her parents became more reconciled to her conversion, and allowed her to accompany her husband to the Missionaries, who admitted her into the Church of Christ.

Opening Prospects in Tanjore.

39. Under the teaching of Rajanaiken, a Romish Catechist, named Surappen, of Cumaramangalam, in the kingdom of Tanjore, became convinced of the errors of his own Church, and of the truth of the Gospel. He then sent his son, Sattianaden, to Tranquebar, in company with one of the converted soldiers just mentioned, with a letter for the Missionaries. Rajanaiken had previously advised them to endeavour to raise a congregation in Tanjore, and the letter of Surappen encouraged them to send their faithful assistant, Aaron, to learn more particularly the circumstances of the country, and also the mind of the people, in order to ascertain what probability there might be of success. They provided him with a packet of books for distribution, and also with a letter to the prince, Telunguraja, soliciting his protection. The prince answered their letter in terms of encouragement, assuring them of his continued friendship, and inviting them to visit him next year at a place about a day's journey from Tanjore, for the purpose of conferring together as to the best mode of proceeding. Meanwhile Surappen was very active in his own village, and gathered several Heathen together in his Church, regardless of the severe threats of the Romish Missionaries, who at length

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anathematized, and then excommunicated him. His son also, Sattianaden, was no less zealous for the truth, and about the end of the year he took sixteen converts to Tranquebar to be baptized. One of the men had been a Hindoo devotee. After this, Sattianaden became so useful to the Missionaries in propagating the Gospel, that they did not hesitate to engage him in the service of the Mission, appointing him Catechist over the little Church which he had been the means of collecting. But before they dismissed him to his post they devoted much time to his preparation, instructing him for several hours every day in the duties of a Catechist; and in the beginning of the next year he was regularly set apart for the work. On his return home, he attended scrupulously to the instructions he had received, prepared the Catechumens whom he had collected for baptism, and went to Tranquebar from time to time for further instruction, as difficulties arose.

Romanists' Opposition ineffectual.

40. These proceedings greatly enraged the priests against Surappen, the father of Sattianaden; and so vehemently did they press the old man to return to their communion, that he at last yielded to their importunity. But the son remained unshaken by the example of his father's apostasy. He laboured diligently, in the midst of much persecution; and his instructions were rendered effectual to the conversion, among others, of a leading Romanist in the neighbourhood. This man had received several books from him, and was prevailed upon to visit the Missionaries at Tranquebar, in order to learn more accurately the difference between the two Churches. The investigation having satisfied him that the pure faith of the Gospel was with the Protestants, he embraced their creed without further hesitation.

This and other instances of success attending the

labours of Sattianaden increased the wrath of the priests against him. But it were tedious to relate all their malevolence and plots to dishearten this faithful Catechist, and to turn his little flock from the faith. Their efforts proved, however, of no avail.

M. Pressier's interview with Telunguraja.

41. In the year 1728 M. Pressier met Telunguraja at the place he had appointed, as mentioned above, to confer together as to the most advisable mode of proceeding in Tanjore. On his arrival, in company with Aaron, he found that a chief of the Pandarams had received orders to entertain him with hospitality. The prince arrived two days after, and, before the evening, admitted him to a public audience. A great company of Brahmins and other learned Natives being present, M. Pressier was permitted to expound the doctrines of Christianity before them. Telunguraja spake little to him at the time; but afterwards he invited him to supper, and, when they were together, entered into familiar conversation upon matters relating to the progress of the Mission, and especially with reference to Tanjore. The attention paid by the prince to his guest and the Catechist greatly annoyed the Brahmins and others, who did not hesitate to show their displeasure. Nor were these their only opponents. The Roman Missionaries, who had returned to the neighbourhood, were no less chagrined at his reception and success; and they employed one of their Catechists to endeavour to counteract his influence with the prince, by circulating the foulest calumnies against him. He had reason, however, to hope that his word had not quite fallen to the ground; for some paid great attention; and one of the Brahmins appeared to receive his instructions with a willing mind, accompanied him some distance on his journey homeward, and afterwards made frequent visits to Tranquebar,

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both to examine the institutions of the Mission, and to attend the public ministrations of the Church.

On the way back, Pressier halted at two or three villages, where there were small Christian congregations, in order to instruct and refresh the disciples; and wherever he went he found that the kindness of Telunguraja had preceded him, and prepared every facility he could desire for his undertaking.

In this journey Aaron was very useful in visiting several places, where he preached and baptized the children of Native Christians. On one of these occasions he met with a Heathen Schoolmaster who had made some inquiry into the Romish religion; and having prevailed upon him to read the Gospel with attention, it was blessed to his conversion. After some time he made a public confession of his belief in Christ, gave a satisfactory reason of the hope that was in him, and was baptized.

Rajanaiken joins the army of the Marawars.

42. Rajanaiken, shortly after his return to Tanjore, joined the army of the Prince of Marawar, who sent him on duty to Ramnad. While there, he improved every opportunity to diffuse the knowledge of Christianity: he also circulated a printed account of the Tranquebar Mission, both in the camp and through the surrounding country. These publications fell into the hands of some Romanists among the Marawars and in the adjoining province of Madura, several of whom were convinced of the truth of what they read. Among these were two non-commissioned officers, who paid great attention to the Gospel: and so extensive was the effect produced, that the Roman Catechists here also began to be alarmed for their Church. In order to stop the progress of the Gospel, several of them entered successively into controversy with Rajanaiken and

his companions; and finding that they could not silence them by argument, they had recourse to the usual method of their Church, endeavouring by calumny to counteract the influence of the doctrines which they were unable to confute. In a public disputation, Rajanaiken pressed them so closely with arguments drawn from the Scriptures, that they could find nothing to answer, and were constrained to go away silent and abashed.

He enters the service of the Mission.

43. The success which had attended his labours in the cause of Christ induced Rajanaiken, after consulting his friends, to resolve to quit the army, and devote himself entirely to the service of the Lord. He counted the cost, and was prepared to renounce all for Christ's sake. Accordingly, he left Ramnad; and on his arrival at Tanjore he found some letters for him from the Missionaries, apprising him that the Romish Priest at Cunenpadti had anathematized him and his brethren. This intelligence, so far from alarming him, only served to confirm his resolution to consecrate himself wholly to the ministry of the Gospel; and having first opened his mind to the Missionaries by letter, he went to Tranquebar, in company with two friends, to consult them upon the subject. Not long before this some Roman Catechists had endeavoured, by fair promises, to draw him back to their own party; but finding that such inducements availed nothing, they at length threatened to murder him. Their menaces, however, had no more effect than their temptations. He had enlisted conscientiously under the banner of Jesus Christ, and was now as ready to follow Him unto death, as he had ever been to meet it under his former commanders. The Missionaries, having good reason to be satisfied as to the integrity of his motives, and thinking him competent for the duties of a Catechist, did not hesitate to accept his proffered

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services, and appointed him to labour in the kingdom of Tanjore. This event they regarded as an indication of the will of God that they should go forward in the way which His providence had so unexpectedly opened for them into that benighted country. They therefore appointed Rajanaiken and his brother Sinappius to take charge of the Tanjore congregations, and solemnly dedicated them to the work in the presence of the assembled Church. After celebrating the Lord's Supper, receiving the Missionaries' instructions, and uniting with them in prayer, Rajanaiken publicly declared his readiness to labour and suffer in the cause of Christ, and his confidence in the Lord to strengthen him in all his duties, and defend him in every danger.

His conduct under persecution.

44. Of this Almighty Protector he found perpetual need, under the cruel persecutions with which his Romish adversaries pursued him. During his absence from home they had endeavoured to burn his house, but were prevented by his neighbours. The priests then excommunicated him, with all his converts and associates. But following the counsel of the Missionaries, not to let discussions with the enemy, nor any thing that he could avoid, interfere with his proper duty, he met all this opposition in the spirit of meekness, and carefully avoided public disputation with the Romanists. This prudent conduct, so unexpected, stopped them for the moment; but it irritated, rather than pacified them, and they soon returned to the charge. They circulated letters through all parts of the country whither he was likely to go, filled with the usual absurd stories against Martin Luther, and exhorting the people to drive away the heretic Rajanaiken with clubs, if he should presume to come among them. They endeavoured, also, to stir up his uncle against him, a proud man and

bigoted Papist, who, without inquiring into the truth of their allegations, lent himself at first to their cruel purpose: but when his nephew had undeceived him, he was satisfied with the reasons which he assigned for his conduct, and then took his part against the priests. He also listened to his explanation of the Scriptures, and was induced to accompany him to Tranquebar, where he proposed to receive the Lord's Supper; but the Missionaries declined to admit him to the sacred feast, Rajanaiken having informed them that he was yet living in adultery. He took their refusal in good part; and not long after, the instructions of Rajanaiken having, through Divine Grace, so impressed his mind that he confessed the evil of his ways, he consented to renounce all the wicked customs of the country, and promised to keep only to his lawful wife. He was then received into the fellowship of Christ's true religion, and continued to walk in a manner worthy of his vocation.

The priests were likewise disappointed in their endeavours to alienate the other members of Rajanaiken's family from him. At Madewipatnam, where his brother Sinappius, and most of his relations, resided, they were specially active, but met with little success. Several Heathens were converted to the faith. But the place was chiefly inhabited by Papists, some of whom joined the Protestant Church; while others privately acknowledged themselves convinced of the truth of the Gospel, yet, alarmed by the threats of the priests, would not venture openly to avow their convictions. One of them, however, with more faith than the rest, boldly declared the change which the truth had wrought in his sentiments; but his former teachers soon made him suffer for his fidelity, stirring up the multitude to assault him in his house. This had the effect of deterring the

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more timid from provoking their wrath, but the man himself remained firm.

Romanists decline a public discussion.

45. This was not the only case that occurred about the same time, in other parts, of the defeat of these priests in their endeavours to impede the progress of truth; but their hostility was principally directed against Rajanaiken. One of them took great pains to find out the Pandaram from whom he had received the New Testament. After some time he returned to Madewipatnam, asserting that he had seen the man, and gathered information from him which would confound the heretics. Thus armed, as he pretended, he challenged Rajanaiken to a public disputation in presence of an umpire, by whose decision he promised to abide. Rajanaiken, though he sought not such discussions, yet thought it right to accept this challenge, and the necessary arrangements were made: but the Romanists, finding that the umpire was not to be bribed, would not allow their champion to appear; for they were unwilling again to expose the weakness of their cause, by fairly encountering the man whose Scriptural arguments, and simple statements of truth, had so often defeated them.

Conversion of an Officer.

46. A native officer, convinced by the reasoning of this able Catechist, showed an inclination to join his Church. Immediately the Romanists took the alarm, and a priest set upon the man to turn him away from the truth; but his endeavours totally failed. He then had recourse to the *violent* arguments which he and his brethren usually found more effectual than reasoning. Not, indeed, that he ventured to touch the officer, or even to speak to him in anger; but he was furious against a man who had explained to him the Sixth Commandment —"Thou shalt do no murder,"—threatening him with death. Such means, however, served only to frustrate the end for which they were employed.

The officer, indignant at this and other attempts to keep him in ignorance of Scripture, would have nothing more to do with the priest or his religion. Under Rajanaiken's instructions he improved apace; and in November 1728 he removed with his wife to Tranquebar, where, in due time, they both publicly embraced the Protestant faith, and were baptized.

Similar results followed, both at Tanjore and Madewipatnam, where, notwithstanding all opposition, the congregations steadily increased; and as Rajanaiken and his brother used no weapon in the contest but the Word of God, their success can only be attributed to the efficacy of Divine Truth, under the Holy Spirit's application of it to the consciences of men.

M. Pressier visits Telunguraja. Favourable opening at Tanjore.

47. The prospect of Christianity in Tanjore now assumed a still brighter aspect. The prince Telunguraja, on the approaching marriage of his son, invited M. Pressier to the wedding, and sent his carriage for him to Tranquebar. The Missionary accepted the invitation, hoping to find an opportunity to preach the Gospel in a country which had been so long shut against it. Accordingly, he set out at the appointed time; and as the carriage drew near the city the driver advised him to cover his face, lest the soldiers, who had orders to stop every European, should refuse to let him pass; but Pressier deemed it unbecoming his office to disguise himself. Waiting outside the city till the marriage procession was ready, he entered openly in the train, and found the prince ready to welcome him at his house. At the conclusion of the first day's ceremony he retired to the apartments prepared for him in the city; and when, after a few days, the prince sent for him again, he went, provided with a few appropriate portions of Scripture written out for the bridegroom and other members of the royal family. These he read aloud in

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presence of the assembled company, and also a brief account of the Mission Establishment and proceedings.

In the evening he was admitted to a private audience with Telunguraja, when he put into his hand a fuller statement of their history and designs, which the prince promised to present to the Rajah. After this, Pressier, just before he retired, expressed to him, in gentle accents, the anxiety which he felt for his salvation. At the same time he faithfully warned him of the consequences of persisting in idolatry, and showed how far it must lead him out of the right way. He could, therefore, he said, give him no other than this counsel—that he should become obedient to the Word of Divine revelation, and, forsaking all false gods and the bondage of sin, turn to the only true God, and to Jesus Christ, the only Saviour of sinners. He likewise set before him the fearful result of neglecting this salvation, and told him, that, in making this declaration, he discharged his own conscience, and secured his acquittal in that awful day when they would stand together before the judgment-seat of Christ, and each must give an account of his stewardship.

The prince listened in silence to this solemn appeal; and Pressier, knowing his disposition to be reserved, did not urge him to reply. After a short pause, Telunguraja, without alluding to his address, repeated what he had communicated to him before relating to the commission which he had received from the Rajah to appropriate one or two villages in his dominions for the Missionaries' accommodation, in which they were to be at liberty to erect a habitation for themselves. Pressier thanked him for this favour, and subsequently joined his Brethren in an expression of their gratitude to the Rajah; but they were not in circum-

stances at present to avail themselves of the proposal.

After this interview, M. Pressier continued a short time at Tanjore, where his residence made the Christians in the neighbourhood very happy, for he obtained for them just the countenance they required. The Romanists had suffered much in consequence of the little favour shown to their priests at Court. Though very numerous, as we have seen, in the country, yet they were not allowed to enter the city: a marked difference was therefore made between the two communions by the residence of the Protestant Missionary within the walls. But he soon found that, notwithstanding the countenance of the prince, he was not quite secure even there. He frequently walked about the streets, indeed, in company with his Catechist, and fearlessly discoursed with the inhabitants, setting before them the word of reconciliation through Jesus Christ, and exhorting them to turn from idolatry to the only living and true God. The Mahomedans, however, could not long refrain from showing their indignation against him; and while, on one occasion, preaching in the bazaar, the cutwal, a police-officer, came upon him, and, by orders from the commandant, hurried him away, intending to cast him into prison. Both these men, who were Mahomedans, were ready to do him an injury; but Telunguraja, receiving timely notice of their violence, sent his own attendants to rescue him out of their hands. Afterwards he met with no further interruption; but this manifestation of hostility admonished him that it was time to depart, and he set out shortly after for Tranquebar.

48. During the residence of Pressier in Tanjore, Rajanaiken arrived there, and followed up his instructions, after his departure, exhorting the people

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to whom he had spoken not to forget his words. But to the Papists generally this zealous Catechist was still the object of bitter scorn; and at a great festival, held at Elachuridschi, in honour of the Virgin Mary, they wrote his name, with the names of others equally odious to them, upon palmyra leaves, and publicly burnt them. The ashes were then gathered up and carried away, as in funereal procession, amidst the weeping and loud lamentations of the multitude. But this foolish ceremony served only to exhibit their own malice; while the ignorant people, whom the priests had led to expect the speedy death of the "heretics" whose names they had burnt, were amazed still to see them walking about unhurt.

Unworthy conduct of the Father Beschi.

49. Some excuse may be made for illiterate men acting thus at the instigation of their priests; but what extenuation can be offered for a man of some learning, who took upon himself to act even a more disgraceful part? Father Beschi, the instigator of most of the violence against the Protestants and their native teachers, now sought to excite suspicion against the Tamul translation of the Bible, and was not ashamed, amongst other expedients, to circulate a report, that Protestants allowed the marriage of parties forbidden by the laws of consanguinity. In proof of this allegation, he quoted the following text from 1 Corinthians ix. 5.: "Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?" Beschi was too learned a man not to know that this text was in the original, and he can hardly have been ignorant of St. Paul's meaning; but it served his purpose to mislead the multitude, and to prejudice them against the Protestants and their books. This conduct is justly appealed to, in proof that the religion which is obliged to have recourse to such weapons of

defence can have no good foundation to rest upon.[1] The wide and free circulation of the Gospel must always endanger the Roman Church, simply because it provides men with arguments against her pretensions, doctrines, and practices. No wonder, therefore, at the zeal of her priesthood to suppress the Word of God. Yet what is this but a tacit avowal of the unscriptural character of their creed? And in Father Beschi we see how little any measure of literary attainment will counteract the intolerant spirit of his Church.

Captivity of the Prince of Marawar.

50. In the war now raging between the Rajahs of Tanjore and Marawar the latter was taken prisoner and brought to Tanjore. During his confinement, Rajanaiken, who, as we have seen, had formerly served in his army, found means to convey to him a Tamul Testament and a smaller publication. What effect these works produced on the mind of the captive prince does not appear. Rajanaiken endeavoured, also, to avail himself of the present circumstances of the country, which was more quiet after the Marawars' defeat, to extend the knowledge of Christianity; and he, with the other Catechists, found less difficulty than heretofore in circulating the Scriptures and religious publications.

The most violent enemy to the truth at this period was a Romanist, who had proposed to join the Church, and offered his services at Tranquebar as a Catechist; but the Missionaries, not satisfied with his motives, declined his proposal; and in the rage of disappointment he sought to avenge himself by persecuting their people. This conduct served to confirm the judgment they had formed of his character, and they were thankful

(1) Niecamp, p. 318. Mention has been made of Beschi and his writings in a former volume of this History, B. 5. c. 3. s. 12.

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that they had rejected him; for any injury that such a man might do to the Church as an avowed enemy, was much less to be regretted than the pernicious influence of his example as an appointed teacher of the flock.

Telunguraja countenances the Christians.

51. This year Aaron and one of the Tranquebar Schoolmasters went to Tanjore, where Telunguraja favoured them with an interview. Hearing from them how Rajanaiken was employed in the neighbourhood, and the restless hostility excited against him, the prince resolved publicly to countenance his proceedings, and for this purpose desired that he would wait upon him once every week, at least, and as much oftener as his necessities might require.

A new Catechist appointed for Tanjore.

52. Not long after, the hands of this faithful Catechist were further strengthened by the appointment of a colleague in the suburbs of Tanjore. His name was Joshua, a native physician, who for some time past had filled the office of Schoolmaster in the neighbourhood of Madewipatnam. Approving of his piety and diligence in this subordinate station, the Missionaries now placed him in charge of the congregation at a village called Sinnienpaleia. He was held in great esteem by all who knew him, and some of the inhabitants proposed to build him a house, which the Romanists tried every means they could to prevent: but God defeated their design, and they had soon the mortification of seeing the building completed. Aaron was then deputed to institute Joshua as Catechist of the place, where he laboured with much fidelity and success.

Murder of Rajanaiken's father.

53. In the year 1731 the violence of the Romanists against the family of Rajanaiken was attended with a fatal result. For some time past they had endeavoured forcibly to gain possession of an estate to which he was heir-at-law. Their object, though suspected before, was now all but avowed,

for they promised to leave his uncle, the present owner of the property, in quiet possession of it, if he would induce his nephew to return to their Church. Upon the uncle's rejecting their proposal, the priests stirred up their people against the whole family, who fled to the house of Rajanaiken's father for protection. Thither the enemy pursued them, violently assaulted the house, and wounded two of the old man's sons. In attempting to rescue the youngest from their grasp he was so seriously injured that he expired two hours after, with these words: "*O my father!* Thus it is that this sanguinary Church, while professing the faith of Christ, pollutes herself with Christian blood; that so, by repeated murders, she may fill up the measure of her former sins, and call down upon herself the judgment predicted against her in the Word of God."[1] The priests endeavoured to screen themselves from the imputation of this murder by attributing it to the mob: but who stirred them up?[2] The perpetrators of the bloody deed afterwards confessed that the priests had urged them on with the promise of reward in heaven to all who should merit it by exterminating the heretics; and in the next week they renewed the assault with increased violence, having bribed the native magistrate not to interfere. Rajanaiken and Joshua fled from the house naked, but the people discovered their place of concealment, and were proceeding with their murderous work, when the military rescued them out of their hands.[3] Thus, like St. Paul at Jerusalem[4], they were indebted, through a watchful

(1) Rev. xviii. xix. 1—6.

(2) It is thus that the advocates of Rome attempt to shift the blame of her wholesale murders everywhere upon the Civil Authorities, to whom they hand them over for execution.

(3) Niecamp, pp. 337 *et seq.*

(4) Acts xxi.

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Providence, to Heathen soldiers for deliverance from those who, while professing to worship the same God, were thirsting for their blood.

The priests, disappointed of their prey, renewed their dispute about the family estate, his claim to which, at the Missionaries' suggestion, Rajanaiken had relinquished, and advised his family to do the same for the sake of peace. But this was not what his enemies desired. They had taken their resolution either to compel him to return to their Church, or to destroy him. The property was at last adjudged to the family by the court of law; but the enemy still kept possession of it, in hopes of his relations being induced to prevail upon Rajanaiken to abjure the Protestant faith, in order to recover the estate. But he dissuaded them from stirring any more in the business, by setting before them the example of our Lord's patient endurance of all His sufferings from the wicked, and that of the first disciples, who *took joyfully the spoiling of their goods, knowing in* themselves that they had *in heaven a better and an enduring substance.*

Attempt to murder Rajanaiken.

54. But this forbearance, instead of commanding the admiration, or mollifying the enmity of his adversaries, only enraged them the more. After wreaking their vengeance on the defenceless Christians, and attempting to destroy his colleague, Joshua, in August 1732 they sent two assassins to murder Rajanaiken himself. In the darkness of night they entered the vestibule of his house, where they found a man sleeping whom they mistook for their intended victim, and thrust a spear at his head. Upon the man starting up they discovered their mistake, and took to flight. It was afterwards ascertained that the Jesuit, Beschi, was the cause of this attempt upon the life of Rajanaiken, and that he continued to direct all the violent

proceedings against him and his people.[1] But the Lord whom they faithfully served rescued them out of his hands.

Fidelity of Christians under various trials.

55. The Christians in other parts, though spared the severity of such persecution, were tried by the solicitations and remonstrances of their kindred, or by the threats of the Heathen in authority. Two or three instances will suffice to exhibit the nature of these temptations, and the fidelity of those who resisted them. The Monigar (police magistrate) of Uluttucuppi threatened to cane and banish the Schoolmaster, the colleague of Sinappius, because he had refused to smear his forehead with the ashes of cow-dung, after the manner of the Heathen. The man was from home at the time; but the message was sent to Sinappius, who informed him what he had to expect when he came back. But instead of allowing himself to be deterred by such menaces, he did not hesitate to return home; and immediately on his arrival he went boldly to the magistrate, who manifested his displeasure by uttering bitter invectives against him. But the Schoolmaster's soft answer turned away his wrath[2]; and he became at length so pacified, that he invited him to remain and take some refreshment.

Not long after, Sinappius himself was tried, though in a different manner. While distressed in mind by the alarming state of his wife's health, he was himself taken ill; and when confined to his bed, his kinsmen, together with some Brahmins and other Heathen in authority, tried hard to persuade him to return to their gods. Embracing him with affected tenderness, they entreated him, in gentle accents, to renounce a religion which, according to all appearance, they said had brought upon him

(1) Niecamp, pp. 356—358.
(2) Proverbs xv. 1.

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the calamities with which he was afflicted. But this intrepid convert remained faithful to the cause which he had embraced. Having formerly despised their threats, he was now equally proof against their flatteries or affected sympathies. In a firm tone he bade them depart, adding, "In vain do you try to shake my constancy. I shall not die without the will of God. It is He, indeed, who has chastised me; yet not because I am a Christian, but because, perhaps, my faith in the truths of the Gospel is still imperfect, and not so bright as it ought to be. However, be that as it may, I shall not cast off my belief in the Christian Religion. Should the Lord permit my body to perish, He will not destroy my soul. I know that you have power over my body, to dispose of it as you choose; but you have none over my soul, which belongs entirely to Jesus Christ, the Redeemer of mankind, who bought it with His blood: and He is preparing it, not for temporal good, but for an eternal, a celestial inheritance." This faithful confession silenced their importunities.[1]

Conversion of a dying Romanist.

56. While their outrageous proceedings brought disgrace upon the cause which they were intended to subserve, some of the Romanists themselves were conciliated by the meekness and forbearance of the Protestants under such provocations, and especially by the kindness with which they returned good for evil whenever an opportunity occurred. One instance of this happy result, in the year 1733, may be given in illustration. It was the case of a Romish Catechist, who had been a furious enemy to the Protestants. This man was seized with a virulent distemper, which terminated fatally; but before his death he gratefully acknowledged the

(1) Several more cases are reported by Niecamp, *passim*; but these two may suffice in this place.

attentions he had received from the very men whom he had formerly persecuted. Rajanaiken, especially, supplied him with medicine and whatever else he required; and at the same time he endeavoured to direct him to the great Physician of souls. This kindness was reported in favourable terms to Father Beschi, who, attributing it to the Missionaries' directions, wrote to thank them for the attention shown to his sick Catechist, and implored a blessing on them from the Lord, "who," he remarked, "showeth mercy to the merciful." Encouraged by the tenour of this letter, the Missionaries replied to him, and wrote also to the Bishop of St. Thomé, in conciliatory terms, requesting that their people, who gave no offence to any one, and desired to benefit all, might no longer be so cruelly persecuted as heretofore.[2]

But while M. Beschi acknowledged that this compassion deserved the favour of God, he did not seem to think it merited common justice from himself, when he found what effect was produced, by means of Rajanaiken's exertions, on the dying Catechist's mind. The poor man felt much more grateful for the instruction and consolation he had received for his soul, than for the relief afforded to his body. Convinced, at length, that it was a vain thing to put his trust in the merits and intercession of departed saints, he sought and found peace by faith in the "one Mediator between God and man, the man Christ Jesus."[3] Once he thought that he was doing God service by pronouncing the doctrines of grace accursed; but now he clung to them as the ground of his hope, and found support in them to the last. In a word, the Spirit of God changed his character from the ferocity of the tiger

(2) Niecamp, pp. 375 *et seq.* (3) 1 Tim ii. 5.

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to the meekness of the lamb. In his affliction, devoutly pondering the past and the future, he was brought to repent and believe the Gospel, and died happy in the Lord. His last injunction to his friends was, that no money might be paid for the benefit of his soul after he was gone: and when his sister remonstrated with him against such a departure from the custom of their Church, he calmly reasoned with her upon its utter inutility when the soul had once departed from the body; showing that the Church had adopted it from the Heathen, but that there was nothing in the Word of God to sanction prayers and offerings for the dead. He also explained to her how erroneously they had hitherto acted in worshipping the Virgin Mary, for that they had misunderstood all those passages of Scripture which their priests were accustomed to repeat in confirmation of that error.

But the Romish Priests were too much interested in maintaining these dogmas for M. Beschi to remain quiet when he found them so completely subverted by the doctrines of the Gospel. In consequence, forgetful of the kind offices of Rajanaiken, which he had just commended, he soon instigated the people to renew their hostility against him and the Protestants generally. But we have given instances enough to show the determination and wicked cruelty with which the Roman Priests resisted the progress of Christianity in Tanjore. They acted in character, indeed. Those who are resolved to tyrannize over the minds or bodies of mankind must ever be opposed to the diffusion of the knowledge that tends to counteract their design; and the man that can wish to hold his fellow-creatures in bondage will not scruple at the means to be used for the purpose.

Rajanaiken visits Christian soldiers.

57. Some of his flock being in the army of Tanjore, Rajanaiken visited them from time to time,

when duty called them to the field, and admonished them to be on their guard against the tendency of the military service to lead their minds from God. He knew, by long experience, the temptations of a soldier's life, and was most solicitous to guard his people against them.

He next visited the Mogul's camp also, in the neighbourhood of Trichinopoly, where he found some Romanists, who discoursed freely with him on the doctrine of salvation by faith in the atonement of Christ. One man, who at first opposed him with great vehemence, was induced, after a while, quietly to listen to an exposition of the Gospel; and his remarks upon what he heard manifested an intelligent mind. He became convinced of the truth of what he heard; and, faithful to his convictions, abjured the errors of Rome, and joined the Protestant Church. But his old associates would not suffer him to depart in peace. At first they endeavoured to detain him by persuasion; but this proving of no avail, they tried the effect of violence. Where, however, the heart is right with God, what human power can prevail over the divine principle within? This Christian soldier, together with his wife and family, persevered to the consummation of their resolve to join the despised people of the Lord.

Vindication and Promotion of a Christian Officer.

58. This was not the only instance of success which, through God's assistance, crowned the exertions of this faithful Catechist in the army of the Great Mogul; and another case of persecution, under a different form, will serve further to illustrate the various trials to which the faith of these simple Protestants was subjected. A Christian soldier, named Ignatius, whose exemplary conduct had for some time attracted the notice of his officers, was, in 1736, raised above the ranks. His comrades of the Roman Church, envious at his promotion, brought such evil reports against him

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before the Captain of his company, that he was not only degraded from his rank, but actually dismissed the service. Ignatius submitted in silence to this disgrace and wrong; but his friends were not so quiescent. They appealed to the commanding officer of the regiment, who, in consequence, had the case carefully investigated. The allegations were proved to be without foundation; and the commanding officer, convinced of the innocence of Ignatius on the present charge, and satisfied with his general character, which was developed in the course of the inquiry, not only restored him to the army, but even raised him to a higher rank than he held before. Rajanaiken, hearing of this triumph of truth, wrote to Ignatius, joining him in thanks to their Saviour, who, he said, before Pontius Pilate witnessed a good confession. He then exhorted him to continue stedfast in the faith.[1]

Christians persecuted by the Rajah.

59. But the trials and encouragements of Rajanaiken were perpetually alternating. He had soon to rejoice over the conversion of another Romish Catechist on his death-bed, who, as in the instance mentioned above, had been one of his most determined opponents; but almost immediately he was driven from Tanjore, and his flock were dispersed, by the influence of the officers of the palace, whom the Romanists, failing in all other attempts to stop him, had now bribed to persecute him and the Protestants to the utmost. In all his ways and troubles, however, he found consolation and support in a Divine promise to Jeremiah, which was strikingly appropriate to his own circumstances. To the complaints of the Prophet the Lord said, "If thou return, then will I bring thee again, and thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let

(1) Niecamp, pp. 439, 440.

them return unto thee; but return not thou unto them. And I will make thee unto this people a fenced brasen wall: and they shall fight against thee, but they shall not prevail against thee: for I am with thee to save thee and to deliver thee, saith the Lord. And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible."[2]

This promise, upon which his mind seems to have rested, encouraged him to meet every trial and every duty to which the Divine Providence manifestly called him. "The Lord," he remarked in his Journal, "hath appointed every thing concerning me both in time and eternity. If those afflictions which He sends upon me shall redound to His glory, it is all that my heart desires. Nothing can happen to me without the will of God, who hath granted me salvation."

Death of the Rajah.

60. On the present occasion the triumph of his enemies was short; for the death of the Rajah soon after caused some respite to the persecution; and on his return home Rajanaiken called the Catechists and people together, to unite in prayer, first for the young Rajah, and then for themselves, that they might lead a secure and peaceable life under his reign, and prosper in truth and godliness. Surely it were for the interest of rulers to cherish, rather than persecute, such subjects as these.

Death of Telunguraja.

61. In 1736 peace was concluded between the Rajah of Tanjore and the Great Mogul, when the Christians, who had been dispersed by the war, or attached to the army, returned home, and were suffered quietly to assemble again for public worship. But their joy was soon overcast by the death of their protector, Telunguraja. How far this prince received the truth, which had been so faith-

(2) Jer. xv. 19—21.

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fully explained to him, there are not sufficient means to ascertain. God raised him up, like Frederic, Elector of Saxony, in the days of Luther, to defend those who embraced it. He had shown himself friendly to the Protestant Mission in various ways; and much is it to be regretted that he did not avow his belief in Christ before his death, and consent to be baptized in His name.

Increased liberality to the Mission.

62. The young Rajah soon followed him, having survived the peace but a few days, when the affairs of the kingdom were thrown into great confusion. The Christians soon felt the want of their deceased protector; but the Lord was their defence.[1] And they were encouraged by accounts of the growing interest taken in their Mission, not only in Denmark, Germany, and England[2], but also in Sweden, Livonia, Russia, Siberia, and even in Italy. They were grieved, indeed, to learn, at the same time, that the enemies of the Mission were still circulating slanderous reports against them; but their friends assured them that they gave no heed to these misrepresentations, and promised them continued support. So that what was intended to injure them turned to their advantage.

General state of the Mission in 1736.

63. Such was the result of the first endeavour to introduce Christianity into Tanjore. Hitherto we have given no account of the number of converts in this kingdom, since it was yet only a branch, though

(1) Niecamp relates many more instances of their persecution, chiefly by the Romanists. On two occasions, they beat the Catechists Rajanaiken and Joshua till they left them for dead on the road, when they owed their recovery to Heathens and Mahomedans. Nor did even Aaron always escape their violence when visiting the country congregations. These cruel details form a great part of Niecamp's last chapters.

(2) They received several rich presents from Germany. And the Dutch Governor-General of Batavia, General Van Cloon, bequeathed one thousand crowns to the Mission at his death. Niecamp, pp. 428—433.

the most important one, of the Tranquebar Mission. It will therefore be included in the general remarks with which we proceed to close the present Decade.

The candid reader will have observed the discretion of the Missionaries in all their proceedings. Nothing could surpass their zeal for the glory of God; but they do not appear to have suffered their feelings to have led them prematurely to adopt any measure. Their plans were formed with careful deliberation and fervent prayer; and, in their execution, they followed the leadings of Divine Providence, so far as they were able to interpret them, and moved onward, or were restrained, according to the dictates of a sound mind.

The Mission Establishment consisted, at this time, of four Missionaries, a physician, a printer, with an assistant, one country Priest, eleven Catechists, eleven Sub-catechists, and about the same number of Schoolmasters. The congregations beyond the Danish territories were divided into six districts, which were served by eight Catechists and Sub-catechists, each district having its School, and all being under the superintendence of Pastor Aaron. The other native labourers were employed immediately under the Missionaries at Tranquebar; and besides them, they had a blind young man in their service, who was very useful in teaching the Catechumens who could not read.[3]

The Tamul congregation at Tranquebar amounted

([3]) An account has been given above of a congregation of German soldiers at Tranquebar. In 1736 the Missionaries acknowledge the assistance they received from sixteen of these men, and others in the Danish Service, who, when off duty, helped both the Catechists and bookbinders by two at a time. This was the best return they could make for the attention they had themselves received, and it is too honourable to their feelings to be omitted in this place.

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to nine hundred and twenty-eight; the Portuguese, to two hundred and sixty-one; and the country congregations together to eleven hundred and forty[1], making a total of two thousand three hundred and twenty-nine souls.[2] Since the commencement of the Mission eleven hundred and eighty-eight members had died; which, added to the number now living, will give a total of three thousand four hundred and sixty-nine converts in thirty years. There were, besides, one hundred and seventy-three Catechumens in different stages of progress for Baptism. It should be borne in mind, that, at this early period of the Mission, almost the whole of the persons baptized were adults.

The number of communicants amounted to six hundred and thirty-six—nearly two-sevenths of the whole; and when we consider the strict course of

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(1) The names of these districts, with the numbers of their congregations respectively, are given by Niecamp, p. 453; viz.

No. 1.	Majaburam	483
2.	Tanjore	187
3.	Madewipatnam	129
4.	Tirupalaturei	252
5.	Madagacudi	62
6.	Marawar	27
		1140

(2) The following are the numbers of converts for each year of the present Decade.

		Total.
1727,	Tranquebar, 167	167
1728	.... 129 + country districts, 143	= 272
1729	.... 90 + ... 192	= 282
1730	.... 172 + ... 124	= 296
1731		239
1732		381
1733		279
1734		451
1735		319
1736		278
		2964

examination to which every one was subjected before his admission to the Lord's Table, we shall regard this number as no unfavourable testimony to the general character of this infant Church. Where, in a Christian country, shall we find, in a population of the same amount, an equal proportion in constant attendance on this Sacrament?

But there are other proofs of their Christian character. An instance of apostacy was very rare indeed. We have seen how thoroughly many of them had been sifted by persecution. The Missionaries watched over them with untiring vigilance; immediately noticed every appearance of evil; carefully investigated the suspicious conduct of any member of their flock, and, when convicted of sin, subjected the offender to a course of discipline which generally brought him to repentance. Nor was he received back again until he had confessed his fault in the presence of the assembled Church, and humbly entreated to be restored. While the strictness and impartiality of this discipline made them all watchful against temptation, the instruction they constantly received, and the frequent opportunities of public worship afforded them, served to remind them of their every-day duties to God and man, to build them up in their most holy faith, and to cherish within them a spirit of devotion. No wonder that a people attended to with so much care remained united among themselves, amid the perils of war, the perils of robbers, the perils by their own countrymen. And the general effect of all this vigilance was the preservation of a moral and religious character among them, which often commanded the admiration of the very Heathen. Indeed, several instances occurred of wealthy Natives selecting the Tranquebar Christians for situations of trust; and they proved themselves worthy of the confidence reposed in them. This preference

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awakened, as might be expected, the jealousy of their determined enemies, the Romanists[1]; but it was one of the strongest testimonies that could be borne in their favour; for their Heathen masters knew nothing of the principles that actuated them, and in some instances, perhaps, despised their religion. They had nothing to guide them but the Christians' established character; and had no other inducement in selecting them but the advantage which they calculated upon deriving from their faithful services. In these situations they were often placed in circumstances most unfavourable to their growth in grace. Their opportunities for attending divine worship were sometimes curtailed, and even suspended for a season. Surrounded by Heathen and Romanists, they were constantly tempted by the one or the other to renounce their profession. Yet they continued, with very few exceptions, to stand fast in the liberty wherewith Christ had made them free, and to maintain the character for integrity which had brought them into notice.

And this description applies generally to the Christians in the country, as well as to those at Tranquebar. There were not wanting malicious persons, indeed, who took pleasure in representing the whole as noxious tares; but their teachers knew them better. It is not pretended that the field was free from tares. Where was a Church ever found of which this could be averred? The good grain, however, was growing with luxuriance enough to prove that "the Lord of the harvest" had abundantly blessed His servants' labours; and this was sufficient to strengthen their hands, and encourage them to go forward with faith and hope in God.

The Mission Schools were at this period in a

(1) Niecamp, p. 453.

promising state. The Charity School, formed after the model of the Orphan House at Halle, now educated and maintained about two hundred children, of whom the most promising for talent and piety were in training for the service of the Mission. They were first prepared for Schoolmasters; and when they had sufficiently approved themselves in that office, they were promoted, as the necessities of the Church required. In this manner the Missionaries had trained most of the Catechists whom they now employed, and their good conduct sufficiently commended the system which had produced such efficient workmen for the vineyard. The few Catechists not educated in this School were proselytes from Romanism, who, after a little instruction, were found competent for the office.

An account has been given also of three other Schools within the territories of Tranquebar, one Portuguese and two Tamul, for boys and girls. Several other Schools were opened in the villages where congregations were formed, and even in parts of the country inhabited only by Heathen. The course of instruction in these Schools was at present only elementary, and we have no account of the number of scholars at this period.

The printing-press was still a very important engine in the general operations of the Mission, and, through the liberality of the Christian-Knowledge Society[2], it was kept in active operation. By this means the Schools and congregations were well supplied with the books they required, and religious works were published for general distribution. We have seen, in the foregoing pages, several instances of the good effects produced by the seed thus scattered abroad.

(2) The contribution from the Society at this time, in money and stores, amounted to 1700*l.* sterling.—Society for Promoting Christian Knowledge Reports, 1735, 1736.

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We cannot contemplate this result of thirty years' labour, under circumstances so adverse, and with means comparatively so limited, without admiring the zeal of these devoted men, and rendering unto God our tribute of praise for their success. Though the harvest was still great, and the labourers few, they were not discouraged. They went on in faith and prayer, tilling the ground and sowing the seed for those who might enter into their labour; while, in the success vouchsafed, the Lord testified, both to them and to the world, His approval of their course. Thus confirming the past, He gave promise of the future, and, in the way of His providence, widened and deepened the channel for the flow of His mercies through this dry and barren land.

FOURTH DECADE. 1737 to 1746.

Arrival of three Missionaries.

1. In the year 1736 three young men at Halle offered themselves for the service of God in India. Their names were, Godfrey William Obuch, John Christian Wiedebrock, and John Balthasar Kohlhoff. After their ordination they proceeded to England, where they arrived November 23d. The Christian-Knowledge Society welcomed them with their wonted kindness, and set them on their way, charged with costly presents for their Mission. In August 1737 they reached Tranquebar[1], where their

(1) Missions-Berichten, Vol. iii. p. 1246. Here we lose the guidance of Niecamp, whose Historia closes with the year 1736. He promised a continuation of his history, but the author has not been able to meet with it. A History, in German, compiled from the Missionaries' Correspondence from 1737 to 1767 was published at Halle in 1772. This work is entitled *Missions-Geschichte*. It is a continuation of Niecamp, by Michael Meier; but it contains very little information besides what is given in the Reports of the Christian-Knowledge Society for the same period. The whole series of these Reports in the Society's library have been obligingly lent to the author for his use in composing the present work. The original Correspondence and

arrival was very opportune, the Mission being this year deprived of an efficient member, M. Schultze, who, by permission of the College at Copenhagen, was transferred to the Society for Promoting Christian Knowledge, for the purpose of establishing an English Mission at Madras.

The newly-arrived Missionaries had previously studied Tamul at Halle; and such was their progress in this language, that by the month of December they were able to preach in it, and to take an active part in the general work of the Mission.

Assistance afforded to Negapatam and Ceylon Christians.

2. With this accession, the Missionaries were able to attend to some applications which they had received for help. They sent to the Dutch Chaplain of Negapatam another Catechist for his native flock. The Governor of Ceylon, Baron Von Imhoff, had requested their assistance in establishing a Cingalese press; and they now sent him a type-founder, also an ample supply of paper and printing materials out of the stores just received from England. Ere long they had the satisfaction of knowing that, with this aid, the Cingalese New Testament was printed, besides several religious and instructive works in the same language, for the use of the Christians, Catechumens, and scholars. Not long after, a Tamul press also was set up, when most of the Cingalese works were translated and printed in this language, for the use of the Jaffna Christians.

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and Journals of the Missionaries are given in the Appendix to each Annual Report. The substance of the present Decade will be found in Reports 1737 to 1748 inclusive. When any thing is stated upon other authority, reference will be made to the work quoted; but, as in the case of Niecamp, it is deemed unnecessary to be perpetually referring to the Society's Reports. Any *domestic* transaction may always be found in the Report for the year in which it is recorded in this History; while *Indian* intelligence is generally given in the Report for the following year. In any statement likely to be questioned, special reference will be made to the Report where it occurs.

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But the number of Tamul books not being equal to the demand, a party of those people visited Tranquebar for the purpose of obtaining more copies of the Scriptures; and the Missionaries, ascertaining that they had made good use of those formerly received, sent them home enriched with a further supply. They sent, also, a large package of the Pentateuch and Historical Books of the Old Testament in Portuguese, for the Christians speaking this language in Ceylon, and one hundred and fifty copies of the same to Batavia. The Christian-Knowledge Society cordially approved of this appropriation of their bounty, and remarked of the Missionaries, "They labour, wish, and pray for nothing more, than that every tongue may confess that Jesus Christ is Lord, to the glory of God the Father; and that all the undertakings of the Society to that end might be attended with success."

Cases of Converts.

3. Several of the numerous converts, in 1737 and 1738, were cases of peculiar interest. One was that of a brickmaker, about fifty years of age, who, while working one day at his brick-kiln, was accosted thus by M. Pressier, who happened to be passing that way: "My friend, as you give a form to the clay, so has God fashioned you; and as you can destroy the work of your own hands, so is it in your Creator's power to preserve or destroy you. If you will know Him and receive His Word, you shall live." This proved indeed a word in season to the poor man's soul. From that moment he began to inquire about this great God and His Word, and soon felt desirous of embracing Christianity; but his wife, fearing the reproach and persecution to which Christians were often exposed, was unwilling to join him in this desire, and did all she could to keep him from visiting the Missionaries. Some time after the man became almost blind, and hoping that they might be able to cure him, he went to

Tranquebar; but they could not restore his sight. Under their instruction, however, the eyes of his understanding were opened to a fuller perception of sacred truth. He listened attentively to what he heard, made good progress in the knowledge of the Gospel, and gave evidence in his life that the Holy Spirit had regenerated his heart. His wife now participated in his sentiments and resolution. On one occasion he remarked: "Although it has not pleased God that I should recover my sight, yet He has, by the power of the Spirit, lighted up the darkness of my heart, and that of my wife, whereby we are enabled to see the wickedness of worshipping idols. Is not this better than if He had put one hundred eyes in my head? I pray to Him daily that He would soften my hard heart more and more, and lead me in the way of life."

This is recorded in the Journals for May 1738, when the Missionaries remark: "Many instances like this occur among our new converts, which we thankfully receive at the hand of God as an encouragement under our weary labours."[1]

Another is mentioned in the following September. It was that of a woman, who listened to their lectures with attention, and often felt very desirous to act upon the Christian principles which they inculcated. She was always deeply impressed when they spake of the wickedness of the human heart, and the fallen condition of mankind. While listening to their remarks upon man's rebellion against God, she would weep bitterly, and express her amazement at His love in becoming incarnate, bearing the punishment due for the transgressions of men, and giving them power to forsake sin.

Another of the converts this year was a man of superior ability, who was filled with grief on a

(1) Missions-Berichten. Vol. iii. p. 1380.

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retrospect of his abominable idolatries, committed, as he expressed himself, in the darkness of his soul, against so holy and gracious a Being as the true God. He also, like the simple-hearted woman mentioned above, was affected to tears whenever he heard of the Redeemer for sinners, and promised to declare these glad tidings to all his friends.[1]

Death of M. Pressier. M. Walther returns to Europe.

4. But while the Brethren were rejoicing over these tokens of the Lord's approval of their work, it pleased Him to try their faith by taking to Himself their valued colleague, Pressier, after twelve years of faithful and useful labour. In the year following (1739) they were deprived of M. Walther also, who returned to Europe. The places of these Brethren were supplied, indeed, next year, by the arrival of two young Missionaries from Germany, the Rev. Messrs. Fabricius and Zeglin; but they could not immediately enter into their work.

Rajanaiken's labours. Reason for not ordaining him.

5. For some time past the health of Pastor Aaron had suffered from his exertions in visiting the country Churches, and the Missionaries had written home for permission to ordain another country priest. The character and abilities of Rajanaiken led the friends in Europe to consider him the most suitable person to be associated with Aaron in this office. Latterly his Journals had increased in interest, and they contained several important cases of conversion to the faith of Christ under his instructions. In one place, after he had explained to a party of Heathen the attributes of the living and true God, and the vanity of idols, the father of the family in whose house they were assembled presented his images before him, avowed his determination to worship them no more, and gave them up to be sent to Tranquebar, as trophies of the Truth. The other instances that occur of Romanists as well

(1) Missions-Berichten. Vol. iii. p. 1448.

as Heathen, were equally decisive, and most of them were soon added to the Church.[2] It is not surprising, therefore, from the entire history of this exemplary Catechist, that the authorities in Germany should recommend his elevation to the priesthood; but there was an objection to their proposal which they seem not to have contemplated. He was of a low caste; and the Missionaries thus described, in a letter to the Principal at Halle, the difficulty which this created[3]:—

"Not you only, but several of us, desired to ordain Rajanaiken to the office of priest. This might be done if he were to confine his labours to the Parriahs. It is true, there are several very honest and respectable persons among them, like Rajanaiken himself; still, from the general low character of those people, the Christians of higher caste avoid coming in contact with any of them. We take great pains to lessen these prejudices among our Christians; still, to a certain degree, they must be taken into consideration. Rajanaiken is very useful and successful, in his labours as a Catechist, in his four districts. But we should greatly hesitate to have the Lord's Supper administered by him, lest it should diminish the regard of Christians of higher caste for that Sacrament itself."

Ordination of Diogo.

6. Under these circumstances they deemed the impediment insuperable; and, instead of attempting to surmount it, preferred ordaining the Tranquebar Catechist, Diogo, to the priesthood, and placing him at Tanjore, with the charge of all the districts to the south. He was ordained accordingly, December 28, 1741, and preached on the occasion from Acts iv. 12.[4]

(2) Missions-Berichten. Vol. iii. pp. 1105—1109. 1393.

(3) Ibid. p. 1503.

(4) "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

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Shortly after his ordination he removed to Tanjore, and the journal of his first visit, in March 1742, to that and the other districts placed under his pastoral charge, shows that he was well prepared for his sacred office; but it contains nothing to be specially noticed. We may, however, remark, that the Heathen and Romanists seem to have treated him with a deference which it is very doubtful whether they would have paid to Rajanaiken.[1]

State of the Mission.

7. The Missionaries themselves continued their useful excursions up the country, which were sometimes attended with no little danger; but they were amply repaid for all their sufferings by the opportunity of spreading abroad the word of life, and the success which sometimes attended their endeavours. This year they were deprived of the services of Mr. Fabricius, who was transferred to Madras; and the diminution of their number unavoidably circumscribed their journeys within narrower limits. Their several congregations now amounted to four thousand one hundred and three, of whom eleven hundred were communicants; and these, together with their Schools and other branches of the Mission, demanded all their care. In a letter to the King of Denmark, dated December 1742, they describe the character of their people in these encouraging terms:—"Among those that are passed from time to eternity there are many, we trust, now before the Almighty's throne, praising Him for their salvation. Of those that are now living we enjoy daily proofs of a sincere conversion and regeneration of heart."[2]

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(1) Missions-Berichten. Vol. iv. p. 1176.

(2) Ibid. p. 1126. Two letters are preserved in this Work, addressed to Professor G. A. Franck, of Halle; one a joint letter by Aaron and Diogo, the other by Rajanaiken (pp. 1411 & 1415). The

8. The Missionaries had taken great pains to circulate the Arabic Testament among the Maho-

Arabic Scriptures distributed among the Mahomedans.

The purity of sentiment, the simplicity of expression, the grateful emotions of these first Native Teachers, together with their affecting reference to the circumstances of their flocks, can hardly fail to interest the Christian reader.

"To M. Franck, a righteous servant of the Lord, the great Shepherd of souls, we, your humble servants, desire to write.

"The admonition you sent us, through the hand of our superior, although it came from a friend personally unknown to us, has much refreshed and comforted us. We saw from it how much love you bear towards us, and all our poor brethren covered with darkness. As to ourselves, we know that we are but unworthy servants, and men of low estate; yet we steadfastly believe, that He who has laid the foundation of this work will also raise it. We are greatly encouraged by the account you give us of the good people in your land; and whenever we tell our poor brethren of it, they wish them all God's blessing. The kings of this land know nothing of the Word of God; therefore the Christians here have to suffer much persecution and trouble; but they have no lack of heavenly things. Many there are in the Marawar country who wish to become Christians; and though yet but weak in faith and love, we trust that, through your prayers, and those of many faithful people, God will make them strong. We beg to salute all the servants of the Lord.

"Your humble servants,

"Aaron and Diogo."

"The humble servant Rajanaiken to M. Franck, who is a labourer in Christ's vineyard, and so earnestly seeks to diffuse the light of the Gospel in India, and to destroy the kingdom of Satan.

"My dear Sir—The kind providence of God has again specially shown itself, by sending me many liberal contributions. I made use of them, not for myself only, but for the glory of God. I include all my kind benefactors in my daily prayers, and trust that God will bless them for their goodness to me. It seems wonderful indeed that God should have chosen me as an instrument to spread His Word among the Heathen, and to make me an assistant to the Missionaries sent from your country. I am not worthy to bear such an office. Still, since God has thought fit to make use of me, I oftentimes pray to Him, '*What Thou wilt have done through my feeble powers, O Lord, enable me to do!* I pray also to be delivered from all that is earthly within me. I am glad that the inhabitants of Tanjore and the villages belonging to it have been awakened to the light of the Gospel. It is, however,

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medans, who had hitherto proved the most impracticable of all the inhabitants of India; but this work seems to have made its way to the hearts of some. Several officers of the Mogul army, on retiring from the Carnatic, carried home the Testament and other religious works in the same language, the perusal of which led to applications for more. On one occasion a Mahomedan officer sent for Rajanaiken, to explain the Scriptures to him. Arriving at his tent, he found seven other Mahomedans, to whom he expounded the fundamental doctrines of Christianity. The next day they sent for him again, to explain why Christ was crucified. One of them asked for a Persian Bible, as he did not well understand Arabic; and Rajanaiken promised to apply to the Missionaries for one. Some time after, in 1743, two Mahomedans came from a distance to Tranquebar, to obtain two copies of the Arabic Testament. In complying with their request, the Brethren gave them several other works in the same language; and they had afterwards the

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however, very sad, that, in Tanjore itself, the residence of the King, the pride of the world and the darkness of Heathenism hold dominion over all. Many Romanists, also, are there, who will give no heed to the preaching of the Gospel. Although I do not need to be driven by man to do my duty, since God has stirred up within me a love for His work, so that I find pleasure in it; yet am I greatly hindered by the weakness of the body, which daily increases more and more. I have five Under-catechists to assist me, whom I often examine, exhort, and instruct, to prepare them for their duties in their several districts. I preach the Gospel to the Heathen; and those who have already embraced Christianity, I strengthen, warn, and encourage. The admonitions which the Missionaries send to them every month serve greatly to encourage them in their labours. All this I desired to tell you of our circumstances. I salute all that have shown me so much kindness.

"To Christ, who has appeared in the flesh, the Almighty Father, and the blessed Spirit, be praise, and honour, and glory, for ever and ever. Amen.

"*Tanjore, 4th January* 1743."

satisfaction of hearing, from a Christian who resided far up the country, that these books had proved of great service in the propagation of Christian knowledge.[1]

Diogo's exertions.

9. The exertions of Diogo in the country seem to have given general satisfaction. He was known to many of the Christians and other inhabitants of the villages, who had seen him at Tranquebar when seeking refuge and succour there in times of famine and war. His uniform kindness to the suffering strangers on those occasions had prepared them to welcome him among them as their pastor; and the increasing number of converts, under his instructions and those of his Assistants, proved his acceptance with the people. In the first year after his ordination one hundred and forty-eight persons in his district embraced Christianity. Pastor Aaron generally accompanied him in his journeys; and they took with them two or more Catechists, and were out from two to six weeks at a time, examining the Schools and Catechumens, instructing the Christians, administering the Lord's Supper at the three great festivals of the Church, admonishing and encouraging their flocks to continue steadfast in the faith, and directing the Heathen everywhere to the Saviour of the world.

Opposition of Romanists.

10. The effect of these proceedings again stirred up the ire of the Jesuit, Father Beschi, who, with his numerous emissaries, endeavoured to stop the progress of these devoted men. They probably hoped to be more successful against them than against the Missionaries; but herein they were mistaken. Every effort to counteract their influence proved unavailing. The Romish Priests are described as using the most unlawful means to deter their own people from joining the Reformed

(1) Missions-Berichten. Vol. iii. pp. 1118, *et seq.*

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Church, and on all occasions doing what mischief they could to the Protestants in the country. They treated in a barbarous manner those of their own community who showed any kindness to the Catechists or others belonging to the Mission, and went so far as to deny them the Sacrament; while in all their processions and theatrical exhibitions, which they performed in their Churches, after the manner of the Heathen, they mimicked the Protestants with so much buffoonery, that it succeeded in deterring some of the Heathen from embracing Christianity. Others, however, were indignant at their intolerance and injustice, which, on the whole, tended to promote the very cause it was designed to crush. As in almost all other instances of persecution, the suffering party were brought into greater repute with those who rightly considered these proceedings; so that, as was justly remarked at the time, "God was pleased to recompence them double."[1]

Fidelity of a Native Officer and others.

11. Another instance occurred about this period of a native officer, named Nijanamuttu, in command of fifty men, who was dismissed the army in consequence of the Romanists' false accusations. The case was so similar to that of the officer Ignatius, mentioned above[2], that it may suffice to say, that, upon inquiry into their allegations, this man also was found, not merely free from blame in the present cause, but worthy of commendation for his general conduct; and he was immediately promoted to the command of one hundred men. After this, his circumstances became so prosperous, that he erected a small Church for himself and his family, and some Christians under his command. This instance of gratitude to the Lord for His

(1) Report of the Christian-Knowledge Society for 1744. Appendix.
(2) Decade 3. s. 58.

protection speaks much for the lessons inculcated by the Protestant teachers; and one is surprised that it did not cause their enemies to reflect, that, in persecuting such characters, they were fighting against God. But they were fighting for the Church of Rome, and this fortified them against the restraining tendency of all such considerations.

Other instances of the good character of the Christians occurred in those parts that were far removed from the two Pastors. The demands of Tanjore left them little time to bestow upon the Marawars; but one of them went to their country once a year at least: and in 1743, Aaron, after ministering to the Christians, instructed and baptized seven persons, "under many troubles and abuses, both from the Romanists and Heathen." Diogo, in one of his visits to those parts, met with a Heathen who had a Christian in his service, whom he employed as herdsman; and after giving "him an extraordinary character," he expressed to the Pastor his wish that "he had more Christian servants."[3] It will be remembered that a similar testimony to the good conduct of the Christians was borne before; but it will not be deemed unimportant to know, that, as the Mission extended in the country, they continued to adorn their profession.

Erection of a new Church at Tranquebar.

12. The flock at Tranquebar was now increased beyond the capacity of the Church for their accommodation. They had for some time, indeed, felt the necessity of a larger building, but had hitherto met with too many impediments to the accomplishment of their wishes. Nevertheless, they waited upon the Lord in faith and prayer; and in the year 1743 they succeeded in laying the foundation of a spacious Church, out of the town, near the

(3) Society for Promoting Christian Knowledge Report, 1744. Vide also Abstract of the Society's Reports, p. 63.

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village Poreiar. For this building they received a valuable contribution from Ceylon, the Dutch Governor having sent them two hundred spars and four hundred laths for the roof, and the officer of the forest transmitting them freight free. Thus were they repaid with materials for their temporal fabric, for the aid which they had rendered towards the edification of the spiritual Church established in the island. They received pecuniary assistance also from the Governors of Madras and Pulicat, besides other generous friends; and under these auspices the work advanced with such rapidity, that it was finished in little more than two years, when it was solemnly dedicated to the worship of God, by the name of Bethlehem.

State of Schools.

13. The Mission Schools continued to improve. In the year 1746 the Scholars at Tranquebar, and in the immediate vicinity, amounted to two hundred and eighty-one, nearly two hundred of whom were entirely maintained by the Mission. Diogo had established two superior Schools in his districts, which soon became nurseries for the Tranquebar Seminary, whither several youths were transplanted, being found capable of a higher degree of knowledge than the Country Schools could furnish. The Heathen had for some time begun to express their approbation of what their children learned in these Schools; and in the year 1745 they gave a substantial token of their approval, by contributing towards the erection of three rooms in the country, for the Schools which the Missionaries had established at their request; and in the next year they added a fourth. In this growing demand for Schools the Missionaries found the advantage of their Seminary, which furnished as many Masters as were required, who had been trained under their own care.

Character of the Scholars.

The following instances are given as pleasing

examples of the blessed influence of the Word of God upon the hearts of their pupils. A Heathen boy, who had been sent to their School more for the benefit of secular instruction than for the sake of religion, becoming impressed by the Scriptures, wrote to his father in these terms:—"It often makes me quite sad to think that you, my father, should still remain a Heathen, worshipping idols. Have you no desire to know Him who made heaven and earth? This ought no longer to be the case, my dear father, for you are growing old. Next time the Catechist brings the people to be prepared for baptism, do come with him. Delay no longer. If you earnestly desire it you can do it. I, your only child, who have found the true religion, was anxious to mention this before death overtakes you. If you wish to go to heaven and be saved, then come and listen to the law of truth."

Another instance was that of a female scholar, who had been but a short time in the School, when she was obliged to return to her heathen friends. Upon being admonished not to forget what she had learned, and to continue in the fear of the true God, she remarked, "Have I not the Holy Spirit within me? He will keep me from sin."[1]

Operations of the Press.

14. The operations of the press had been retarded, since the year 1738, by the loss of their type-founder, a European, whose place they had not yet been able to supply; and also by the want of paper and other printing materials. They had contrived, however, to print the greater part of another edition of the Scriptures, both in Tamul and Portuguese, besides a few other useful works.

Suppression of traffic in slaves.

15. Mention was made above of the prevalence of slavery at Tranquebar, and of the Missionaries' attention to the poor captives, several of whom

(1) Missions-Geschichte, pp. 134, *et seq.*

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they had baptized, after careful instruction. In the year 1745 they expressed their happiness in having to record that this inhuman, unchristian practice was, by the good providence of God, entirely suppressed: this result is to be ascribed principally to their own intervention.

Increase of Converts.

16. The baptisms during the present Decade, in the town and country congregations, showed that the Kingdom of God was steadily advancing in the country. They amounted to three thousand eight hundred and twelve[1]; a number exceeding that of the last Decade by more than one thousand, and making a total of seven thousand four hundred and seventy-seven since the commencement of the Mission.

Death of Pastor Aaron.

17. But while the Brethren were thankful to God for this measure of success, their rejoicing was moderated by sorrow for the loss of three of their number within a short period. The first was the faithful Pastor Aaron, who died June 14th, 1745, at the age of forty, leaving a widow and nine children. His health had for some time been declining, and his end was accelerated by his long journeys and fatigue. Although Diogo was ordained for the express purpose of relieving him,

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([1]) The following are the numbers for each year. The baptisms in the Tanjore and Marawar countries are not reported separately:—

1737	484
1738	609
1739	738
1740	375
1741	236
1742	145
1743	548
1744, adults, 212; children, 80 =	292
1745	181
1746	204
	3812

yet feeling that there was work enough for both, he persisted in taking part in the duties as long as he could move. Only a few days before his death he set out on a journey to the south, but was taken ill on the road, and obliged to submit to be carried home again, where he arrived June 11th, in a state of excruciating pain, and expired on the 14th, committing his soul in peace to the Saviour in whom he believed.

This devoted Minister of the Gospel had now served the Lord eleven years in the pastoral office, during which time he was the means of converting "many hundred souls." His holy conversation, Christian temper, and exemplary labours, endeared him to all that could appreciate such a character. It is recorded, that even "the Heathen who knew him could not but lament his death." So highly had they esteemed his judgment and integrity, that they frequently chose him for umpire in their disputes among themselves, and all parties were glad to abide by his decision. By the Missionaries his loss was deeply felt; and the Christians under his ministry gave several touching proofs of their unaffected sorrow at his death. He was buried at the Old Church, and M. Obuch addressed those assembled round his early grave, little suspecting how soon he himself would follow him to rest.

Death of M. Obuch.

18. This young Missionary, from the time of his arrival in the country, had constantly suffered from the climate; and he began rapidly to sink soon after Aaron's removal. Feeling his end approach, he sent for his Brethren, who found him earnestly admonishing a heathen attendant to depart from his sinful ways, and drawing his attention to the difference between the death-bed of an idolater and that of a Christian.

Yet the end of this servant of God was not quite undisturbed. A doubt of his interest in the

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Redeemer's love was suffered to darken his mind from time to time; and while the cloud hung over him he suffered acutely. In these distressing moments he would say, "The devil is at work as long as there is life in this body. His arrows are sharp. Art thou here, my God? Oh, my God, forsake me not utterly!" And he was not forsaken. The darkness fled before his prayer of faith, and immediately he regained his wonted hope. Although, during the nine years of his residence in India, he had laboured conscientiously in the discharge of his duties, persevering even to the disregard of his health, so that his colleagues described him as a faithful and affectionate brother, and one of the most laborious Ministers; yet, conscious of imperfections in his best services, which escaped their observation, he now expressed sorrow for not having been more zealous in the work of the Lord. While, however, thus lowly in his own eyes, he rested on the Rock of his salvation, and departed without a struggle August 23, 1745.

Death of M. Dahl.

19. In the following year the senior Missionary, Nicholas Dahl, was likewise called to his rest, after twenty years of faithful labour in this vineyard. He left behind him a corrected version of the Portuguese Bible, and several religious works in the same language, which the surviving Brethren are said to have "esteemed a choice treasure."

FIFTH DECADE. 1747 to 1756.

1. These losses, which God only could repair, sorely tried the faith of the survivors. They were troubled, also, by the contentions of the English and French armies in the Carnatic; for though Denmark took no part in the war now raging between those two powers, yet Tranquebar was too near the scene of hostilities not to be seriously affected by them; and in several parts of the country Missionary operations were, from this cause, suspended for

Missionaries' confidence in trouble.

a season. Yet the Missionaries' faith did not fail. Writing to the Christian-Knowledge Society in 1747, they entreat them "to persevere in the work of the Lord, which was begun in their several Missions, notwithstanding the many difficulties, disappointments, and distresses they had already met, and might still meet with; nothing doubting but that the Kingdom of God and of Christ should at last, in His own wisely-appointed time, prevail and flourish throughout the East Indies also."[1]

Liberality of poor Christians to their brethren.

2. The congregations at Tranquebar consisted chiefly of persons in humble circumstances; but when they heard of the dispersion of their fellow-Christians in the English territories, in consequence of the progress of the French in 1746, they were greatly moved; and out of their deep poverty contributed no less than two hundred dollars towards the sufferers' relief. The Missionaries, while happy in being the bearers of "this great and seasonable help," as they call it, to their brethren driven from their homes, were thankful, at the same time, for this token of their people's love for believing strangers in tribulation; for it was no light proof that their own hearts were right with God.

Another Catechist ordained Pastor.

3. Pastor Diogo continued to re-visit the districts, and his exertions were crowned with success. He seems now to have become more acceptable to the Romanists, except where the priests interfered to stir them up against him. The Mahomedans also received him kindly; while to the Heathen he was almost everywhere acceptable. But in the year 1748 his growing infirmities began to disable him, so that he could no longer undertake the usual tour of his districts. It was therefore deemed advisable in the following year to ordain an approved Catechist, named Ambrose, to the pastoral

(1) Society's Report for 1748. Appendix.

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office, and appoint him to the country congregations. Ambrose, who was an experienced Christian, had been very useful at distant Stations; and he now proved equally serviceable as the colleague of Diogo.[1]

Rajanaiken's diligence and success.

4. Rajanaiken also was growing in years; but there does not yet seem to have been any diminution of his zeal in the Saviour's cause. He was still faithful and active, preaching "the pure Gospel of Christ" in the kingdom of Tanjore; and he was honoured with great success, even among the Romanists, many of whom saw at last that they were wrong in opposing him, became convinced of their errors, embraced the truth as it is in Jesus, abjured Popery, and joined the true Church. In one of his Reports, in 1747, he attributes this favourable change in one place to the influence of a friend in authority. He says: "The Lord has cut short the persecution of the Romanists in Tanjore. The Governor of the town, who had continually stirred them up against our converts, was discharged from his office. The person who now fills the post is a well-meaning man, with whom I have long been on very friendly terms. With the Mahomedans I have had much success lately, though chiefly among the lower classes."[2] He diligently availed himself of these improved circumstances for the benefit of the people, not knowing how long they might last. The Missionaries describe him at this time as cheerfully attending to his ministerial duties, and reading the Scriptures very diligently, to qualify himself more and more for his sacred office.[3]

Effect of Arabic Testament and other works.

5. He gave a copy of the Arabic Testament, with the Tract entitled "Conversation between a Christian and a Mahomedan," to one of the Rajah's

(1) Missions-Geschichte, pp. 296—300.
(2) Missions-Berichten. Vol. vi. p. 1146. (3) Ibid. p. 1272.

servants, named Mira Saibhu. After reading the books, the man told him that he now observed the difference between Protestants and Romanists —the former giving their attention to the Word of God, the latter attending only to outward observances.

Saibhu wrote also to one of the Missionaries, thanking him for an Arabic Psalter which he had sent him, and expressing the pleasure he took in conversing with Rajanaiken. He had proposed several hard questions, he said, on the subject of baptism, which Rajanaiken answered so entirely to his satisfaction, that he immediately turned to one of his servants in attendance, who did not understand Tamul, and translated and explained the subject to him.[4] The result, either upon Saibhu himself or his servant, does not seem to have been mentioned in any subsequent Report.

Favourable movement among Romanists.

6. This faithful Teacher was successful with the son of a Romish Catechist, who had several private interviews with him; but the young man became at length so convinced of the truth of the Gospel, that he ventured to attach himself openly to Rajanaiken, and constantly attended upon his public instructions. This so exasperated his father and several other Romanists, that they threatened—still, it appears, at Father Beschi's instigation—to use violent measures to compel him to desist; but the young man remained unmoved, and held fast the truth which he had embraced. The steadiness of his perseverance made so deep and general an impression on the Romanists, both high and low, that they went to Rajanaiken to ascertain the cause, and they sat in his house for days together, listening to his arguments against the abuses and superstitions of their Church. One man, named Pitshanner,

(4) Missions-Geschichte, p. 259.

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avowed his conviction of the truth of what was spoken, and openly declared that he would never again return to his former abominations; that he would henceforth serve the Lord with all his heart; and that if his enemies should kill his only child, who was more precious to him than great riches, or even take away his beloved wife, he would not, on that account, part with the salvation of Christ. Very soon after, this man, with his family, took up his abode at Tranquebar, and joined the Protestant communion.[1]

Appeal to Society for Promoting Christian Knowledge, and favourable response.

7. In concluding their Report for 1749, which, notwithstanding the troubles in the country, possessed some encouraging features, the Missionaries made a devout appeal to the Christian-Knowledge Society for the continuation of their support; and this appeal was not made in vain. Hostilities between England and France had now ceased for a time; and, "relying upon that gracious Providence, which had wonderfully prospered them in their several designs and undertakings; and considering, further, the good prospect that was then opening to all the Protestant Missions in the East Indies[2];" the Society determined to assist and support the Missionaries to the utmost. Then, after mentioning the stores and three new Missionaries recently sent to Tranquebar, they express their confidence, at the conclusion of the same Report, that means will not be wanting for the accomplishment of all their designs, in these terms: "Not but that the Society are well aware that they shall thus bring upon themselves an expense that their East-India Fund will in no wise bear at present[3]; however, frequent

(1) Missions-Geschichte, pp. 277—279.

(2) Society for Promoting Christian Knowledge Report for 1750. See also Abstract of the Society's Reports, pp. 72, 73.

(3) Ibid. Appendix. This special fund amounted, in 1750, to no more than 69*l.* 19*s.* 6*d.*, including a Legacy of 50*l.*

and happy experience has taught them the wisdom and duty of depending upon God's blessing, and upon the riches of their liberality who have this Christian and benevolent design at heart, with abilities to carry it on: knowing, also, that such persons will never be weary in well-doing; and believing, further, that their zeal and charity will be excited and provoked to abound, by the good spirit that is now moving in the Civil Government of those places, to join hand in hand with them for the furtherance of the Gospel in its natural simplicity and purity, and as reformed from the *abominations* and *corruptions* of Popery."

Arrival of three new Missionaries.

8. The three Missionaries referred to in the extract given above from the Society's Report were, Christian Frederick Swartz[4], David Poltzenhagen, and George Henry Hutteman. After completing their education at Halle, they repaired, in 1749, to Copenhagen, where they were examined by the Primate, and ordained by another Bishop of the Church of Denmark. They then proceeded to England, by way of Halle; embarked at Falmouth March 12th, 1750; made the Coromandel Coast July 6th; and on the 30th reached Tranquebar in perfect health.

Their success in Tamul and Portuguese.

9. They had studied Tamul at Halle, and were soon able to discourse with the Natives in their own language. Swartz preached his first Tamul Sermon on the 23d of November, within four months after his arrival: and Poltzenhagen soon followed him. Their success far exceeded their own expectation. Swartz especially had apprehended some difficulty, probably in the pronunciation. But he now said, "God has removed this difficulty, which appeared

(4) Originally, and more correctly, spelt *Schwartz*. But the Author has preferred adopting the orthography now generally followed with a name so celebrated in Missionary Annals.

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to me so great; for after we had once preached, it became more and more easy."[1] Their knowledge of Portuguese also was sufficient to enable them to enter upon this department of the Mission; and besides conducting Public Worship in both languages, they soon began to prepare Catechumens for baptism, to superintend the Schools, and to catechize "the youngest lambs," as Swartz remarked; "and thus," he added, "I learned to stammer with them." They made daily excursions also among the Christians and Heathen; and while instructing the ignorant in religion, they were improving their own knowledge of the language and native character.

M. Hutteman was transferred to Cuddalore shortly after his arrival, for reasons to be explained in a subsequent chapter. He seems to have made equal proficiency in both these languages, and was soon enabled to engage with facility in Missionary work.

Instances of piety in Native Christians.

10. The beneficial results of this accession were soon apparent in the increasing number of converts; and a few examples, while serving to show their character, will also evince the care with which they were instructed.

During a general scarcity, when the magazines of grain were closed, a Christian woman, in great want, said, "I have a fanam, but could get no rice to-day; I had no other food, therefore, than water; but I have spiritual food which has comforted my heart."

"A Hindoo came with his wife to be instructed by the Missionaries, being induced by the meekness and patience with which his mother, who was a believer, had endured his reproaches. On M. Swartz visiting her, she told him that she prayed night and day,

(1) Dean Pearson's Memoirs of C. F. Swartz, Vol. i. p. 81.

and put her trust in God alone; that He provided her with work; and that she was well contented, if she could only sometimes gather a few herbs, as she was then doing, for her support."

"Another poor convert, being exhorted not to care anxiously for the body, answered, 'He that planted the tree, will He not water it? Whether He gives us life or death, we will not forsake Him.'"[2]

To see a people so poor become rich in faith—so unlettered, made wise unto salvation—shows how abundantly the Lord had blessed the labours of His faithful servants.

Missionaries minister to German Soldiers.

11. In the year 1752 three companies of German soldiers arrived at Tranquebar. As they had no knowledge of the Danish language, the Governor requested the Missionaries to preach to them and administer the Lord's Supper in their native tongue. Although this was the more appropriate duty of the Chaplains, yet probably the Danish Clergymen then at Tranquebar did not understand German well enough for the purpose. But whatever was the cause of the application, the Missionaries deemed it their duty to attend to it, and God blessed them in their work. This additional labour they contrived so to distribute among them that it caused no interruption to their Mission duties.

Fresh troubles, especially in Tanjore.

12. In the following year they were much disturbed by the contentions of the native powers, in which the English and French espoused opposite sides. Though the Danes remained neutral, yet their country flocks were again exposed to all the calamities of war, which deterred many Natives from embracing Christianity. In Tanjore fresh troubles were occasioned by the intrigues and

(2) Ibid. Vol. i. pp. 94, 95.

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arrogance of the Romanists in their contentions with the Natives about their civil and mercantile affairs. These disputes were carried to such a height that the Rajah was provoked to cast many of them into prison, and treat them, says Swartz, "with great severity; upon which many of them renounced Christianity, both verbally and in writing."[1] From "that time the Romish Christians in the Tanjore country" were "roughly handled:" and so general was the odium which their conduct had brought upon the Christian name, that the Protestants also, as heretofore, were in several places involved in their troubles, though in Tanjore they did not suffer so severely as the Romanists. Swartz adds to this report, "May our faithful God arm us with grace, resolution, and strength!" How tremendous the account which those will have to render unto the Lord, who thus caused His Holy Name to be an abomination in the sight of the Heathen!

A Missionary accompanies an Ambassador to Tanjore.

13. As the interests of the Danes were in great jeopardy from this violence against the Christians, it was resolved to send an Ambassador from Tranquebar to the Court of Tanjore, to solicit protection. The person chosen for this duty was a Captain of the Danish navy, who proposed to the Missionaries for one of them to accompany him. M. Wiedebrock acceded to the proposal, and often found opportunity to preach the Gospel, both on his journey and at Tanjore, without impediment. The political effect of this embassy does not appear in the Missionary's Journal.

Two Missionaries visit Cuddalore.

14. Not long after, in Feb. 1754, two of the Brethren, Messrs. Kohlhoff and Swartz, paid a visit to Cuddalore. Owing to the disturbed state of the country, and the continuance of persecution

(1) Memoirs of C. F. Swartz, Vol. i. p. 96.

in Tanjore, the journey was attended with danger; but they strengthened themselves in God, uniting with their Brethren in prayer for His protection, and drawing encouragement from meditation upon the 74th Psalm.

According to the Missionaries' practice on these journeys, they lost no opportunity to preach the Gospel to Heathen, Mahomedans, and Romanists, some of whom seemed to attend to their instructions. At one place, a robber, one of whose feet had been struck off by the headsman of Chillumbrum, begged a plaister, which the Missionaries gave him, with a direction to the only Physician of souls for the healing of his spiritual wounds. A Romish Christian, in disguise, made himself known to them in private; but they admonished him of the duty of openly confessing Christ before men; and when he urged the difficulty of doing this in India, he was reminded of our Lord's words, Matthew x. 32, 33. One man said, "We follow our rulers." "Then," replied the Missionaries, "follow God. He is the Supreme Ruler of us all." A merchant of high caste, but reduced in circumstances, accompanied them from Porto Novo, and offered to become a Christian; but his views appearing to be those of worldly interest, he was warned against hypocrisy. These few incidents will show the manner in which they endeavoured to improve every opportunity to glorify God and benefit the souls of men.[2]

After some further exertions for the benefit of the Natives, and devout exercises for their own improvement, they returned home, scattering the good seed of the Divine Word by the way. Arrived at Tranquebar, their Brethren, and some Danish

(2) For a more particular account of this journey, see Memoirs of Swartz, Vol. i. pp. 98—107.

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military officers, united with them in a tribute of thanks to the great Guardian of their steps, and in prayer that the journey might be blessed both to the travellers and to all whom they had addressed, that so the cause of the Redeemer might be furthered.

Though the country was now suffering severely both from famine and war, yet the Brethren write much more in terms of thanksgiving to the Lord, for His loving kindness in preserving their health and prospering their work, than in those of lamentation for these two sore judgments on the land; and, notwithstanding these trials, their congregations continued steadily to increase.

The Governor rescues a child from a life of iniquity.

15. About this time a new Governor arrived at Tranquebar, and the Brethren were soon encouraged by the favour with which he looked upon their work, and the interest he took in promoting the happiness of the people. One instance of his humanity deserves to be noticed. A Heathen woman, who had sold her little daughter to a neighbouring pagoda, to be brought up as a dancing-girl, subsequently embraced Christianity, and then became anxious to rescue her poor child from the life of iniquity to which she was to have been devoted. The Danish Governor, hearing of her distress, resolved to ransom the child, and paid much more than the purchase-money for her. He then sent her to the Mission School, and defrayed the expenses of her education. She was afterwards baptized, and, in process of time, married to a respectable Native Christian.[1]

A Missionary and Printer arrive.

16. In the year 1755 the Mission was strengthened by the arrival of another fellow-labourer, M. Peter Dame, and a printer, M. Meissel, whose services

(1) Swartz's Memoirs, Vol. i. pp. 109, 110.

were soon put in requisition. The Tamul New Testament, and the Bible in Portuguese, were still in the press, and in the following year the latter work was finished.

A fresh opening in the country.

At this time a retired German officer, who had served the Rajah of Tanjore, continued to reside in the country, with permission to retain a Clergyman in his service, in capacity of Chaplain. At his request, two of the Brethren visited him at Negapatam, and the protection which he afforded them opened the way for them to preach the Gospel in parts which they had not visited before. This proved an important advance in the progress of Christianity in the Carnatic.

Failure of an attempt to found a Settlement at the Nicobar Islands.

17. There were now eight Missionaries at Tranquebar; but their number was soon diminished. In 1756 the Danish Government sent a party of colonists to establish a commercial settlement in the Nicobar Islands, calling them *Frederick's Islands*, after the name of the King of Denmark. M. Poltzenhagen being requested to accompany them as Chaplain, assented, with the Brethren's concurrence, in hope of being able to found a new Mission in those parts. As soon as he arrived he began to study the language of the islands, which was found to be very hard to learn, owing to its poverty in words. He succeeded, however, in making himself understood by the islanders, but did not live long enough to turn this good beginning to much account. The climate proved very insalubrious, and in a few months, after a short but acute sickness, his valuable life was brought to a close in the flower of his age. The remainder of the Colonists soon followed him to the grave, and in a few years the enterprise was relinquished.[2]

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(2) Society for Promoting Christian Knowledge Report, 1758. Appendix 72. Hamilton's Gazetteer. Swartz's Memoirs, Vol. i. p. 112.

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Increasing troubles in South India.

18. This Decade closed, as it had opened, with the Carnatic under the scourge of war. The predatory hordes of Mahratta cavalry, who were auxiliaries to the French, spread desolation through the country, sparing neither age nor sex. In this time of general calamity, the Romish Priests, taking advantage of the temporary successes of the French, resumed their persecution of the defenceless Christians with all their wonted bitterness. About the same time the Rajah of Tanjore invaded the Danish territories, which aggravated the distress of the Christians, whose church at Poreiar was materially injured by the lawless violence of the troops. The Missionaries state, that the Rajah's prime minister individually was by no means unfriendly to them. He acknowledged that there was but one true God, and that their idols ought to be broken and thrown into the sea. But such was the tyranny and injustice of the Government, notwithstanding these sentiments of the minister, that many of the Natives expressed their wish that the English would take possession of the country. In this feeling, however, the Brahmins did not concur, fearing that they would favour the introduction of Christianity. Though these apprehensions were reasonable, yet, alas! how groundless did they afterwards prove.

Instance of the Tanjore Rajah's inhuman tyranny.

19. An instance of the Rajah's cruelty is given, which serves to confirm this description of his Government. Being informed of a considerable subterranean treasure, which was guarded by demons, who would not permit it to be removed without the sacrifice of five hundred human beings, he dispersed fifty kidnappers through the country, who, by throwing what they called a magical powder upon their victims, pretended to deprive

p. 112. A subsequent attempt made to propagate Christianity in these islands will be explained in the account of the Moravians' Eastern Missions.

them of their senses, and thereby to secure them. This so much alarmed the credulous inhabitants, that scarcely any but Christians would venture, for some time, to travel from one place to another.[1]

Increasing exertions of the Missionaries.

20. The Christians were thus encouraged, no doubt, by the example as well as the instruction of their teachers, who, instead of being deterred by this combination of perils, remarked, that they knew not how better to express their gratitude to the Lord for their preservation hitherto, and for the continued prosperity of the Mission, notwithstanding the mortality and other calamities that had prevailed, "than by going about strengthening and confirming the souls of those who were become disciples already, and inviting such as were afar off into the Christian fold, to the end that they might all become children of God by faith in Jesus Christ." At the same time they record it, to the glory of His Name, that "their ministry had been so exceedingly blessed among the Heathen, that very many had come over to them, and been instructed in the doctrine of Christ."[2]

State of the Mission.

21. The number added to the Church during this Decade was about three thousand, allowing for the year which does not seem to have been reported.[3]

([1]) Swartz's Memoirs, Vol. i. pp. 113, 114. It is not said how far the kidnappers succeeded, or whether their victims were actually sacrificed, or any treasure found.

([2]) Society for Promoting Christian Knowledge Report, 1758.

([3]) The following are the Annual Returns:

1747	579
1748	420
1749	245
1750	211
1751	400
1752	240
1753. No return.	
1754	251
1755	285
1756	192
	2823

N. B.

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This number was much greater than could have been expected under the present circumstances of the country. Such a measure of prosperity in these troublous times shows the character of the Church planted in this ungenial land; just as the flourishing of an exotic from a temperate climate, when exposed to the rigours of winter, proves the vigour of the plant. Nothing but the truth could have survived, much less flourished, through a season like this.

Their Schools also made steady, though not rapid progress, containing upwards of three hundred children, about twenty more than at the close of the last Decade. Almost the half of these children were girls, a proof that the native prejudice against female education had begun to decline with the Christians. The number in the Charity School, maintained by different benefactors, was two hundred and forty-six.

Jubilee of the Mission.

22. On the 9th of July 1756 the Missionaries celebrated their first Jubilee, being the fiftieth anniversary of the arrival of Ziegenbalg and Plutschou at Tranquebar. During this period about eleven thousand souls had been added to the Church of Christ; a number quite sufficient to inspire the Brethren with gratitude for the past, and with hope for the future.

SIXTH DECADE. 1757-1766.

Continued interruption from the war with France.

1. Amid the troubles that arose from continual war in the Carnatic, the Missionaries maintained their confidence in God. This enabled them to possess their souls in patience, and even to rejoice in hope of seeing better times, when they should

N.B. The children of Native Christians sometimes formed a large proportion of the baptisms. In 1747, the numbers were as follows: Christians' children, 191; converts from Heathenism, 300; converts from Popery and Mahomedanism, 88. The different classes are not always specified in the Missionaries' Reports.

be able to go on in the delightful work of their Mission peaceably and prosperously as heretofore. The unsettled state of the country may account for the scanty reports of their proceedings at this period; but there was no relaxation of labour. They went on in prayer, patiently waiting "for the former and the latter rain from the Lord."[1]

Missionaries undertake several journeys.

2. The management of every department of the Mission was so well arranged, and the order of the whole establishment so preserved, that during the whole of this Decade two or more of the Brethren were constantly visiting the Native Churches and their own countrymen in distant parts. This was rendered the more necessary at the present time, in consequence of the greater danger to the Catechists than to Europeans, from the incursions of the native cavalry. The principal Stations visited were Madras, Cuddalore, Negapatam, Tanjore, Seringham, Trichinopoly, and the intermediate places. In these excursions they preached and administered the Sacraments to Germans and Native Christians, and examined the Schools, encouraging the Catechists and Schoolmasters to be faithful in these times of tribulation. They also expounded the Word of God to the Heathen and others who were willing to hear, and distributed religious books among them. The proceedings on these journeys were so similar to what occurred on other occasions, that to relate them would be little more than a repetition of much that has been recorded above: we shall therefore mention only such occurrences as may seem to be worthy of note.

A Brahmin commits suicide.

3. In February 1758, when Messrs. Kohlhoff and Swartz were on the way to Negapatam, at one place, seeing a number of Natives passing them

(1) Society for Promoting Christian Knowledge Report, 1759.

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hastily, they inquired what it meant, and were told that a Brahmin had drowned himself under the pressure of pain; upon which they took occasion to point out the wretched condition of their guides, and exhorted them to seek the grace and peace of God in their hearts, which would enable them patiently to endure calamities. Some of them insinuated that God had predestinated the Brahmin to his miserable end; but the Missionaries testified that God was not the author of evil, but was a lover of our temporal and eternal happiness.[1]

Death of one of the first Converts.

4. In the same year, November 21st, they record a striking contrast to the wretched end of this man, in the peaceful death of an aged Christian woman at Tranquebar. This was one of the first five converts to Christianity baptized by Ziegenbalg and Plutschou, May 12, 1707, forty-one years before. She was born and educated a Mahomedan, and was already of adult age when she became a Christian. Her life had since been irreproachable, and she had regularly attended the public services of the Mission. At her funeral, which was numerously attended, a short address was delivered in the Old Mission Church.[2]

New Church built at Negapatam.

5. In their visits to Negapatam, the Missionaries were greatly encouraged, both by the anxiety of the German soldiers there for instruction and their manifest improvement, and also by the attention of the Dutch Governor to whatever they suggested for the benefit of the Europeans and Natives of the place. In January 1759 they were glad to find that he had fulfilled his promise, made to them on a former occasion, to build a Church, in which they now performed Divine Worship, and it was set apart for the use of the Protestant Mission; but its regular consecration was postponed.

(1) Memoirs of Swartz, Vol. i. pp. 117, 118.
(2) Ibid. pp. 127, 128.

6. This year they lost their printer, M. Meissel, by whose death the printing of the Portuguese Testament and several Tamul works was suspended for a season. In reporting this mournful event to the Society for Promoting Christian Knowledge, they recommend them to publish the Portuguese Testament in Europe, representing that this would be a much cheaper and more expeditious plan than printing it in India. The Testament and other works in Tamul had been printed at Halle, under the superintendence of a retired Missionary; but this was not found so advisable as printing them in India, a European, though well acquainted with the language, being always in want of native assistance in revising every new edition of a translation, as well as in correcting the press. But these difficulties would not occur in printing the Portuguese or any other European language in England. Death of the Printer.

7. In the month of April M. Swartz embarked for Ceylon, by invitation from the Christians there, and arrived at Jaffna on the 30th. After some days, which he usefully employed for the people's instruction, he proceeded to Columbo, where he was favourably received, and the Governor opened for him a field of usefulness far more extensive than he had anticipated. It was arranged, with the concurrence of the Dutch Clergy, that he should administer the Lord's Supper at Columbo; and he was engaged for several days in preparing those who intended to receive it. In the midst of these useful exertions he was interrupted by severe indisposition, brought on, probably, by his long and fatiguing journey from Jaffna in that hot season. After his recovery he resumed his pious work; and on the 17th of July he preached a sermon, preparatory to the Holy Communion, on Matthew iii. 2, in which he dwelt on the nature of the motives of true repentance. The next day he preached again on Swartz's visit to Ceylon.

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1 Cor. xi. 28, expatiating on the happy effects of approaching the table of the Lord, and then administered the Sacrament to no less than four hundred persons, many of whom afterwards acknowledged the powerful impression made on their minds in the participation of the sacred ordinance.

He then proceeded, by invitation, to Point de Galle, where his ministrations were similar to those at Columbo; and one hundred and twenty-six persons communicated together. After this, he administered the Sacrament at Caleture, on his way back to Columbo. In a short time he embarked for Jaffnapatam, where he celebrated the Lord's Supper, both in the church and at the hospital, where he paid special attention to the afflicted inmates. Among the persons at this Station upon whom his instructions seem to have made a salutary impression, was a gentleman who had been inclined to infidelity. He opened his mind to M. Swartz, who dealt faithfully with him, and was enabled, through God's assistance to them both, to remove all his doubts on the subject of religion, and to lead him to an acknowledgment of the truth. This person soon gave evidence of the sincerity of his convictions, by sending for a neighbour with whom he had hitherto been at enmity, and becoming reconciled to him.

After a week of useful labour at this place, M. Swartz went to Point Pedro, to see the umbrageous tree under which Baldæus addressed his first discourse to the Natives.[1] Here Swartz also had the satisfaction of conversing with some Tamulians, to whom he explained the Gospel of Christ. He then returned, and embarked for Negapatam, where he arrived on the 9th of September, after an absence of about five months. His Journal of this visit to Ceylon concludes in these unassuming terms:

(1) Vide B. 7. c. 2.

"With an humble heart I bless the name of the Lord for the grace, help, and protection He has vouchsafed to me. May He pardon, for Christ's sake, all my sins of omission and commission; and may a lasting blessing rest on all I have done and spoken in my infirmity, agreeably to His Word! Amen."[2]

French army retreats. Missionaries visit Madras.

8. At Tranquebar M. Swartz found the aspect of affairs brighter than when he left, the French having sustained one defeat after another, until they were compelled to retreat. The country was now more open for the Missionaries to go whithersoever duty called. In January 1761 Messrs. Kohlhoff and Swartz went to Cuddalore and Madras, exhorting the people by the way to embrace the Gospel of their Saviour. Persons of all castes listened with attention; and upon some, among whom was a respectable Mahomedan, a favourable impression seems to have been made. Near Pondicherry a Native Romanist and his wife joined them, expressing their belief that happiness was to be derived only from the pure Gospel of Christ.

Jesuits foiled in their attempt to pervert the Christians' faith.

9. Since the fall of Pondicherry, which surrendered in 1761 to the British arms under Colonel Coote, Tranquebar had been crowded with Romanists. While this gave the Missionaries a favourable opportunity to instruct them, it also called for great vigilance to preserve their own people from the infection of Romish errors and superstitions. The Jesuits sought to avail themselves of the occasion to diffuse their pernicious dogmas among the Christians; but the Missionaries were no less on the alert to counteract their designs; and they expressed their gratitude to God, that the efforts of those restless and insidious enemies to the Truth

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(2) Memoirs, Vol. i. pp. 134—142.

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had not answered their desire.[1] It does not appear that they induced one Protestant to renounce his faith; while they lost many of their own people, who acknowledged the superior advantage of the unadulterated Gospel over the confused doctrines of Popery and the traditions of men, which, as they felt, oppress the conscience, rather than give it relief. M. Swartz visited them at their houses with his wonted diligence, and was generally welcomed, and listened to with attention, as he affectionately invited them to convince themselves of the firm, the only foundation of faith, to be found in the full, perfect, and sufficient sacrifice, oblation, and satisfaction, made by Christ for the sins of the whole world. He assured them that, believing this, they would enjoy peace of conscience, and be made partakers of all the benefits obtained by the sacrifice of the cross. At the same time he pointed out to them how widely the Church of Rome had deviated from the right path.[2] By means of these exertions the interference of the Jesuits turned to the advantage of the Church.

Death of four senior Catechists.

10. The work now advanced steadily; but their happiness in the progress of the Churches and Schools was disturbed, in 1763, by the loss of four of their most able Catechists, Schavrimootoo, Rajaspen, Joshua, and Sinappen.[3] These good men ended a life of active service in the Saviour's cause by a departure full of hope and peace. To them to live was Christ, and to die was gain.

Improvements in the affairs at Tanjore.

11. The Church at Tanjore had been in great jeopardy during the siege of the French in 1758; but when compelled to raise the siege and retreat, the Christians thanked God for their deliverance.

(1) Society for Promoting Christian Knowledge Report, 1763.
(2) Memoirs of Swartz, Vol. i. pp. 146, 147.
(3) Missions-Geschichte, p. 518.

A Captain Berg, in the Rajah's service, afforded them every encouragement in his power, and gave Rajanaiken a house near the garrison of the native troops, on condition that he would assemble those who were willing for prayers every morning and evening. This faithful Catechist was now, in 1758, suffering in his health, and beginning to feel the infirmities of age; but he gladly acceded to this proposal, rejoicing in the opportunity of doing good. At first the soldiers seemed to dislike the Service; but after a time they were much pleased with Rajanaiken, and cheerfully joined him in his prayers.[4]

Missionaries' visit to Tanjore.

12. Next year two Missionaries, Zeglin and Swartz, visited Tanjore, with the Rajah's permission, and at the request of some German soldiers in his army. They remained there ten days, preaching and administering the Lord's Supper both to Europeans and Native Christians. Thence they proceeded to make a tour of the Churches in the country, to comfort, instruct, and confirm them in the faith. They were glad to find that the poor people had generally remained faithful in the midst of the temporal afflictions with which they had just been tried.

The Brethren now frequently repeated their visits to Tanjore; and on one occasion, in 1762, when M. Swartz went into the fort, he was requested to enter the Rajah's palace, where he had a long conversation with one of the principal officers of the Government. A few days after, the Rajah himself sent for him, when he was received by a great company of courtiers and the Rajah's son, to whom he expounded the truths of the Gospel. The Rajah did not appear; but Swartz was afterwards informed that he was concealed behind a screen, and heard all that passed.[5]

([4]) Missions-Geschichte, p. 459.

([5]) Ibid. p. 503. Society for Promoting Christian Knowledge Report, 1764.

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M. Zeglin's labours at Tanjore.

13. In 1765 Captain Berg requested that one of the Missionaries might be spared to instruct his own children. Accordingly, M. Zeglin went to Tanjore for the purpose, considering that this duty would require but a small portion of his time, and that he would have a favourable opportunity to carry forward the Missionary design. Many Christians resorted to Tanjore to benefit by his instructions; and when not engaged with his young pupils, he travelled about the country, either with Captain Berg or Rajanaiken, preaching and conversing with Hindoos and Mahomedans, and inviting them to enter into the Kingdom of God.[1] While at Tanjore, he undertook Rajanaiken's Tuesday Lecture, leaving that indefatigable man at liberty to spend his time among the Heathen and others. He remarks of him, in one of his Reports, "One is accustomed to hear every thing that is good of Rajanaiken;" and then proceeds to state what he had recently done[2], in confirmation of the character already given of him in these pages.

Death of M. Dame.

14. In 1766 Zeglin returned to Tranquebar, his place at Tanjore being supplied by M. Dame, who arrived April 7th, and immediately began to preach in Tamul, German, and Portuguese, besides his occupation in the family of Captain Berg. He was indefatigable, also, in preparing Catechumens for baptism, and converts for the Lord's Supper. But his health soon began to decline; and on the 3d of May he was obliged to resign the Tamul Service to Rajanaiken. That night his illness increased, and a messenger was despatched for M. Swartz, who was then at Trichinopoly. He set off without delay for Tanjore, but came too late, his young friend having expired a short time before his arrival. Swartz was much affected by the sudden death of

(1) Missions-Geschichte, p. 538. (2) Ibid. p. 541.

one to whom he was peculiarly attached, the same spirit of piety and zeal having soon drawn them, it is said, "into the strictest bond of Christian friendship, the sublimest of all earthly affections. Their prayers, their labours, and their souls, were united in the same glorious and never-dying cause, for which they had both resigned all temporal prospects." Swartz preached at his funeral, from John xi. 11., in the small church lately erected at Tanjore, where the remains of this young Missionary were interred.[3]

Death of M. Wiedebrock.

15. A few weeks before, April 9th, M. Wiedebrock, the senior Missionary at Tranquebar, was likewise taken to his rest, after a faithful service of thirty-one years. For some time he had been regarded as the father of the Mission, and his loss was deeply felt by all the Brethren, and by the Native Christians. The very Heathen, also, highly esteemed him; and a Brahmin remarked, "that he never met with any other European or Native Christian whose zeal and devotedness to the welfare of his brethren could be compared to his. He never refused to give advice or comfort to any who sought it, and was ever ready to afford relief to the needy, and instruction to the ignorant. Many a time he convinced us of our errors, always unflinchingly telling the truth."[4]

The Missionaries at Tranquebar were now reduced to four; and the loss of these two Brethren, together with the absence of M. Swartz[5], caused

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([3]) Missions-Geschichte, p. 553. Memoirs of Swartz, Vol. i. p. 165.

([4]) Ibid. pp. 573—579.

([5]) M. Swartz was at this time absent at Trichinopoly, where the Christian-Knowledge Society were projecting the establishment of a new Mission, and negociating for M. Swartz to be stationed there. The record of his proceedings is therefore postponed until we shall give the history of this Mission.

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them to feel the want of more labourers; but again they learned in their affliction that the Lord does not leave His bereaved servants comfortless, and they had soon to rejoice in the arrival of two fresh labourers.

Progress of the Church during this Decade.

16. The numbers added to the Church during this Decade exceeded two thousand[1], making a total, from the commencement of the Mission, of thirteen thousand one hundred and ninety seven.[2] The testimony borne to the general character of these converts is as satisfactory as could be desired. "Many of them," the Missionaries report, "declared with great earnestness, that, in life and in death, they would hold fast to the religion of Christ;" and grace was vouchsafed to several who had died to keep their resolution. "The work of the Holy Spirit was evident in many, especially on receiving the Lord's Supper. One of them, whose former friends endeavoured to dissuade him, first by entreaties, and afterwards by threats, from embracing Christianity, stood firm against all their attempts. At last they dragged him away by force, in order to compel him to draw the car of one of their idols that was then going in procession; but he refused: and such was their violence

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(1) The following are the Returns for each year:

1757...	No return.
1758...	201
1759...	229
1760...	232
1761...	255
1762...	210
1763...	342
1764...	218
1765...	194
1766...	265
	——2146

(2) Missions-Geschichte, p. 573. In the first thirty years there were 3517; in the second thirty, 9680. Total, 13,197.

in trying to constrain him, that he fell to the ground, and expired after a few hours."

17. "Many similar instances might be produced," the Missionaries remark, "of the great earnestness and sincerity in the profession of our converts: yet, knowing the frailty of the human heart, and the great temptation to which they are often exposed, we refrain from mentioning them, lest one and another might fall short of their profession. But when they have finished their course, and have proved to the end of their days the work of God in their hearts, we no longer hesitate to make known what God has done for them." Proofs of the Christians' piety.

"We will mention here," they proceed in the same Report, "only some of the expressions used by a few of them on their death-beds. One said repeatedly, that he wished for Christ only; that he placed his dependence upon none other but Him, and had no wish but to be with Him. Another, who, during his illness, had suffered much from actual want, never once asked us for any relief for his body; but often begged that we would come and pray with him, and comfort him, and assist him to prepare to meet his Lord. Again: a poor dying woman said, with many tears, 'I pray continually to Christ, that He might forgive my sins, and call me soon to His rest.' Often did she beg our pardon for any grief she might have caused us by her sinfulness." [3]

Such testimonies need no comment. They speak with sufficient intelligence to the character both of the teachers and their disciples.

SEVENTH DECADE. 1767-1776.

1. From this period the account of the Tranquebar Mission will be almost confined to the operations within the Danish territories, the country congregations, which the Missionaries had hitherto Deaths in the Mission.

([3]) Missions-Geschichte, pp. 530 *et seq.*

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superintended, being now associated with the Missions of Trichinopoly and Tanjore, established in 1767. We must be prepared, therefore, for less variety of detail in the future history of the Tranquebar Mission than heretofore. The returns will show that the Brethren faithfully discharged their allotted duties; but it is obvious that the quiet cultivation of a comparatively small field, already enclosed, must furnish less materials for the page of history than the more adventurous exertions of those who go forth to redeem the barren waste.

Arrival of two new Missionaries.

In March 1767 M. Cnoll, the physician, died, after having served the Mission nearly thirty-five years with great acceptance. In the same year the Missionaries lost an old Portuguese Catechist, Bastian. These bereavements, coming so close upon those of last year, caused them, at first, to regret the absence of M. Swartz; but their anxiety was soon relieved by the arrival of two young men, Messrs. Leideman and Koenig, from the College at Copenhagen, charged with a set of Tamul types, a good supply of books, medicines, and other stores, from the Christian-Knowledge Society.

Cargo of timber from Ceylon.

2. The trials of the Missionaries seldom failed to awaken the sympathies, and call forth the assistance of their friends. About this time, amongst acts of kindness from other quarters, the Governor of Ceylon, M. Falck, sent them eight hundred trees, chiefly palmyra, to repair their Tamul School, a violent hurricane that swept along the coast having damaged the roof, which was in a dilapidated state, and other Mission buildings; but a gracious Providence shielded them from harm.

Consecration of a Church at Negapatam.

3. The two young Missionaries made rapid progress in the study of Tamul and Portuguese; and the year after their arrival M. Koenig accompanied M. Kohlhoff to Negapatam, where they consecrated the new church built by the Governor, for the use

of the Germans, and also the Native Christians, who now formed a respectable congregation. The Governor and other Dutch residents did not let them depart without a valuable contribution to their Mission treasury.

Arrival of two Missionaries. One of them dies.

4. In June 1770 two more Missionaries arrived from Europe, Messrs. Müller and John; but the former was soon attacked with hypochondria, and prevented thereby from entering upon any work. He lingered till December 30th, when he was called to his eternal rest. The gloom which had hung over him was graciously dispersed before his removal, and his Brethren described him as happy in death.[1]

A Missionary visits Ceylon.

5. About this time, "at the earnest request," the Brethren say, "of some who longed to hear the Word," M. Leideman visited Ceylon, where he passed nearly six months, preaching and administering the Holy Communion; and he had reason to believe that his labours were profitable, as well as acceptable, both to Europeans and Native Christians.

Death of Rajanaiken and Sinappius.

6. In the year 1772, died the two faithful Catechists, Rajanaiken and his brother Sinappius, after forty-four years of labour and suffering in the Redeemer's cause. Rajanaiken had recently been removed from Tanjore to Aventage, a village to the south, but he did not long survive the change of station. His death was rather sudden, happening immediately after preaching to his flock. His brother soon followed him; and as they had long suffered and toiled together, so together almost they laid down to rest. These two men are encouraging specimens of what the Lord may accomplish by means of Native Teachers, even of the

(1) Society for Promoting Christian Knowledge Report for 1772. In the next Report (1773, p. 81), the arrival and death of M. Müller are mentioned as happening in 1771; but the former is most probably the correct date.

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lowest caste. Great was their success; and thereby it was proved, that when the Holy Spirit applies the Word, it is as "quick and powerful" from the lips of illiterate and low-born men, as when spoken by the learned and the eloquent.

Sinappius had been for some time the Catechist of Combaconum, and his place was soon supplied; but the Missionaries could not so readily meet with a suitable successor to Rajanaiken. His widow, however, a woman of genuine piety, who had long taken an active part in the quiet details of her husband's work, was appointed to continue her services. She employed herself principally in teaching the Catechism to Catechumens in the adjacent villages, and was in this way for some time usefully occupied.

Ordination of Pastor Philip. His history.

7. This year (1772) the Missionaries ordained their senior Catechist, Philip, to relieve the Pastors Diogo and Ambrose, who were becoming too infirm for active duty. In the history of Philip there was something remarkable. When ten years old he was kidnapped, and brought to Tranquebar, whither his mother followed, seeking him everywhere she could think of, but in vain. At length, being informed that the Mission Church was dedicated to the one true God, she made a vow that if He would restore her son within ten days they would both become His servants. She found him within the given time, but, unmindful of her promise, presented her thank-offering to an idol, and took the boy home. Not long after, her vow was recalled to her remembrance in a dream. Instantly she awoke, conscience-smitten; told the matter to her son; and, without conferring with her kindred, returned with him and her daughter to Tranquebar. Here she presented herself before the Missionaries, proposing at once to fulfil her vow. After hearing her story, they admitted her and her children into the class of Catechumens, and when

sufficiently instructed they were baptized together. The mother continued for many years a faithful and useful member of the Church, and was employed to teach the Catechism in private. Philip was received into the School, where he made good progress; and was afterwards taken into the service of one of the Missionaries, who kept him until competent for the situation of Schoolmaster. Having approved himself in this office, he was promoted to that of Catechist, and rose, by degrees, to the situation of Head Catechist, when his fidelity and abilities pointed him out as a fit person for the higher functions of a Pastor. The Danish Governor and several other gentlemen were present at his ordination, together with a great assemblage of Native Christians. The two Government Chaplains and the country Pastors assisted the Missionaries on the solemn occasion; and many were the prayers, and great the hopes, that he might prove as faithful in this higher office as he had been in those more subordinate.[1]

Who can read this simple narrative without believing that vows are registered in heaven; or without admiring the forbearance of God when their fulfilment is delayed, and His loving-kindness in accepting even their tardy performance?

Severe trials from death and other causes.

8. The Carnatic was at this period the scene of general distress, arising from the dearth that prevailed. The Mission family also, in this and the

(1) It would seem, from the Society's Report for 1772 (p. 118), that the appointment of Philip "to be the third country Priest" was made in 1770; but it appears, from a letter of the Missionaries, dated January 1773, that he was ordained December 28, 1772. (Society's Report, 1774, p. 87.) Similar discrepancies in the dates of different transactions occur occasionally in the Missionaries' journals and letters, and it is not always easy to adjust them. In the present instance, Philip's ordination was probably postponed, after his appointment, until the time mentioned in the latter Report.

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following year, was in an unhealthy state; and in May 1774 the Head Master of the Tamul School died. He was a Native Christian of great piety and superior abilities; and besides the duties of the School, he made himself very useful in preparing converts for their public admission into the Church. His loss was therefore severely felt.

The last and greatest trial of this eventful period was the death of M. Leideman, who was taken away in the springtide of active and useful exertion. His Brethren had indulged the expectation that the course which he had so well begun would be extended through many years; but it pleased God to determine otherwise. They saw him cut off in the midst of his days, and were called to mourn over their blighted hopes, which his piety, talent, and zeal had awakened. But though great their disappointment, and deep their sorrow, they bowed in silence to the inscrutable will of the Almighty.

Missionaries' increased diligence and success.

9. Reporting the calamitous circumstances of the Mission in 1775, the Missionaries remarked, that though they were still few in number, and some of them labouring under bodily infirmities which rendered them unequal to the burden that lay upon them; yet that they had, through Divine mercy, been able to go through their duties, without interruption to any department of the Mission, notwithstanding the great increase of their scholars and Catechumens. They had little time now for travelling up the country; yet we still find one and another paying an occasional visit to the distant Churches: and it is animating to observe the energy with which, through God's sustaining grace, they rose above circumstances so calculated to depress their spirits.

Arrival of a new Missionary.

10. In the year 1776 they had the happiness of hailing the arrival of another Missionary from Europe, M. John Peter Rottler. He completed

his education at Copenhagen, where he was ordained by the Bishop of Zealand in 1775, and embarked shortly after for Tranquebar. His appearance was doubly welcome to the Brethren in this their hour of need, and he was soon able to render them effectual assistance.

State of the Mission.

11. Notwithstanding the trials of the past few years, the numbers added to the Church during this Decade exceeded those of the last, amounting, according to the returns for only nine years, to nearly two thousand five hundred.[1] These include the converts in the kingdom of Tanjore; but not those in the newly-established Mission of Trichinopoly. About one-third of the number, upon the average of one year with another, were the children of Christians: the remainder were adult converts from Heathenism and Romanism. The number of communicants in 1773 was stated to be fifteen hundred and eighty-five[2]; but it is not mentioned what proportion they bore to the whole Christian population.

Improvement in the Schools.

12. The Schools at this period contained about four hundred scholars, the boys and girls being still nearly equal. The greater part of them were maintained by the Mission; the whole received a

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(1) The numbers were as follows:

1767	211
1768	No return.
1769	197
1770	184
1771	162
1772	240
1773	360
1774	468
1775	430
1776	244
	2496

(2) Society for Promoting Christian Knowledge Report, 1775, p. 93.

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Christian education; and the Seminary continued to send out youths well qualified for service in the Mission, and also in the Government offices. This year (1776) having received a legacy of twelve hundred pounds, from a Mr. Isaac Hollis, the Missionaries proposed to put their scholastic establishment upon an improved footing.

State of the Press.

13. At one period of this Decade the operations of the press were suspended for want of paper; which was no sooner reported to the Christian-Knowledge Society than they sent out an ample supply. The work was then resumed with activity: another edition of the Pentateuch in Tamul was completed, besides a large number of Tracts in that language and the Portuguese. On the whole, therefore, in the midst of much to exercise their faith, they had reason again to adore the power and goodness of the Lord.

EIGHTH DECADE. 1777 to 1786.

Remarks on the State and Prospects of the Mission.

1. The Missionaries, though thankful for the blessing vouchsafed to them, were yet dissatisfied with their measure of success; and we find them at this period deploring what they call "their slow progress." This they attributed to various causes, which have always operated to impede the propagation of pure Christianity. The uncultivated state of the native mind; the domestic habits and national customs of a people brought up under a government so different from any in Europe; the bad example constantly before them of many Christians, whose vices often exceeded those of the very Heathen; the temporal sacrifices which the converts were called upon to make;—these, and numerous minor impediments, tended to account for the tardy course of the Gospel. Yet, looking at the limited agency employed, and considering that the effort to diffuse the light of truth was a system of perpetual aggression upon the darkness that over-

shadowed the land, they had cause for gratitude to Him who hitherto had helped them, and for encouragement to go on, as they did, with renewed energy, trusting to His continued aid.

A Missionary sent to Bengal.

2. In the year 1778 the Brethren, though hardly numerous enough for the varied calls of their own establishment, consented to part with one of their number for Bengal, until further help for the Mission now established there should arrive from Europe. Accordingly, on the 1st of July M. Gerlach[1] sailed for Calcutta, where he arrived in the following month. His departure prevented for a time the establishment of a School for European children, which the Brethren had projected; but they supplied this desideratum as well as they could for the present by their personal attention to the young.

Renewal of War. Fall of Pondicherry.

3. The country was again thrown into confusion by war between the English and French, with their Mahratta auxiliaries; and on the 10th of October 1778 Pondicherry was taken a second time by the British under Sir Hector Munro. The confusion produced throughout the Carnatic by these hostilities will probably account for the small return of converts while it prevailed. Yet, notwithstanding the unsettled state of the country, the Missionaries and their Catechists do not seem to have been deterred from moving about wherever duty called; and in 1779 M. John, at the earnest request of their Dutch friends in Ceylon, paid them a pastoral visit. He passed six months on the island in active exer-

(1) Society for Promoting Christian Knowledge Report, 1779, p. 83. The author has not been able to ascertain in what year *M. Gerlach* went to India. He also finds several names in the Missionaries' Reports and Letters, whose appointment to the Mission appears to be nowhere mentioned in the documents to which he has had access. But this is not the case with any one who acted a prominent part.

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tion; and the reception which he everywhere met with encouraged him to hope that his ministrations were rendered beneficial to many.

Death of two Missionaries.

4. In 1780 Mr. Zeglin was removed from his labours after a service of forty years. His death was the more felt by the survivors, as he had long been to them an example of patience and meekness, fidelity and self-denial, notwithstanding the delicacy of his health for some time past. They saw reason, however, to thank God for sparing him to them so many years, and soon had to contrast his prolonged services with the speedy removal of another Brother, M. Rulfsen, who joined them this year, and was carried off by an inflammatory fever within one month after his arrival. Thus was the labourer of the eleventh hour called home together with one who had borne the burden and heat of a long day. How inscrutable, O Lord, are Thy ways with the children of men! We know, however, what will be the end of Thy course, how hard soever to trace the paths through which Thou leadest Thy servants home. Thou hast declared, "I will be exalted among the Heathen, I will be exalted in the earth." In this assurance would we rest, praying Thee to help us in all circumstances to obey Thine injunction, "Be still, and know that I am God."[1]

War with Hyder Ali. Peace concluded.

5. Another formidable enemy to the British power now arose in South India—Hyder Ali, the usurper of Mysore. On the 1st of July 1780 he invaded the Carnatic, gained some advantages against a detachment of British troops, and took Negapatam from the Dutch. These disasters threw the country into great consternation, there being at that time little protection against the numerous hordes of Hyder's troopers, who, flushed

(1) Psalm xlvi. 10.

with success, spread devastation through the country, and left many villages waste behind them. The battle of Porto Novo, fought July 1st, 1781, brought the calamities of war into the very precincts of Missionary operation; but it pleased the Lord of Hosts on that occasion to crown the British arms with success, and to deliver His servants from the perils that encompassed them. In this action Hyder commanded in person one hundred thousand men, assisted by numerous French officers of great ability and experience. The British army consisted of no more than eight thousand, English and Native. But "there is no restraint to the Lord to save by many or by few."[2] The British were commanded by the veteran General Coote, and nothing could withstand the steady valour of his troops. Their victory over the hosts of the enemy was complete. Hyder, with almost incredible celerity, collected another numerous army, and, in the next month, fought a second battle; but again he was totally defeated.

In the following year the British fleet in India defeated that of the French, which, together with other reverses, both by sea and land, so crippled them and their potent ally of Mysore, that they were glad to listen to terms of peace, and a treaty was signed in May 1782.

General distress from the war and famine.

6. Though grateful to God for this return to order and security, yet the Missionaries and their flocks long continued to suffer from the devastation of the country caused by these hostilities; and to the calamities of war were soon added the effects of a severe hurricane, which swept along the coast. Nearly all the country vessels laden with rice were driven on shore; the cultivation of the country had been very generally interrupted by the movements

(2) 1 Samuel xiv. 6.

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of the hostile armies; and such was the state of destitution to which the inhabitants of the Danish territories were reduced, that about ten thousand of them perished. Numbers died every day in the very streets of Tranquebar, and were left by their friends to be buried at the public expense. The distress would have been much greater but for the charity of the Europeans, who raised a subscription for the sufferers, and gave rice daily to a thousand persons. In the provinces under the Native Governments, where no such relief was afforded, the distress cannot be told.

Missionaries' steady perseverance in troublous times.

7. These circumstances will account for the irregularity of the Missionaries' correspondence, and the comparatively small number of converts during this time of tribulation. But there was no intermission of the daily routine of duties in the congregations and Schools within the town of Tranquebar and its vicinity; and the mind, afflicted with the accounts of armies contending for each other's destruction, and of thousands perishing by famine, finds relief in the contemplation of the Christian Missionary at his work of peace.

Death of Pastor Diogo.

8. During these troubles the country Churches were deprived of their faithful Pastor, Diogo. We have already mentioned his growing infirmities; but he lingered till October 1781, when, after a period of fifty-three years' service in the Mission, he resigned his soul into the hands of his Redeemer. "Blessed are the dead which die in the Lord. . . . . Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."[1]

The Missionaries' prospects, and renewed exertions.

9. In the time of war the Missionaries received but little aid from England, the East-India Company's ships being so filled with military and other stores for the public service, that they could find

(1) Rev. xiv. 13.

no room, as heretofore, for the packages of the Christian-Knowledge Society. This failure of their usual supplies obliged them to use a rigid economy, and to make no addition to their establishment except of persons capable of procuring their own subsistence. Shortly after the conclusion of peace, remittances arrived; and they soon began to restore the chapels and other buildings of the Christians in the country, which had been destroyed during the war. They also re-instated the Catechists in the several districts whence they had been driven, and appointed two Head Catechists to superintend the rest. In 1784 the country priest, Rayappen, accompanied by one of the Catechists, was sent as far as Palamcottah, nearly two hundred miles to the south. There they passed some weeks instructing and setting in order the little flock that had been gathered together; and in the following year they returned with favourable tidings of the prospect opening at that distant post.

State of the Mission.

10. Notwithstanding the disadvantages under which the Missionaries had laboured during nearly the whole of this Decade, they reported an increase of fourteen hundred and eleven to the Church.[2] They give also the total of Christians on their books from the beginning of the Mission—seventeen

(2) The following are the returns for each year—

1777		106
1778		246
1779	all adult converts	44
1780		50
1781	No return.	
1782		361
1783		144
1784		126
1785		140
1786		194
		1411

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thousand seven hundred and sixteen[1]—which supplies the omissions of several years.

Conversion of a Native Physician.

11. Among the converts from Heathenism, special mention is made of a physician of great repute among the Tamulians for learning and medical skill; and, in the practice of his profession, he had also counselled his patients in the capacity of a Gooroo (priest). Some years before, when in a remote part of the country, he had met with the circular "Letter" printed at Tranquebar, and distributed far and wide, giving a succinct account of the Christian Religion. In the perusal of this pamphlet God was pleased to enable him to discover the truth and excellence of Christianity, and immediately he resolved to inquire further into its principles. His first application was made to the Romanists who lived near him; but dissatisfied with the appearance of their idolatry, he went to Tranquebar. After conversing with the people, he applied to the Missionaries, from whom he received the instructions he wanted; and, when settled in the principles of Christ's holy religion, he was baptized, together with his family. Soon after, he delivered up his idol of brass, resisting the temptation to part with it to a Heathen, who had offered him fifteen pagodas[2] for it. He brought, likewise, many rare books of Tamulian lore, some of which were copied for the service of the Mission. Yet, notwithstanding these proofs of his sincerity, he still felt it hard to comply with the duty of self-denial to the full extent required. Hopes, however, were entertained, that the grace which had brought him thus far would continue to carry him forward; and on the whole the Missionaries were well satisfied

(1) For Tranquebar only, we presume. Society for Promoting Christian Knowledge Report, 1789, p. 118.

(2) Six Pounds sterling.

with him, and he became useful to them in many respects.[3]

12. The Schools continued to keep up their numbers, and the children were now employed in the afternoon in spinning cotton, knitting stockings, and making hats and baskets of cane. The profits of these works were a great relief to the Mission funds, especially in these times of distress. The good example and admonitions of the Mistress, who is described as a religious woman, contributed much to promote piety and modesty among the girls. Many of the boys, also, are spoken of as seriously attentive to their everlasting salvation. For some time past, several, who exhibited a superior capacity, had been instructed in the sciences and foreign languages; and besides some young men whom they had prepared for the public service, the Missionaries had now the satisfaction of furnishing the Danish Government with another Christian interpreter, and the Mission with a well-instructed Catechist. State of the Schools and Press.

The press also had resumed its useful operations; and on the whole, notwithstanding the heavy clouds which had rolled over them, the Brethren were again encouraged to look forward with hope.

1. The present Decade opened with two events of peculiar interest. On the 23d of January 1787 M. Kohlhoff, the senior Missionary at Tranquebar, kept the jubilee of his arrival in the country; and being compelled to retire from active labour, he had the happiness of seeing his eldest son, John Caspar Kohlhoff, ordained in the Mission Church, and invested with the holy office of the priesthood, according to the Lutheran ritual. This young man was educated by M. Swartz, whom he had for some NINTH DECADE, 1787-1796. — Ordination of John Caspar Kohlhoff.

(3) Society for Promoting Christian Knowledge Report, 1789.

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time past assisted at Tanjore; and being satisfied with his attainments and Christian character, his venerable tutor entreated the Christian-Knowledge Society to receive him into the number of their Missionaries. The Society acceded to this request; and, at his ordination, the several Missionaries, both English and Danish, propounded to the candidate questions in divinity, which he answered to their satisfaction. The Danish Governor, and all the European families of the Settlement, together with a great number of Native Christians and Heathens, attended the service; and a general solemnity was manifest, particularly during the Ordination Sermon, which M. Swartz preached from 2 Tim. ii. 1.: "Thou, therefore, my son, be strong in the grace that is in Christ Jesus." After the ordination, the young brother entered the pulpit, and is said to have preached in Tamul with such graceful ease, that it was pleasing to every one who understood it. He was appointed to the Tanjore Mission; and the Brethren expressed the greatest hope of his continuing a faithful servant of Christ, and a great help to their brother Swartz in his old age.[1]

State of the Mission.

2. This year, in reply to queries proposed to them by the Christian-Knowledge Society, the Brethren gave a particular account of the present state of the Mission; by which it appears, that, besides the European Missionaries, they had two Native Priests, fourteen Catechists, four Female Assistants, and five Schoolmasters, who were all diligently employed. The Services in both Churches continued to be punctually performed, and the press was in

(1) Society for Promoting Christian Knowledge Report, 1789, pp. 118, 119. Swartz's Memoirs. Vol. ii. pp. 86—93. How far this young Missionary realized the hopes here expressed will be seen in the history of the Tanjore Mission.

active operation upon the Tamul Scriptures and other useful works. Amidst their trials and impediments, they speak, in this communication, of the great comfort which they derived from fellowship with their Brethren of the English Missions, being of one heart and one soul with them in the Lord. They assisted each other in their work, held counsel together in their difficulties, shared one another's sorrows and pleasures, were mutually thankful to God for their several gifts, and united in prayer for the blessing of Heaven to rest on all their Missions. In these exercises they found comfort to their souls, when sorely tried, sometimes by the inefficacy of their well-meant endeavours, at others by disappointments respecting individuals of whom they had hoped better things.

Missionary visit to Ceylon.

3. There was now little variety, as we anticipated, in their domestic proceedings. They had two youths in their Seminary, from Ceylon, under instruction in the learned languages and divinity, with a view to their employment in the Dutch Mission on that island. Their progress was such as to encourage the hope of their becoming useful labourers in that vineyard. Meanwhile, in 1788, one of the Brethren made a tour of the island, and was everywhere well received by the Dutch inhabitants, who repaid his services, not only by acts of personal kindness, but also by liberal contributions to the Mission.

Death of M. Klein.

4. In the year 1790 the Mission was deprived of one of its senior members, M. Klein, in the sixty-eighth year of his age and the forty-fourth of his services. The day of his decease was that on which the Brethren usually met for their Biblical conference; and when they were come together at his house they unexpectedly found him, sitting up, in the agonies of death. But he was composed and comforted in his soul, told them of his faith and hope in Christ, and

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expressed a desire to be shortly with Him. He expired in his chair, breathing out his soul in peace. His dying testimony to the truth as it is in Jesus greatly consoled his bereaved Brethren, and left a sweet savour behind. The remembrance of his disinterestedness, integrity, humility, and zeal, they remarked, would ever be a blessing to them and their congregations.

The last days of this servant of the Lord were made happy by the admission of his son into the ministry. This was a young man of great promise. His good abilities and pious character are said to have given great satisfaction to all the Brethren, and joy to his aged father. He was ordained for the Christian-Knowledge Society, who engaged him for their Mission at Trichinopoly.[1]

Death of the senior Kohlhoff.

5. The death of M. Klein was followed in a few months by that of the senior Kohlhoff, who was removed in the eightieth year of his age, and the fifty-third of his service in India; during the whole of which period, until weighed down by the infirmities of age, he was an industrious labourer; a workman that needed not to be ashamed, rightly dividing the word of truth. Like his brother Klein, his heart also was gladdened, as just recorded, by the sight of his son entering the Lord's vineyard when he was retiring to rest. His end was peace. Singing his *Nunc dimittis*, he closed a life of faith and diligence, commending his soul to the Master whom he had served.

Arrival of a Missionary. Journeys in the country.

6. In 1790, a new Missionary, M. Augustus Caemmerer, sailed from Europe for this Mission. The ship touching at Columbo, he was detained there some months: but he was not idle; for, at the request of the Lutheran congregation, he employed his time in the exercise of his ministerial functions.

(1) Society for Promoting Christian Knowledge Report, 1791.

At length he proceeded to Tranquebar, where his arrival was very opportune, as the Missionaries, besides having to attend to the business of the Mission, now bereft of its two leading members, had charge of the Danish Church also, by appointment of the local Government, in consequence of the death of both the Chaplains. By good management, however, they were able to arrange the whole duty between them; and we find M. John shortly after visiting Negapatam, and other parts, to confirm the Christians and instruct the Heathen. He and his Brethren remarked, in their intercourse with the inhabitants, that even Brahmins were not unwilling to exchange idolatry for the more reasonable and comforting doctrines of the Gospel, if self-denial were not one of the first commands to be obeyed;—a remark which serves both to evince their own fidelity, and to explain the peculiar impediment to the propagation of pure and undefiled religion. When the Spirit of the Lord shall regenerate the heart, every affection will be surrendered to the Divine commands. This the preacher of the Gospel must not think to anticipate by any compromise of truth, but patiently wait for it in faith and prayer.

Death of M. Koenig.

7. In the year 1795 the Mission family had again to mourn for the loss of another member, M. Koenig, who, after a protracted sickness, and repeated journeys for the recovery of his health, died on the 4th of February, in the fifty-third year of his age, and the twenty-seventh of his Missionary service. His charge had been the Portuguese congregation, and his loss was severely felt by his flock, and by the Brethren also; who, reporting this fresh bereavement, observed, that God sometimes led them through valleys of darkness, in which He was their rod and their staff of comfort. Considering the circumstances of the times, instead of murmuring under the stroke, they were led to remark: "It is of the

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Lord's mercies that we are not consumed, because His compassions fail not: they are renewed every morning."[1]

Arrival of a Missionary, and his return home.

8. In the same Report great anxiety is expressed about Messrs. John and Rottler, who had both been compelled to leave home for the recovery of their health. In consequence of these interruptions, the effective Missionaries at Tranquebar had been twice reduced to two in the course of the year 1794; and in the following year they had scarcely hailed the arrival of another Missionary from Europe, before they had to lament his apparent want of heart for the service. This was a M. Stegman, who no sooner sat down to work, than he found, or fancied, the Tamul language too hard for him to learn. It appears, also, that his health soon began to decline, which is the case with most Europeans on their first arrival in the country; but he would listen to no persuasion to give the climate a fair trial, or to see whether he could not make himself useful in some other department of the Mission, provided he should find the acquisition of Tamul impracticable. Suddenly taking the alarm, he made up his mind that he had no alternative but immediately to return to Germany. This was a great disappointment; and the Brethren felt it the more, inasmuch as trials that arise from man, without reasonable cause, are harder to bear than those which are manifestly of God's appointment.

Death of Pastor Rayappen.

9. Not long after they were deprived of their country priest, Rayappen, who died suddenly. His services had been of great importance to them, especially in these times of trial; and they describe his character as so enriched with the Christian

(1) Society for Promoting Christian Knowledge Report for 1796. Lam. iii. 22, 23.

virtues of humility and patience, fidelity and love, that he was a burning and shining light in that dark land.

10. The duty now fell so heavily on the survivors, that they applied to the College at Copenhagen for a Missionary and two Assistants, to be sent with all practicable speed. Meanwhile their spirits were not cast down. They made no complaint, which, instead of lightening their load, would only have tended to increase its weight. Bound together by brotherly love, they cheerfully bore one another's burdens, and with this mutual encouragement they were made happy. This resource is generally at the Christian's command in circumstances of difficulty. While thus encouraging each other, the Brethren received cheering letters from Germany, which, together with the assistance afforded them by the Christian-Knowledge Society, are said to have "operated like a balm on the head and heart. When a dark and thundering cloud was visible on one side, they looked for a more pleasing prospect on the other; and they always found it, if they had eyes to see, and a heart to feel and to taste the goodness of God our Saviour, and the many benefits with which they were surrounded." Therefore, notwithstanding their difficulties, they resolved, in reliance on Divine Grace, willingly to continue their labours for the promotion of the saving knowledge of the one true God, and of our Lord Jesus Christ; in full hope that the fruits thereof would not perish, but tend to the happiness and salvation of the poor people to whom they had been sent.[2] The Brethren's peace and confidence under trials.

11. The numbers added to the Church this Decade, according to the report of eight years, was twelve State of the Mission.

(2) Society for Promoting Christian Knowledge Report for 1798, pp. 137—139.

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hundred and sixty-three.[1] Through the increasing poverty of the Mission, the Schools were greatly reduced, containing at present only one hundred and four scholars, who were wholly maintained. It was now deemed advisable to teach them English, which was coming into general use in the country, instead of Portuguese; for though the colloquial dialect of this language was commonly used among the lowest classes, it was merely for the ordinary purposes of life; while the High Portuguese was very little spoken in the country.[2]

A new edition of the Tamul Bible issued from the press about this time; also an edition of the History of Christianity, in the same language; and the work of Thomas à Kempis, *De Imitatione Christi*, in Portuguese, was likewise in the course of publication. On the whole, therefore, the Missionaries were diligently making the most of their very limited resources, looking out for the dawning of a brighter day.

TENTH DECADE. 1797-1806.

1. Tranquebar was now reduced to three Missionaries, with little prospect of any accession to their number. Since the death of M. Koenig, Dr. John[3] had preached alternately in Portuguese

Evil influence of Europeans' infidelity and immorality.

(1) In 1787....No Return.

1788	170
1789	189
1790	183
1791	137
1792	161
1793	141
1794	132
1795 ...No Return.	
1796	150
	1263

(2) Society for Promoting Christian Knowledge Report for 1796.

(3) In the year 1795 Messrs. John and Rottler received the honorary

and Tamul. Besides the difficulties arising from the depression of their circumstances, the Brethren had now to deplore the rapid diffusion of infidel principles; which, originating from revolutionary France, and at this time convulsing all Europe, had extended their pernicious influence to Tranquebar, and to most, if not all, the other European settlements in India. The Deists, together with many careless professors of Christianity among the Danes, treated the Missionaries and their instructions with contempt; conduct which they seldom experienced from the Heathen, who, though unwilling to embrace the Gospel, very rarely thought of reviling its doctrines or precepts. This miserable distinction was exhibited by those who vaunted their superior intelligence. The Missionaries, finding it beyond their power to controul these turbulent spirits, derived some consolation from the thought that their appropriate work was with the more teachable Natives. Even among them, however, they did not always escape from the infidelity, and consequent immorality, of the French school. The example of the Europeans who had imbibed those sentiments infected many of the native inhabitants, and some of the Christians, even, were carried away by their influence; so that M. Caemmerer, when visiting the country congregations in 1797, was forcibly struck with the contrast between both

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honorary degree of Doctor of Physical Sciences from the Imperial Academy of Vienna, in acknowledgment of their high attainments and valuable communications in natural history, chiefly in botany and zoology. They sent the result of their investigations to their private friends in Germany, who made them more extensively known in the literary world; and they were soon so generally admired, that it was publicly acknowledged that the Indian Missions had been the means of extending the interests of science, as well as those of Christianity. These pursuits were carried on in their hours of recreation, after the fatigues of the day, and were never allowed to interfere with their proper duties.

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Christians and Heathen at a distance from Europeans, and those at Tranquebar.

Notwithstanding these discouraging circumstances, there was an apparent improvement in the general state of the Mission this year. The children, also, in their Schools had increased to one hundred and seventy, which is probably to be attributed to the introduction of the English language, which many would come to learn with a view to their employment by the English, who were now dominant in South India.

Various trials of the Missionaries.

2. But the hopes thus revived were very transient. The Brethren's faith and patience were much exercised from several causes. In the present unsettled state of public affairs, consequent on the French war in Europe at this time, all their supplies from Copenhagen went direct to Bengal, whence they were obtained with difficulty, and at great expense. Consequently, every European article of necessity had become very scarce ; and, but for the bounty of the Christian-Knowledge Society, the press, Schools, and entire Mission establishment must have been discontinued.

Tranquebar captured by the English.

3. In the year 1801 their anxieties were brought to a crisis by the fall of Tranquebar. Denmark was at that time involved in the general war that prevailed between England and the Continent of Europe, at the instigation of France ; and on the 13th of May 1801 Tranquebar was captured by the British under the command of Colonel Campbell. As soon as the place had fallen, the Brethren sent to request the English Missionary at Madras, M. Gericke, to come to their relief. He went immediately, and, by their desire, accompanied them to the British commanding officer, to whom he gave an account of their Mission, and recommended them to his protection. The Colonel received them with civility; made his report of the interview to the

Madras Government; and, in the mean time, offered no opposition to their proceedings. Though thankful for this forbearance, yet they were unavoidably interrupted by the presence of the British troops in the town and its suburbs.

Troubles of the Native Christians.

4. The Native Christians also, for some time, found it difficult to attend Divine Service; and they were now interfered with by the heathen officials in a way which they had not before experienced. Under the Danish Government the public servants had never been allowed to molest the Christians; but, unhappily, the British authorities at Madras had thought proper to patronize the idolatries of the country, in a way that was all but tantamount to identifying themselves with the worst abominations of Hindoo superstition. The native officers at Tranquebar, presuming upon this concession on the part of their new masters, compelled the poor Christians to assist at the Heathen festivals, and to attend their public ceremonies.

Mitigation of the Missionaries' trials.

5. But God did not forsake this people in their distress. The British, though, through a mistaken policy, led into the unchristian course just described, were yet too just to sanction such oppression. Colonel Campbell received instructions from Madras to protect the Missionaries in the full possession of their former privileges, and even to grant them what further immunities they might require for their peaceful work. Accordingly, he not only protected them and their people, but treated them with particular attention; and when he left the station his example was followed by his successor, Colonel Cullen.

The British Resident of Tanjore, Mr. Torin, showed them much kindness in their troubles; and the collector of the country, Mr. Harris, furnished the Native Catechists with the accommodations which they greatly needed. He also published an

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order, to the effect that the Christians were not again to be prevented from attending their church on Sundays, nor to be molested in any way on account of their religion; much less to be forced to join in the idolatries of the Heathen.[1]

The Brethren were honoured, likewise, with a visit from the Rajah of Tanjore, whose kindness to the Protestant Missions, from the time of his accession to the musnud (throne) had been marked and unceasing. For Swartz he had a filial regard; and he highly esteemed all the Missionaries, "because," as he told Dr. John, "I find them men of the same mind and character as M. Swartz; and such men, I hope, will always be sent as Missionaries to India." The piety of M. Kohlhoff's widow had recommended her to the Rajah's attention. Her eldest son was labouring as a Missionary under his auspices at Tanjore; and he was now induced to take her second son into his service as a writer.[2]

Here it is seen how graciously Divine Providence caused the clouds which hung over this Mission to shed upon it a present blessing. The Missionaries have seldom described their prospect in more encouraging terms than at this time of trouble to the inhabitants of Tranquebar. They remarked that there seemed to be an evident and gradual preparation in India for the reception of the Gospel, and that, if a sufficient number of pious labourers could be sent into the vineyard, they did not doubt that the happiest effects would soon appear. Even in this year of severe trial they baptized one hundred and sixty-three; and, whatever awaited their Mission for the time to come, they expressed their gratitude to God for what He had hitherto done amongst them.

([1]) Society for Promoting Christian Knowledge Report, 1802, pp. 139—144.

([2]) Memoirs of Swartz, Vol. ii. pp. 397—399.

6. In the year 1802 peace was happily restored, which greatly revived the Missionaries' spirits; for though the restoration of Tranquebar to the Danes did not improve their own prospects, yet they augured well from it for the country generally. They had enjoyed the benefit of British patronage for a very short season; yet was it quite long enough to induce them to anticipate a more extensive propagation of Christianity in India, if favoured with similar protection. They saw the harvest to be great, and wanting nothing, humanly speaking, but a larger measure of countenance from the rulers of the country, who, they remarked, could not but profit by the inculcation of this Gospel precept upon the minds of their numerous subjects, "Fear God, and honour the King." Dr. John bore testimony to the progress of Christianity in the country during his own term of thirty years' experience, describing the Natives in general as better disposed than formerly to listen to the salutary doctrines of the Bible. If the British, who had now little to fear from any rival power in the Carnatic, could only be induced cordially to sanction the propagation of Christianity, not a doubt was entertained, by any devout or reasonable person who had considered the question, that they would soon find it conducive to the stability and prosperity of their Indian empire.

Peace restored. Encouraging views of the state of India.

7. Unhappily, however, at this very time many persons of influence, both in England and India, maintained a contrary opinion, and took every opportunity to misrepresent and discourage the Missionaries' proceedings. But there were not wanting some, of more experience in the country, and acquainted with the scene of these operations, who took a correct view of the policy, as well as duty, of encouraging them: and, adverting to a gentleman of this character, recently deceased, Dr. John

Testimony to the benefits of the Mission.

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remarked: "He belonged to those respected Christians whom an unknown respectable friend mentions"—"and I rejoice that the Mission finds impartial judges amongst those gentlemen who stand in no connexion with it; who defend the Mission and our Christians, with much reason, against so many unjust animadversions, and show the great advantage the whole country would derive from the promotion of Christianity among the Natives." [1]

Arrival of a European Catechist.

8. Yet, notwithstanding the revival of their hopes by the return of peace and the kindness of these friends, they received only temporary assistance, and the Mission was languishing for want of permanent support. Dr. John's health was much impaired; and, besides their own three Churches, the care of the Danish congregation still devolved upon them: it was with great difficulty, therefore, that they were able to keep up their daily routine of duty. Their applications to the College at Copenhagen for relief became very urgent; and as no ordained Ministers were sent them, they were glad to receive a layman, M. Schreyvogal, who, in 1804, arrived at Tranquebar in the capacity of a Catechist. He was very diligent in the study of Tamul and Portuguese, and was soon able to render essen-

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([1]) Society for Promoting Christian Knowledge Report, 1803, pp. 140—143. In allusion to some ungenerous aspersions thrown out in England against the Missionaries and their labours, Dr. John remarked, in 1797: "Much good has doubtless been done by the Missions, and will continue to flow from them, in proportion as the Missionaries prove themselves to be faithful servants of Christ, and show an ardent zeal for the true welfare of their fellow-creatures. Let those who are either quite unacquainted with the Mission, or place their happiness in wealth and sensual pleasures, judge, speak, and write what they please, we trust that God Almighty never will forsake His work, but continue His kind providence, which hitherto has been so manifest, and ought to be acknowledged with thanks and gratitude."[a]

([a]) Society for Promoting Christian Knowledge Report, 1798, p. 141.

tial service to the Missionaries. They remarked upon this appointment, that, in the want of ordained Ministers, such assistants were of great use in the Mission; that, in case of the death of a Missionary, such a person could preserve the property of a Mission from falling into improper hands; and could continue the work as a Reader, or Preacher and Catechist, until an ordained Missionary should arrive.[2]

Disturbed state of the Mission.

9. Not long after this the very existence of the Mission was brought into jeopardy. A spirit of insubordination arose in the Tamul congregation, which was carried to such a height, that the Missionaries deemed it advisable to withdraw for a season to a distance from the Danish territories. What gave rise to this commotion did not transpire; but there is reason to suspect that it arose from the interference of the infidels just mentioned, who succeeded in perverting the minds of some Christians, and unsettling the rest. But whatever the causes were, the Missionaries, after their return, expressed a wish to pass over them in silence. It was soon apparent, however, that though tranquillity was restored, the disturbance had affected the Mission more deeply than any troubles or opposition that they had ever experienced from avowed enemies; and coming so immediately upon the confusion and distress through which they had passed on the capture of Tranquebar, the whole establishment had received a shock from which it never recovered. Had it been recruited with able Missionaries from Europe, and regularly supplied with money and stores, it would, no doubt, soon have regained, with God's blessing, its wonted stability and fruitfulness. But in the general commotion which was now shaking the powers of

(2) Society for Promoting Christian Knowledge Report, 1806.

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Europe to their base, raised by the progress of Napoleon Bonaparte towards the subjugation of them all to his sceptre, the Government of Denmark left this distant Mission to its fate; and it was only by the liberality of the Christian-Knowledge Society that its existence was still prolonged.

Depression of its circumstances.

10. Dr. John had contemplated a voyage to Europe for the benefit of his health; but finding it difficult to obtain a passage, and his disease returning with greater violence, he was induced to remain at Tranquebar. After a time he resumed a portion of his duties; and he was spared, as we shall see, to devise, and even execute to some extent, a plan for the more general education of native youth.

Defeat of hostile attempts upon the Mission.

11. For the present, however, the work and care of the Mission devolved on the junior Missionary, M. Caemmerer, Dr. Rottler being absent on a temporary Mission engagement at Madras. M. Schreyvogal was enabled to render essential assistance, both in the congregations and Schools. But the enemies of religion, taking advantage of their defenceless state, again combined to disturb the Mission, to grieve the Brethren, to pervert the minds of the Catechists and elders, and to seduce the general body of Christians. Their designs, though artfully laid, met this time with very partial success. The better part of the flock, remembering the painful lesson taught them by the former defection, resisted the attempt, and their example was generally followed. They felt, and freely acknowledged, the value of the means of grace, and the enjoyment to be found in them; and they avowed their esteem for their teachers, who, they were sure, had their temporal and spiritual welfare at heart: so that the enemy was now defeated. This malicious attempt to sow discord in the Church tended rather to its closer unity, and to the greater manifestation of piety amongst its members.

The Missionaries saw the necessity, however, of adopting some method to counteract such malicious attempts in future, and with this view it was resolved to keep those who could work as constantly employed as their means would allow; and some new arrangements were made to encourage industry, both among the adult converts and the Heathen.

State of the Mission.

12. Notwithstanding the afflictions of this Decade, there were added to the Church more than one thousand souls. This is from the returns of only six years, and these chiefly from Tranquebar.[1] Little is known of the progress of Christianity in the open country in these troublous times. The Schools, in 1806, were very low indeed, poverty compelling the Missionaries to send many scholars home to their parents, and to decline receiving others who came for instruction. The press, however, continued to supply the numerous congregations and Schools of the English Missions with the Scriptures and other works in Tamul, the materials being provided by the Society for Promoting Christian Knowledge.[2]

In 1806 the Brethren commemorated the second jubilee of the Mission, with very different feelings from the first. Then their prospect was bright with hope; now it was dark with fear. They had

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([1]) The numbers were:—

1797	161
1798	152
1800	182
1801	163
1802	128
1805--6	249
	1035

([2]) About this time vaccination was introduced into the Carnatic, and the Catechists were the persons chiefly employed. They brought to the Missionaries the names of many hundreds of poor children whom they had vaccinated in their several districts; and in no instance does the experiment appear to have failed. Society for Promoting Christian Knowledge Report for 1808. pp. 173—175.

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the satisfaction, however, of reflecting, that these altered circumstances arose from no fault of their own; and they could look back, if not forward, with pleasing emotions. The Mission was not planted in vain. It had been the means of gathering upwards of twenty thousand[1] souls into the fold of Christ, and of sowing the seed of Divine Truth far and wide for future labourers. In the decline of this Mission, we have an answer for those who would persuade us to leave the Heathen to themselves until God's time for their conversion shall manifestly arrive. The time to labour for their conversion began with the Lord's command to go into all the world, and preach the Gospel to every creature.[2] The history of the Church at Tranquebar shows that He has connected the end with the diligent use of the means which He appointed—the preaching of the Gospel. Of the Missionaries sent to India during the whole century, only thirty can be reckoned for this Station, the remainder being transferred to the English Missions: and even from the number that properly belonged to Tranquebar we might deduct four who died, or returned home, before entering upon their work. Yet, with this small number of workmen, what had God wrought! But when preachers ceased to be sent, and their pecuniary resources were stopped, their institutions were

(1) These numbers are given from the annual returns, as far as the Author has been able to ascertain them from the different Reports which he has consulted. But the total thus obtained is very far below the actual number: it is doubtful whether they amount to one half; for we have shown in a former Volume (Vol. ii. pp. 507, 508), that in the course of nineteen years the Missionaries baptized 19,340. If we add to these the actual returns for the remaining eighty-one years, making due allowance for those years for which no returns appear to have been published, the total will amount to, if it does not exceed, 40,000 souls.—*Neure Geschichte der evangelischen Missions.* Anstalten, 51st Part.

(2) Mark xvi. 15.

unavoidably relinquished. Can we be surprised, then, while the channels through which Divine Grace is accustomed to flow were closed, if the field became arid, and ceased to bear fruit? No: it were unreasonable to expect any other result. Let us rather show that we recognise the necessity, on our part, of diligence and liberality, if we expect the Lord to prosper the Missions which He hath inclined us to establish among the Heathen. Then we shall indeed learn a profitable lesson from the decline of the Church of Tranquebar.

CHAPTER IV.

MORAVIAN MISSIONS IN THE EAST.

Two Missionaries arrive at Columbo. Prejudices against them.

1. The Moravians, or United Brethren, made an attempt in 1740[1] to establish a Mission in Ceylon. The Brethren appointed to this enterprise were David Nitschmann, junior, and Augustus C. F. Eller, a physician. They embarked at the Texel in 1739, and arrived at Colombo January 2, 1740, where they found the Clergy strongly prejudiced against them, in consequence of some publications to their disadvantage recently received from Holland.[2] Though the Dutch Clergy at the Cape of Good Hope had written to recommend the Brethren to their notice; yet they soon perceived that they had no favour to expect from any of them, except the senior Minister, Rev. M. Wetzelius, who received them kindly; and having ascertained the doctrines and constitution of their Church, and also their design in coming to Ceylon, he encouraged them to proceed. He also read an Apology which they

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([1]) This Chapter is introduced here, as the Moravian Mission to the Nicobar Islands arose out of the failure of the Danes, recorded above. But it will be seen, in the next Chapter, that the Madras Mission was previously established.

([2]) The principal of these was entitled *A Paternal Pastoral Letter*, issued by the Ecclesiastical Council at Amsterdam, which was filled with invectives against the Brethren, and misrepresentations of their doctrines.—Bishop Holmes's History of the Moravian Church, Vol. i. p. 341.

put into his hand, published by the Moravians in confutation of the charges brought against them by the Ecclesiastical Council at Amsterdam, and expressed his indignation at the injustice of circulating a pamphlet to their prejudice, while withholding the satisfactory answer which had been given to its allegations. The Governor also, M. Von Imhoff, gave them a kind reception; but seeing that the Clergy were not to be appeased, he and M. Wetzelius recommended them to leave Columbo, and occupy a Station among the Cingalese, where the Dutch had not yet established a Mission of their own. The Governor also promised them some land, by the cultivation of which they might maintain themselves and their Mission.

Proceed up the country.

2. They were entertained at Columbo by a M. Portous, the child of pious parents, who, some years before, were driven from France by persecution for the Gospel's sake, and he knew how to sympathize with these strangers in trouble. Their exemplary conduct and edifying conversation had also attached to them several other friends, whose numbers were now increased by the countenance of the Governor and senior Minister. Concurring in the proposal to remove into the country, on the 2d of April they left Columbo, accompanied some distance by their friends. On the following day they reached the place of their future residence, called *Mogurugampelle*, or the Shady Grove for the Pilgrims' Rest, where, in consequence of the Governor's recommendation, the authorities of the place paid them all the attention they could desire. But the Natives kept aloof from them, having received intimations from Columbo, warning them against holding any intercourse with these strangers, who, it was asserted, did not believe in God. By their piety and kindness, however, they soon began to win the people's confidence; and in about a month their

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fears seem to have been entirely removed, when they came to them daily.

Violence against them.

3. Not long after, M. Eller visited Columbo, to pay his respects, it seems, to the new Governor, M. Von Imhoff being removed to the Government of Batavia. His successor had expressed himself kindly to the Brethren when introduced to him before their departure; and he now received M. Eller in a courteous manner, and spoke favourably of them both. Their enemies, however, jealous of their growing influence with all who had any serious regard for religion, succeeded in prejudicing the Governor's mind against them. M. Eller was soon summoned to appear before him, in order to answer a complaint which the Clergy had lodged against him. When he came, the Governor spake to him in great anger, told him what he had heard from the Clergy, and also of the *Pastoral Letter* which they had put into his hands. M. Eller proposed to explain the matter, but the Governor refused to listen to him. He then entreated that their principles and conduct might be investigated; but all was of no avail. The Governor condemned him and his colleague unheard, commanded him instantly to return home, and forbade him ever again to appear in Columbo.

Required to leave the country.

4. Soon after his return, M. Nitschmann ventured to visit Columbo, notwithstanding the Governor's peremptory prohibition. He hoped that the jealousy of the Clergy would by this time have subsided; but he soon found his mistake, and was made to feel the effects of their displeasure. He was summoned before the Governor, who addressed him in an angry tone, and ordered him immediately to quit the town. Finding remonstrance in vain, Nitschmann replied, "Rather than live in contention with the Government, we will return to Holland." This was an unadvised speech, and it sealed

the doom of the Mission. Nitschmann might still have returned to Mogurugampelle, and, learning discretion from the effects of his premature visit to Columbo, have given himself wholly to the Lord's work among the Heathen; but the door was now shut against him. The Governor took him at his word, and at once decided that they should both leave the island.

Banishment of one of their friends.

5. Their adversaries, not content with banishing them from the country, persecuted their friends also. M. Portous was cited before the Ecclesiastical Council, and, after faithfully answering many questions, was commanded to discontinue his connexion with the Brethren. On refusing to obey this arbitrary order, he also was told to quit the country. To this he replied, "I am willing to give up all, even life itself, for Jesus and His Gospel's sake." Upon this he was immediately sent on board a ship bound for Batavia.

Testimony in their favour.

6. After the banishment of Portous, another of their friends, named Nosse, was excommunicated for the same cause, as he refused to leave the communion of the Brethren. Against this decision of the Council, the senior Minister, M. Wetzelius, entered his public protest, stating, "That he considered the excommunication of Nosse a most violent and unjust procedure, as no proof had been adduced that those two men—the Missionaries, whose society he was ordered to forsake—taught any errors: that he had himself offered to institute an inquiry into their doctrine, but in vain: that, therefore, he herewith declared, not only to the Church at Columbo, but to all Dutch Classes and Synods, that, after strict examination, and half a year's intimate acquaintance with these two men, who were here called Herrnhuters[1], he acknowledged them

(1) A reproachful epithet applied to the Moravians, from the name of their principal colony, Herrnhut.

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Kindness of their friends.

to be genuine Moravian Brethren, and true and worthy members of the Church."[1]

7. This had the effect of moderating the violence of the opposing party; yet the Missionaries were convinced that it was their duty to yield to what appeared to be imperious necessity, and return to Europe. In this conclusion their friends also concurred; and when they informed the Cingalese of their determination, the poor people were exceedingly grieved, and not a little indignant at the conduct of the Christians at Columbo, which had deprived them of such teachers. The captain also of the district where they had resided took leave of them in a very affecting manner. Falling on his knees, and with tears streaming from his eyes, he besought the Lord to grant them a safe voyage to their own country, and to bring them back to Ceylon. At Columbo also, while waiting for their passage, though confined, by the Governor's order, to their own lodgings, they were visited by many friends, among whom were persons of the first respectability in the town, who were not ashamed of the reproaches heaped upon them for espousing the cause of the Brethren. Though the Missionaries were defeated in their main object of preaching the Gospel to the Heathen, their exertions were not

(1) The Governor-General of Batavia, M. Von Imhoff, bore a similar testimony in their behalf, in a Letter to Professor Bourquet, at Neufchatel, July 9, 1742. "My good will," he said, "to promote the grand object of spreading our most holy faith is, under the present difficult posture of affairs, insufficient for its accomplishment. Besides more fortunate circumstances and better times, we must have, as you justly observe, men who are qualified to attempt it with good effect. I confess that the Moravian Brethren appear to me to be by no means the last in the rank of those who might be helpers in this great work, according to the testimony which you have given them, and to which I am ready to subscribe. I had two of them with me during the last days of my appointment as Governor of Ceylon."

wholly in vain. God made them the honoured instruments of arousing many nominal Christians to the danger of their condition, and leading them to saving faith in the Lord Jesus. Nor did their exemplary conduct under the most trying circumstances, and the patience with which they suffered reproach for Christ's sake, pass away without leaving a blessing behind.

Sail for Europe.

8. They sailed from Columbo on the 8th of October 1740, after little more than nine months' residence in the island, and arrived at Amsterdam the following July. Thus ended the first attempt of the unassuming and devoted Moravians to promote Christianity in India. How far the result might have been different, had these Brethren kept aloof for a season from Columbo, it is impossible to say; but it may not be useless, as a warning for others, to conjecture. Many a fair vessel has been lost for want of shortening sail before a rising storm. Perhaps a little more patience and discretion might have averted the present disappointment. Instead of going, uncalled by duty, where the tempest was raging against them, had they remained quiet in their retired situation until its force was spent, it might have been even succeeded by the sunshine of favour, when those now opposed to them might have encouraged their undertaking. Yet this hope seems to have been destroyed by their own impatience. While, however, we may regret their want of discretion in this respect, we can offer no extenuation for the intolerance of the Dutch Clergy, who were the chief instigators of this persecution. But so it is, that the jealousies and prejudices of Christians often obstruct the cause which sometimes, perhaps, both parties may have at heart.

Moravian Mission to the Nicobar Islands.

9. The next attempt of the Moravians to propagate Christianity in the East was made in the Nicobar Islands. We have seen, in the last

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Chapter, that when the Danes at Tranquebar endeavoured, in 1726, to form a commercial establishment on those islands, one of their Missionaries accompanied them, with the view of effecting a Christian settlement for the conversion of the Natives; but the design failed.[1] When this intelligence was received at Copenhagen, the Government of Denmark applied to the Moravians, whose Missions in most unpromising regions had succeeded beyond all expectation, to undertake the cultivation of this difficult field. The Brethren, undeterred by the miscarriage of the Danish Missionary's attempt, or by the intelligence that almost the whole of the colonists had fallen sacrifices to the climate, readily accepted the proposal, merely stipulating for liberty to form a settlement at Tranquebar, for the convenience of carrying on the Mission in the Nicobar Islands from that quarter. This was readily conceded; and a royal edict was issued, granting them all the civil and religious privileges they required.

Fourteen Brethren arrive at Tranquebar.

10. As soon as this arrangement was known, many Brethren offered themselves for the undertaking; and in November 1759 George John Stahlman, two students, Adam Gotlieb Voelker and Christopher Butler, with eleven others, of various occupations, all unmarried, sailed from Copenhagen for Tranquebar, where they arrived in July 1760. M. Stahlman was appointed Superintendent of the Mission; Voelker and Butler were directed to apply themselves to the acquisition of the Tamul and Portuguese languages; and the rest were to attend to secular matters, for the temporal support of the establishment. Soon after their arrival they purchased a piece of ground, about a mile from the town, where they built a habitation for themselves,

(1) Tranquebar Mission. Dec. 5. s. 18.

together with some workshops and out-houses. When settled, they wrought at their several trades, and met with a good sale for their productions at Tranquebar and in the neighbouring Dutch and English settlements. They called their station *The Brethren's Garden.* For several years, however, they had no opportunity to prosecute their Missionary design on the Nicobar Islands, being obliged to wait until the Danes should form there another commercial establishment.

Six proceed to the Nicobar Islands.

11. This was attempted in 1768, when six of the Brethren accompanied the colonists, and settled on one of the islands called Nancowry.[2] Most of the officers and men who formed the colony died in a short time; so that at the end of eighteen months only two European soldiers and four Tamul servants remained. This second failure induced the Danish Company in 1771 to withdraw the few survivors, and to abandon the project of establishing a factory on these islands.

Difficulty of communication with them.

12. There were now four Missionaries at Nancowry, who continued at their post, though cut off from European society, and having a very precarious supply of provisions and other necessaries. Their Brethren at Tranquebar sent to them by several ships that were sailing to the neighbouring coast; yet this mode of communication proving generally unsuccessful, they were obliged to charter one vessel after another for this particular service. But this plan also, besides being very expensive, was attended with many difficulties and dangers in making the island of Nancowry, which their vessels often missed.

Their perilous situation.

13. In 1778 they were joined by two Brethren from Tranquebar, named Haensel and Wangeman.

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(2) Hamilton's East-India Gazetteer. The name is differently spelled by other writers, Nancaweery, Nancauwery, &c.

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The latter died not long after his arrival; and in a few weeks Haensel had nearly followed him to the grave. It pleased God, however, to raise him up again, though during his residence on the islands he suffered much from sickness. Many and imminent were the perils to which these indefatigable men were exposed, from the insalubrity of the climate, from reptiles and beasts of prey, and from men yet more savage than the brute; and often did their preservation mark a special Providence watching over them. On one occasion, when Brother Haensel was threatened with death by a horde of barbarous Malays from another island, armed with poisoned daggers, they seemed deterred from executing their murderous intention by nothing but his own undaunted carriage. After furiously threatening him, they all suddenly rose together, with the intention, as he imagined, of rushing upon him; but instead of this, they quitted the room one by one, without any apparent cause, and left him standing alone in astonishment at their departure. As soon as they were gone, and he found himself in safety, he fell on his knees, and, with tears of gratitude, returned thanks to Almighty God, who had so graciously heard his prayers, and saved him from the hands of the barbarians. His Brethren, who had fled into the woods upon the Malays first bursting into the house, now returned, and they mingled their tears together for joy on embracing each other still in life. After this token of the Almighty's protection they took fresh courage to maintain their post.

Ignorance and superstition of the Islanders.

14. The Brethren found the inhabitants of these islands in a deplorable state with regard to religion. It was hard to discover what notions they entertained of a Supreme Being. They used the term *Knallen* when speaking of Him; but this only signified "*above*," "*on high*," and was applied to many other

objects. They believed, however, that this unknown Being was good, and would not hurt them; but they knew not wherein His goodness consisted, and it seemed to give them no concern. They were unacquainted with the gods of the Hindoos; but, like them, they believed in the existence of devils, and appeared to direct all their religious ceremonies to those imaginary beings. The great Evil Spirit they called *Eewee*, to whom they ascribed the creation of the world. They also transferred to him all the responsibility of their own crimes; for, if reproved for doing wrong, they immediately answered, "It was not I; it was the devil that did it." And when they could not deny that they did it with their own hands, they usually remarked, "The Eewee did not make me perfect." Their deliverance from the malice of their numerous devils they attributed to sorcery; and such was the skill of their jugglers, like those of India, that it is not surprising that their tricks should impose upon so rude a people. The "curious arts" of these men were regarded as religious ceremonies; and so great was their deception, that an ordinary spectator was amazed at their dexterity, and unable to account for their tricks.

Their barbarous condition.

15. Such were these islanders whom the Brethren sought to convert to the faith of Christ. They endeavoured to explain to them the love of God to man, and the way of salvation through a crucified Redeemer. The savages listened with apparent attention; but there was no reason to conclude that they felt the slightest interest in what they heard. When the Missionaries told them that they had come for no other purpose but to make known to them their Creator and Redeemer, and begged them to reflect on what was taught them, they laughed. Sometimes, indeed, they remarked, that they could not believe that the sufferings of one

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man could atone for the sins of another, and that therefore, if they were wicked, what the Brethren told them concerning a crucified Saviour could do them no service; but they maintained that they were good by nature, and never did any wrong. The Missionaries replied, that they had but lately murdered some people, and afterwards abused the dead bodies, thrusting their spears into them, mutilating them in the most wanton manner, and at last cutting them to pieces; and then they asked them whether this was a proof of their natural goodness. Their answer was, "You do not understand the matter: these people were not fit to live: they were cannibals."

Their kindness to the Missionaries.

16. The inhabitants of Nancowry, though ignorant and uncivilized, were not in general unkind, nor ferocious in their dispositions, except when roused by jealousy or other provocations, and then their headstrong passions hurried them into the greatest excesses. To the Missionaries they were uniformly kind; and though they refused to embrace their religion, yet were they forward to defend them when attacked by the Malays; and in some instances they behaved towards them with a generosity which could scarcely have been expected of savages. For instance, the Brethren used to buy of them such articles as they needed, and to pay them with tobacco at the current price. The Natives, however even when they had nothing to sell, would come for their portion of tobacco, which the Missionaries never refused as long as they had any themselves, until, by the non-arrival of their ship from Tranquebar, their stock was entirely exhausted. They then told the captain of the village that, as their tobacco was all consumed, the people need bring no more provisions, for they had nothing to give them in exchange. The chief delivered their message; but notwithstanding, on the next

day they were more plentifully supplied than usual with what they wanted. The people would not even wait for payment; but hung up their fruit and meat about the house, and went away. The Missionaries called after them, and told them how they were situated; but they generously replied, "When you had plenty of tobacco you gave us as much as you could spare: now, though you have no more of it, we have provisions enough, and you shall have what you want, as long as we have any, until you get more tobacco." What more could be expected of the most civilized race? The men faithfully performed their promise, thereby furnishing another instance of rugged breasts mollified by Christian kindness, and repaying it, like the barbarians of Melita in the days of St. Paul[1], in the best manner they could. If Christians had always treated untutored savages in a similar manner we should, no doubt, have heard less frequently of their cruelty towards strangers landing on their shores.

Failure of supplies.

17. In the year 1781 the Brethren Heinrich, Fleckner, and Raabs sailed from Tranquebar with supplies for Nancowry; but the captain missing the island, proceeded to Junkceylon, where the vessel was seized by a French privateer. After being detained there about five months, the Brethren and the mate made their escape in a Malay prow, and succeeded in reaching Nancowry, but without any of the supplies which they had brought from Tranquebar. The Missionaries had long been in want of many of the necessaries of life, and now their number was augmented to consume what little they had left: nevertheless, the sight of their Brethren filled them with joy, and they did what they could for their present relief. They also refitted

(1) Acts xxviii.

HAWARDEN

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the prow in the best manner they were able, when two of them returned with it to Tranquebar.

In 1783 another Brother, Jurgen Staal, sailed with supplies; but this vessel also passed the island and went to Queda, where, after a delay of more than three months, M. Staal agreed with a captain to take him back to Tranquebar by way of Nancowry. But as they were sailing towards the islands the captain refused to approach them; and Staal, after an absence of six months, was obliged to return with what remained of the goods which he had taken for the relief of his Brethren.

Missionaries' privations and sufferings.

18. Meanwhile their situation was distressing in the extreme. They were destitute, not merely of the comforts, but of the necessaries of life. They had no shoes to their feet, and all their clothes were nearly worn out. Their houses were so damp that their very beds and mattrasses rotted under them; while the only rice they had was so putrid, and so full of worms, that it was unfit for inferior animals. All this privation they endured for a long time without any communication with their Brethren to cheer their spirits, or to mitigate their sufferings with the hope of relief. No wonder that their health suffered severely. We may readily believe the Report, that "a month seldom passed without their labouring under fever or some other disorder; and they became at length so enfeebled and emaciated, that they resembled creeping skeletons, covered with a thick pale skin, rather than living men."

Difficulty of instructing the islanders.

19. In 1784 they were effectually relieved by the Danish Government, which encouraged them to apply to their work with renewed vigour; but they met with no better success than before. Indeed, they can scarcely be said ever to have preached the Gospel to the people, owing to their very imperfect knowledge of their language. They laboured

hard to learn it; but having no help from books or writings of any kind, they were obliged to pick it up as well as they could from the Natives, and they found it no easy matter to make themselves intelligible. Indeed, it was difficult to understand these rude people themselves, for they were too indolent to speak more than they could help, and always tried to carry on their communications by signs; and when induced to open their mouths, they were so filled with betel[1] that it was hard to comprehend what they said. With these impediments, the Missionaries, as might be expected, were slow in acquiring the language of the islanders. Most of them indeed, in consequence of the extreme insalubrity of the climate, were cut off before they had time to learn it, or just when they had advanced far enough to converse with the people: and even of those who succeeded best, none were able fully to explain the way of salvation through Jesu's atonement. We cannot be surprised, then, that all these circumstances combined to incapacitate them for exercising that unremitting diligence which is necessary in the conduct of a Mission. Their great exertion, also, in clearing and planting the land, and in other laborious exercises, which necessity imposed upon them, withdrew their attention very much from the primary object of their settlement on the island. Men who are destitute of all external comfort, perpetually struggling to procure the common necessaries of life, and, with the return of every morn, scarcely knowing whether they shall have a morsel to eat through the day, are not in a situation to make vigorous exertions for the conversion of the Heathen. All this may sufficiently account for the failure of their undertaking.

([1]) Vide Book vii. c. 3. s. 19.

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The islands abandoned.

20. After contending with these difficulties nearly twenty years, and the Gospel finding no entrance among the Natives, the establishment was finally relinquished in 1787. In September of that year M. Haensel, who was then at Tranquebar, was sent to Nancowry, to bring away the last surviving Missionary. He was accompanied by a small military escort, who were sent to take possession of the premises, and to them he delivered up whatever he could not remove. No language can describe his feelings while executing this commission. The sight of the burial-ground, where eleven of his Brethren lay, deeply affected him. He often visited the spot alone, where he would sit down, and bedew their graves with his tears. When he and his companion bade farewell to the Natives, the thought of parting awakened in the breasts of the poor people emotions which they had never manifested before. In expectation of losing them they had flocked to Nancowry from all the neighbouring islands; and they wept and sent forth a wild howl when they saw them depart, and begged them soon to return. The scene was very moving to the Brethren, especially when they reflected that they were abandoning these simple creatures in their darkness and unbelief. But they deemed it to be the will of Divine Providence that they should go. Had the Gospel made any impression upon the inhabitants, how small soever the number converted, it would have satisfied them that they were fulfilling the purpose of God's grace, and reconciled them to all their sufferings. To know that we are doing His will is our best support under afflictions in the path of duty; but when we have no evidence that we are labouring and suffering to any purpose in one field, it may be regarded as an intimation of Divine Providence that we should remove to another. If, indeed, life is spared, and health and

liberty to labour are vouchsafed, it will then be a question how far success is delayed to try our faith, and it may become our duty to persevere; but when for twenty years the Brethren had remained in this insalubrious climate to no end, as far as they could judge, but to sicken and die, they thought themselves justified, as they doubtless were, in at length retiring from so hopeless a scene.

Moravians' failure at Tranquebar.

21. Their Missions on the Continent of India, though not attended with so many disasters, were but little more encouraging. At Tranquebar they preached both in the Tamul and Portuguese languages; but they had few hearers, and no success appeared to attend their labours. Their hopes were a little revived, when, in 1774, they baptized a Tamulian; but his conduct after baptism did not give them much satisfaction. Afterwards they baptized a few other individuals, most of whom also disappointed the favourable hopes they had formed of them.

Their disappointment in Bengal.

22. In 1777 two Brethren went to Bengal, at the request of the Danish Asiatic Company, and settled near Serampore. A few years afterwards, a M. Livius presented to them a garden and some houses near Calcutta, where one or two Missionaries resided for some time. Here they baptized a female slave, from Malabar, on her death-bed, and had hopes that she departed in the faith of Christ. Another slave whom they admitted to this rite afterwards apostatized; but her daughter, who had been baptized in infancy, remained faithful. They had a station at Patna also, where they were equally diligent in their endeavours to convert the Hindoos; but their exertions were attended there with no better success.

Their East-India Missions abandoned.

23. This discouraging state of their Eastern Missions, the great and seemingly fruitless expense attending them, the little prospect they had of ever

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accomplishing their object,—these, together with several minor circumstances, induced them, in 1795, eight years after their retirement from the Nicobar Islands, to withdraw from India altogether. In consequence of this resolution, several of them returned at different periods to Europe; some entered other services in India; their physician, Dr. Heyne, was taken upon the medical establishment of the Madras Government, and was subsequently appointed Naturalist and Botanist to the Company[1]; and at length, about 1803, the last two, who had been left at Tranquebar to dispose of the houses and ground belonging to the settlement, took their final leave of the country.[2]

Reflections on their failure.

24. It is not easy to account for the failure of this Mission. There does not seem to have been an unusual mortality among the Missionaries at Tranquebar or in Bengal; indeed, very few of them died prematurely, except those who returned from the Nicobar Islands, where they had con-

([1]) The Author knew this gentleman in the South of India, where he met him, in 1818, pursuing his botanical researches at the foot of the Ghauts, and obtained from him some of the information here given. Several of the Brethren at the Nicobar Islands made some valuable contributions to several branches of natural history, being very industrious in collecting shells, reptiles, plants, and other curiosities, which they sent to Tranquebar for sale, and applied the proceeds towards the support of the Mission. Dr. Heyne was an eminent botanist.—See Buchanan's Apology, p. 187.

([2]) A fuller account of the Missionaries' adventures and sufferings in the Nicobar Islands may be seen in Dr. Brown's History of the Propagation of Christianity among the Heathen, Vol. i. c. 6. s. 9. That account is drawn up from Crantz's History of the Brethren; Fortsetzung Brud. Hist.; Haensel's Letters on the Nicobar Islands; and the Brethren's Periodical Accounts of their Missions, the best authorities then published. To these we may now add Bishop Holmes' Historical Sketches of the Missions of the United Brethren, published in 1827, Second Edition. This is the work principally used in the compilation of the present Chapter, pp. 439—444. 450, 451.

tracted malignant fevers and obstructions of the liver, from which they never recovered. Of the numerous victims to that unhealthy climate, thirteen died from its effects after their return to Tranquebar; but, with these exceptions, they do not appear to have suffered more than other Missionaries in India. They seem to have been pious and able men, and devoted to their work; and there was no want of kindness on the part of other Europeans to assist them in their undertaking. Why, then, could they not succeed as well as others? Probably their plan of colonizing deterred the Natives from approaching them. No Hindoo of caste could be expected to take up his abode in their colony, or even to enter it, unless he had some personal object to gain. It may therefore have been that their system operated to the exclusion of the people. Some of the Brethren worked at different trades, which may have tended further to excite a prejudice against them in the minds of the Natives, who are accustomed to regard Europeans as above such manual occupations. But whatever the cause of their failure, no blame appears to have attached to the Missionaries themselves; and should the United Brethren ever repeat the attempt to promote Christianity in India, we have only to hope that it will be made under more auspicious circumstances, and be crowned with a happier result.

BOOK VIII.

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CHAPTER I.

ENGLISH MISSION AT MADRAS, ESTABLISHED IN 1727.

FIRST DECADE. 1727 to 1736.

Commencement of Religious Services at Madras.

1. We have now to record the establishment of the first English Mission in India. The settlement of Madras was founded, and Fort St. George built, in the year 1620; but sixty years were suffered to elapse before the English inhabitants erected a temple for the worship of the True God. In those days the East-India Company's servants were principally mere adventurers, led to the East in quest of wealth, and looking for a speedy and prosperous return to England. They "rolled wave after wave on the shores of India with appetites ever increasing for food always diminishing." Such is the reproach which an eloquent British statesman[1] poured upon them. In a community of men occupied so exclusively in the acquisition of earthly treasures, not one appears to have entertained the remotest design of forming a regular colony; while the important concerns of religion were altogether neglected. They seem to have thought that they had no other interest in the country but to make the greatest fortunes in the shortest time, and then take their flight.

(1) Edmund Burke.

The first exception that we read of to this general character of the English in India was a Mr. Streynsham Masters, who entered on the government of Fort St. George in 1678, and held it about three years and a half. During that brief period he is said to have been "highly conspicuous among the worshippers of the true religion of Jesus," and to have "strenuously endeavoured to instil a sense and remembrance of the true religion in the rising settlement committed to his charge." On the 28th of October 1680 this gentleman laid the first stone of St. Mary's Church in Fort St. George, for the use of the factory, and completed the building "without any aid or countenance of the Company in order thereto." This record of the first effort made by the Protestants of England to raise the standard of the Cross on the shores of Hindostan is due to the memory of this Christian Governor; and cordially do we echo the ejaculation, "In British India be the name of STREYNSHAM MASTERS immortal!"[2]

The next notice we find of any attention to religious subjects at Fort St. George arose out of an application to the Chaplain, the Rev. George Lewis, in 1712, from the Society for Promoting Christian Knowledge, soliciting further information from that gentleman respecting the Danish Mission at Tranquebar, which they had two years before, as we have seen, taken under their patronage.[3] Mr. Lewis's favourable report of the Missionaries, in October 1712, was followed by a suggestion from him to the Society in the following February, to promote the religious instruction of the Europeans and Natives in the British settlements in India. At the request of the Governor of Fort St. George, he had given his opinion, in writing, as to the

(2) Asiaticus, pp. 3, 4.
(3) Vide First Decade, Tranquebar Mission.

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means whereby the whole of that garrison might be brought to consist of Protestants. The substance of his report was, "that the Company should erect two large hospitals or nurseries, one for boys, another for girls, to bring them up in the *Protestant* religion." The Governor communicated this report to the Company, who answered that "they would consider of it."[1]

Mr. Lewis left India shortly after, and was succeeded in his Chaplaincy by the Rev. William Stevenson, whose exertions in behalf of the Tranquebar Mission we have recorded above.[2] He took an active part, also, in carrying out the suggestions of his predecessor for the benefit of Madras, and in January 1716 reported to the Christian-Knowledge Society that he had erected two Charity Schools for the boys and girls of the settlement, which together contained thirty children; but they hoped, he said, for a large increase, from the countenance of the Governor, and the liberal contributions of the English on the coast, which already amounted to one thousand pounds.[3]

Commencement of a Missionary's work at Madras.

2. In December Mr. Stevenson wrote to the Society at some length, with a view to induce them to enter more generally into the Missionary work which they were patronizing at Tranquebar. After pointing out the difficulties in their way, he stated his reasons, notwithstanding, for anticipating success in due time, and proposed various methods for the prosecution of the undertaking. His view of the subject was so comprehensive, and he gave so much information respecting the state of India, which at that time was new in England, that the Society printed his Letter for general circulation;

(1) Account of the Tamulians; or, Propagation of the Gospel in the East. Ed. 1718. Part iii. pp. 41. 55—59.

(2) Book vii. c. 3. s. 52.

(3) Propagation of the Gospel in the East, pp. 182—195.

but the good effect produced was too limited to enable them immediately to act upon its enlightened suggestions.[4]

In the same year (1716) the Danish Missionaries, with the sanction and encouragement of the English, opened a Tamul School at Madras for the Native children, which they visited from time to time, when they never failed to preach to the Heathen of the place. On these occasions they were always welcomed by the English; and in 1726 M. Schultze makes special mention of the encouragement he received from the Governor and other friends. The Chaplain, Rev. Mr. Leek, invited him to become his guest, and took a lively interest in his proceedings. He preached to all classes, Heathen and Christians, in Portuguese, German, and Tamul; and distributed the Scriptures and other books among those who were willing to receive them. Mr. Leek accompanied him to Pulicat, and to several places in the vicinity of Madras, where he was allowed to examine the Native Schools, to preach the Gospel freely, and to hold friendly discussions with the people.

His perilous journeys up the country.

3. Thus encouraged, he ventured, on the 2d of July, to set out on a longer and more perilous excursion into the territories of the Great Mogul. In those days a Missionary journey was no easy undertaking. On this occasion part of the road lay through a thick jungle (wood) infested by snakes, and with tigers prowling about night and day. M. Schultze was accompanied by a few Native Christians, who were not a little alarmed on hearing that the tigers had recently carried off a man and

(4) This Letter is given entire in the Abstract of the Society's Annual Reports, &c. of their East-India Missions, published in 1814, pp. 4—24; but, though the information it conveyed was new at the time, it has been anticipated by the extended Reports and Correspondence of the Tranquebar Missionaries given above.

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some cattle; but animated by his undaunted courage, and taking his precautions, they followed whithersoever he led the way. To avoid the heat of the sun they travelled by night, when they were often exposed to heavy rains. A great part of the way M. Schultze walked barefoot, like the Natives, his shoes being soon worn out, when his feet were sorely lacerated and covered with blood; and at last he dislocated one of his ancles.[1] Yet none of these things moved him from his determination to carry the glad tidings of salvation wherever he was permitted to pass. No pioneer could encounter greater difficulties than he did in preparing the way for the Lord in this dark land. His different journeys extended from Porto Novo to Pulicat, about one hundred and forty miles along the coast, and several miles into the interior: and besides the towns where Christianity was already introduced, he is said to have preached, on this last journey alone, in about one hundred places for the first time.[2] But all this fatigue and exposure threatened to terminate his useful life; for on his return to Madras he was seized with an alarming sickness, from which he with difficulty recovered.

Re-opens a School at Madras.

4. The two Native Schools, established ten years before at Madras and Cuddalore, had been discontinued, for want of a person on the spot to superintend them; and M. Schultze purposed to re-open them, and place them on a more permanent footing. For this purpose his presence was required on the spot. He therefore went to Tranquebar, to consult his Brethren upon the propriety of his remaining longer at Madras. With their concurrence, he returned; and having, with the Gover-

(1) This is a description of several of his journeys, which we need not, therefore, repeat.

(2) Niecamp, pp. 278, 279.

nor's sanction and pecuniary assistance, hired a house in the midst of Black Town, near Fort St. George, on the 5th of September he gave public notice of his intention to re-open the School. Immediately he was visited by several respectable Natives, anxious to ascertain what was to be the character and order of the proceedings. Others, with more confidence in his intentions, sent their children as soon as the School was opened; and he commenced, September 14th, with twelve scholars, which number was increased to thirty-five before the end of the year. They began with English and Tamul, to which Teloogoo[3] was afterwards added, this language, which is spoken in the Northern Circars, being much used at Madras. Having no Native Christians to take charge of the School, he engaged Heathen Masters, under his personal superintendence. He allowed them, however, to use no books but such as he provided or approved; and they seemed to enter cordially into his plan.

Death of his Teloogoo Teacher.

5. The Teloogoo Master was a Brahmin, under whom M. Schultze himself began to study that language; and such was his progress, that in two months, with the Brahmin's help, he was able to begin the translation of the Shorter Catechism, and, not long after, the Gospel of St. John. He availed himself of these opportunities to explain to his teacher the leading incidents and doctrines of the New Testament, until the man seemed to be much impressed, especially with the Baptist's description of Christ as the Lamb of God. He soon began to express himself like one convinced of the truth of Christianity, and attended, of his own accord, upon the preaching of the Gospel. But in the midst of these promising indications, God was pleased to remove him from this world of tuition

(3) Gentoo.

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and probation, to that world where we shall know, even as we are known. Before he died, he avowed his belief in the Lamb of God to atone for his sins; and we may hope that he did believe to the salvation of his soul.

Encouraged by the apparent effect of his discourses on this man, M. Schultze now devoted an hour daily to the religious instruction of his two Tamul masters; another hour he gave every morning to all who came to him at the appointed time, when, seated at his door, he expounded to them the Word of God. Besides this, he held public worship three times on the Lord's Day, both in Tamul and Portuguese[1]; to which, in the following year, he added a fourth service in Teloogoo. Besides all these exertions, he carried on an extensive correspondence with friends in Europe and India, with a view to promote the interests of the Mission.

Native suspicions excited and removed.

6. For some time matters went on harmoniously, until one of the Heathen Masters, either from imprudence or design, excited a suspicion that the scholars were to be compelled to embrace the Christian Religion; upon which their parents immediately removed them. The Romanists, with their usual malignity, seized upon this opportunity to obstruct the progress of the Gospel, and endeavoured to confirm the people in their suspicion, by asserting that the Protestants entertained other sinister designs against them and their religion. But they were soon convinced to the contrary; and three days after they showed their confidence in the Missionary's rectitude of intention by sending their children back to school.

Conversion of two Romanists.

7. This disturbance appears to have tended to the furtherance of the Gospel. Many adult Heathen, Armenians, and others, came to M. Schultze for

(1) Niecamp, pp. 279—281.

conversation on the Scriptures; and, notwithstanding the violence of their priests, many Romanists were seen among them. A young man of that communion, who had for some time secretly attended the public services, at length joined the Protestant Church; but the persecution of his relations being more than he could endure, he sought refuge at Tranquebar. Another young Romanist shortly after avowed his convictions of the truth, which arose from his reading the Scriptures in Spanish. He soon felt an ardent desire for further instruction; but hitherto knew not where to seek it, and he could find no peace from the conflict of his doubts and fears. At length he applied to M. Schultze for advice, and soon found rest to his soul. He then embraced the true faith, and, from affection for his teacher, assumed his name.

The Society for Promoting Christian Knowledge undertake the Mission.

8. While thus diligently occupied, the Missionary was cheered by despatches from the Society for Promoting Christian Knowledge, stating that, with the concurrence of the authorities of the Danish Mission College, they had undertaken to retain him at Madras, and support his Mission, "though at an expense," they remark, "that did then far exceed their ability." However, they add, "they cheerfully relied upon that good Providence which had hitherto prospered all their undertakings, to raise up such a true Christian spirit in this rich and trading nation (England), as would abundantly supply whatever money should be wanting to carry on so charitable and glorious a design as that of enlarging the Kingdom of God and of His Christ upon earth."[2]

(2) Society for Promoting Christian Knowledge Reports for 1734, 1735. Reference was made, at the opening of the Fourth Decade of the Tranquebar Mission, to this transfer of Schultze to Madras.

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Advancement of the Mission.

9. M. Schultze now proceeded with greater confidence, assured that, under the auspices of this Society, with God's protection, his work would become permanent. This year (1727) he finished his Teloogoo translation of the New Testament; and he was greatly encouraged by the good effect which had accrued from his preaching at home and abroad. Considering the numerous difficulties opposed to him, many persons had hitherto despaired of his success; but towards the close of this year their forebodings assumed a brighter aspect when they saw the impediments beginning to yield to his perseverance. The baptisms in 1729 amounted to one hundred and forty; and as he now required larger premises for his increasing School and congregation, a house of a convenient size was purchased in Black Town for six hundred pagodas[1], the Governor and other Members of Council contributing liberally towards it. By the month of June the building was ready for the reception of the scholars; and from that time the public congregation also assembled under the same roof. He soon after purchased a piece of ground for a cemetery.

Hostility of the Romanists.

10. Inquirers from the Roman Church increased, whom, in order to avoid the jealousy and violence of their priests, he received as privately as possible; but they were not always able to elude their vigilance. Though, under the just and impartial Government of Fort St. George, the priests were obliged to proceed with caution; yet they found means to obstruct the progress of the work among their own people. We may give one instance of their enmity, which occurred this year. There was a small Protestant congregation at St. Thomas's Mount, about eight miles from Madras, where they went so

(1) 240*l.* sterling.

far as to seize a member of the Church, and, after seriously wounding him and loading him with chains, they endeavoured to transport him to Goa, to be consigned to the tender mercies of the Inquisition. But the Headman of the place, a Mahomedan, rescued the man out of their hands, and commanded them to be punished. He also shut up their Church; but after a time he allowed the priests to redeem it with a sum of money. The Missionary and his little flock were greatly encouraged to find that God had raised up for them such a protector where so little expected; and it taught them to place the more implicit confidence in Him who has all hearts in His hands.[2]

Arrival of a second Missionary.

11. Among the Missionary's minor works for immediate use, he procured the translation of the Lord's Prayer into eight languages of the country, and scattered them abroad, written upon palmyra leaves, as seed for the Lord to bless. In 1730 he was cheered by the arrival of a colleague, John Anthony Sartorius, a student from Halle, who reached Madras in July, and by the month of October was able to preach in Portuguese, which he had previously studied. He made rapid progress in Tamul also; and in May following he began to catechize the Catechumens; and not long after he preached in that tongue. Finding that he could make himself understood, he conversed with the Heathen; an exercise which both improved his knowledge of the language and corrected his pronunciation.

The arrival of this colleague was very providential, as M. Schultze had, in 1728, lost his friend, Rev. Mr. Leek, the Chaplain, who was of great use to him in the Tamul department of the Mission. And in 1730 he was deprived of another valued friend, Rev. Mr. Consettus, also an English Chaplain, who had

(2) Niecamp, pp. 320, 321.

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studied Teloogoo, and translated the native grammar of that language into English. He had in various ways assisted the Mission; but was now removed, after a short residence in the country. These were heavy losses, considering the paucity of Clergymen in India; but they reminded the Missionaries to lean only upon the Lord, assured that, thus confiding, though clouds might occasionally pass over them, the sunshine of His presence would never be withdrawn. Such was their experience in their present trials. They were both suffering from sickness; but, notwithstanding their weakness and sorrow, together with varied impediments, they saw the work of the Lord prospering in their hands.

Prospect of the Mission in 1731.

12. Their present circumstances were also encouraging. They found a kind friend in the new Governor, George Morton Pitt, Esq., who followed the example of his predecessor in affording them protection, and assisting their funds.[1] From time to time they were animated and refreshed by the receipt of a fatherly epistle from the Archbishop of Canterbury, similar to those addressed by that prelate to the Brethren at Tranquebar; and also by the Letters of the Christian-Knowledge Society which accompanied their remittances. Their funds were, at present, equal to their wants, as they received liberal contributions from Germany, and were thereby furnished with means to proceed without restraint in deepening the foundation of their Indian Church, and preparing for its wider extension.

Arrival of a third Missionary.

13. In their progress, however, they soon felt the want of more assistance, and were urgent with the Society to send them another Missionary. Consequently, in March 1732, a young man from Halle,

(1) Niecamp, p. 346.

named John Ernest Geister, sailed from England, in company with M. Cnoll, the physician for Tranquebar, already mentioned. But they were nearly lost just as they approached their destination, the ship catching fire when they arrived off Ceylon; but God mercifully preserved them from the destruction which at one time seemed to be inevitable, and they reached Madras in safety July 26th. The pleasure which their arrival diffused through the members of the Mission was greatly enhanced by their recent deliverance from death, within sight of the shores of India, and they united in praises to their Almighty Preserver.[2]

Missionary Conference for mutual help and encouragement.

14. The Missionaries were occasionally visited by some of their Brethren from Tranquebar; for the purpose of concerting measures for the wider diffusion of the Gospel, and also for religious conference, and united prayer to God for wisdom and prosperity in their work. These conferences were attended with the happiest results, both on themselves and also on the people around them, who beheld with admiration their brotherly love; while the Divine Blessing appeared to rest on both their Missions, in the unanimity of the converts, and their growing confidence in their Teachers.

Growing progress of the Mission.

15. M. Geister made good progress in the study of Portuguese and Tamul, and was soon able to take part in the public services in both those languages, and also in the superintendence of the Schools, which were rapidly improving. The scholars were frequently examined in presence of their parents, who were encouraged to attend, and also of the gentlemen interested in the Mission; and their knowledge of Christianity and the general contents of the Bible was such as to surprise all

(2) Niecamp, pp. 348—351. M. Geister, in an account of his voyage, in German, gave an interesting description of the marine birds and the fishes which he had opportunities to examine.

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who heard them. The number of scholars was now so increased as to require a larger schoolroom; their little Chapel also was become too small for their congregation; and the Mission House, purchased by M. Schultze for himself about four years before, was inadequate to the accommodation of three Missionaries. It therefore became necessary to procure more extensive premises for each department of the Mission.

While rejoicing in their own prosperity, they did not disregard the necessities of their neighbours. By the liberality of an English gentleman, Mr. Isaac Hollis, who engaged wholly to maintain thirty scholars, they were enabled to establish a Charity School for Christian children, when they proposed that his bounty should be divided between the children of their own flock and those of Pulicat.

Encouragement in the midst of trials.

16. Their excursions in the neighbourhood of Madras produced a favourable impression on several Heathen. The Catechists, also, were very diligent in the country; but lest they should not be prepared to encounter the sophistry of the Romanists, they recommended them to refrain from controversy with those artful enemies as much as possible: but sometimes it was unavoidable; and the Catechists proved more capable of maintaining such discussions than the Missionaries had ventured to hope. They generally found a simple reference to Scriptural truth and ecclesiastical history quite sufficient to answer the taunts and objections of their antagonists. When the argument was upon the worship of images, or the invocation of saints, the Mahomedans standing by always took part with the Catechists; and the very Heathen would tell the Romanists to their faces, "You are no better than ourselves, for you worship images and figures as well as we; the only difference being, that we call them by different names."

17. This year M. Schultze completed his Teloogoo translation of the Bible, thus opening the treasury of sacred truth to enrich another nation of Heathen; but for the present its use was very limited, as they had no means of printing it until the Mission College at Copenhagen gave permission for it to be printed at the Tranquebar press.[1]

Translation of the Teloogoo Bible.

18. Not long after, a German from the Malabar coast informed them that the fame of the Protestant Missions had reached every part of India where he had been, and that there were many German soldiers of the Protestant faith, at different Stations, earnestly desirous of the Missionaries' instructions. He also told them of a Jesuit whom he had seen in the neighbourhood of Cochin, disguised as a Brahmin, with his face and body much blackened. Struck with the man's appearance, he expressed surprise at seeing a Native so much like a European. The Jesuit overheard him, and confessed, with the coolest effrontery, "Yes; I am a European and a Father: we are obliged to disguise ourselves among the Heathen that they may not know us." After this they became better acquainted, when the Jesuit told him "that the Pope had sent twelve Fathers into that country, that they might root out the Protestant faith in Tranquebar." But this was a commission which they found it impossible to execute; for they were fighting against God. Their anxiety to extinguish the light which was emanating from the Protestant establishments is not surprising, for the Missionaries remarked, that "the wiser sort

Reputation of the Mission spread abroad. The Pope's design to destroy it.

(1) Niecamp, pp. 361—365. It is doubtful whether this work was ever executed, search having been diligently made for a copy of it, but without success. Missionary Register, 1816, p. 37. The late Dr. Rottler, of Madras, was of opinion that Schultze took it with him on his return to Germany, for the purpose of printing it at Halle; but nothing seems to have been heard of it from that time.

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of Papists" could not but contrast it with the darkness of their own Church; and that some of them would fain have abolished "the Heathen ceremonies and very scandalous doings" at the celebration of one of their feasts at St. Thomas's Mount. But they could not prevail; for the ignorant people would much rather have parted "with the Christian religion than with the feast."[1]

Rising Congregation at Sadras.

19. By desire of the Christian-Knowledge Society the Missionaries directed their attention to the English Settlement of Sadras, on the coast, where Abraham, the Tranquebar Catechist, had instructed the slaves of the English. This zealous man now proposed to the Madras Missionaries for one of them to reside there, and take charge of the congregation which he had formed. Though unable at present to accede to this proposal, M. Schultze visited the place, preached to the English inhabitants, and baptized some native children and adults. After his departure, Abraham's instructions continued to be successful; but the Missionaries were unable to afford him the help he required,

(1) Society for Promoting Christian Knowledge Report, 1734. Niecamp's History of the Protestant Missions is constantly interrupted by accounts of the Romanists' efforts to subvert them: and we now see that they were acting under the highest authority of their Church, as avowed by the Jesuit just mentioned in the text. At Madras, as in Tanjore, they and their obsequious people waylaid the Christians, and especially the Catechists; and endeavoured, by promises, threats, or violence, to turn them from the faith; but their success was very partial indeed; and when one and another was induced to fall away, the Missionaries' regret was more than counterbalanced by the numbers who resisted all the endeavours of their insidious and intolerant enemies. (Niecamp, Part ii. *passim*.) But perhaps we have given examples enough to exhibit the spirit with which the Romanists of every grade laboured to extinguish the light and destroy the liberty of the Gospel in India. Further instances will occasionally be introduced upon other authority.

being much at a loss for competent assistants to visit their own scattered flock.

Satisfactory instance of conversion.

20. The Heathen converts had often much to contend with in joining the Church. One instance may be given. In 1731 a young man had entered his name as a Catechumen; but was afterwards induced to withdraw it by the earnest entreaty of his father. His wounded conscience, however, would not let him rest; and in the following year he was enabled, through Divine assistance, firmly to resolve to embrace the faith of Christ. His father now became greatly enraged, and hoped to defeat his son's intention, and to dissuade the Missionaries from baptizing him, by representing to them what a depraved life he had led. Without noticing his representation of the past, they simply answered, that his son was not yet near enough to the Kingdom of God, and that it was by no means their intention to baptize him so soon as he imagined. The man then pretended that he did not object to his son's being baptized, and even avowed his own intention to embrace Christianity, provided they would permit him to continue the heathen practices he had so long been accustomed to observe, which, he said, the Romish Priests allowed their converts to retain. The Missionaries told him plainly, that such superstitious rites could not be suffered in the Church of Christ; and then they explained to him the leading doctrines of the Gospel. This discourse was delivered in presence of many persons, who had come together for instruction; and when finished, the old man went away, with his mind apparently under a serious impression. His son remained steadfast; and by the month of May he had made sufficient improvement for the Missionaries to baptize him at Madras.[2]

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(2) Niecamp, pp. 409, 410.

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Encouraging state of the Mission.

21. The Mission now advanced with good promise, and at the close of 1736 the converts amounted to four hundred and fifteen.[1] But while thankful to God for this measure of success, it did not satisfy the Missionaries' ardent desires. Contrasting their little flock with the greater numbers at Tranquebar, they seemed to themselves to have done almost nothing; but they ought rather to have compared their numbers with those of Ziegenbalg and his Brethren at the close of their first Decade, and they would have seen that the result was greatly in their own favour, the converts at Madras, in that space of time, exceeding those of the Danish Mission by more than one hundred. Their dissatisfaction, however, with their progress did not cause them to despond. Confiding in God, who hitherto had helped them, they pressed forward with increased, rather than diminished ardour, believing that He could of stones raise up children unto Himself. Like seed sown in the ground, which springs up and grows night and day, man knoweth not how, so did they trust that the Lord whom they served would not suffer His Word to fail. In all their difficulties, this assurance was their stay; so that their knees were not feeble, neither did their hands hang down.

Also of the Schools, Press, and other departments.

22. Their Charity School continued in a satisfactory state, both as to funds and the character of the

(1) The following are the numbers for each year, according to Niecamp:—

1728	17
1729	140
1730	33
1731	18
1732	30
1733	53
1734	38
1735	73
1736	13
	415

scholars. Through the munificence of their friend Mr. Hollis, and others, they were now able to maintain forty-five children; and their treasury was relieved by a contribution of grain, from a German captain at Vizagapatam, for the scholars and the aged pensioners of the Mission. Some of the pupils gave encouraging tokens of piety. They had already begun to declare to their countrymen what they had learned of the Gospel, and boldly confessed the Saviour in presence of the Heathen: a few had died avowing their faith in Christ as the only Redeemer of sinners.

In the literary department the Missionaries were not idle. Sartorius composed a Portuguese and a Tamul Vocabulary on the New Testament, for the use of the Native Christians and scholars; and the Tranquebar Missionaries then requested him to take up the Tamul Dictionary which Ziegenbalg had left unfinished, engaging to assist him with occasional contributions of words and explanatory notes. To this proposal he acceded, and had already made considerable progress in the work. He and his Brethren also completed several religious treatises, and two or three on the elements of Science, for the use of their Schools.

Benefit of the Missionaries' labours among the European inhabitants.

23. As at Tranquebar, so at Madras, the Missionaries availed themselves of every opportunity to impart religious instruction to Europeans of various nations, both by personal intercourse and by correspondence. They visited their countrymen and other foreigners in sickness, administering the consolation they required, and sometimes, at their request, assisting in the arrangement of their temporal affairs before their departure out of the world. Many Europeans came from a distance to Madras to attend the ordinances of religion, which at that time were observed in scarcely any other part of the country: and the Missionaries relate, in their

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Journals and Correspondence, several instances of the Divine Blessing attending their ministrations. One example may suffice to illustrate the benefits which they were the means of conveying to this class of inquirers after truth. In the year 1734 the Master of a foreign vessel, a Protestant, trading on the Coromandel coast, was beset by the Romish Priests, who vehemently urged him to join their Church, and at the same time bitterly reviled the Protestant faith. The man was too ignorant of his Bible to contend with them; but he knew enough to be assured that they were in error, and had sufficient resolution to resist their importunity. At length, applying to the Missionaries for information, he was enabled, through God's assistance, to understand His Word, and could soon give the Romanists a reason of the hope that was in him. By diligent attention he became an enlightened, a conscientious, and devout member of the little Church of foreigners at Madras, and proved an encouragement to his teachers to persevere.[1]

Conclusion.

24. Such was the state of the first English Mission in India, after ten years' labour. This success is, doubtless, to be attributed in some measure, under God, to the preparation made for them by the visits of the Danish Missionaries and the exertions of the British Chaplains of Fort St. George, as recorded in the history of the Tranquebar Mission, and at the opening of the present Chapter. There are sufficient proofs, however, of their own indefatigable zeal; and we little know the impediments that stood in their way. Andrew Worms said to them, but a short time before his death, "Remember that we have all built up the walls of Jerusalem in sad and troublous times." Yet, like Ezra and Nehemiah, to whom the dying Missionary alluded,

(1) Niecamp, pp. 447, 448.

they were men of diligence and courage, faith and prayer; and God had prospered the labour of their hands: while their Brethren at Tranquebar expressed their "hope, that the fountain of life opened at Madras" would "flow into the neighbouring deserts, by which means the salvation of many souls" would "be owing, through the grace of God, to the pious endeavours of the Society for Promoting Christian Knowledge."[2]

SECOND DECADE. 1737 to 1746.

Precautions taken against imposition.

1. At this time a general dearth prevailed in the country, which reduced the means of maintaining their establishment, and compelled them to be careful in the distribution of alms. Their conduct in this matter presented a striking contrast to that of the Romish Priests[3], as already described. In order to avoid imposition, they deemed it right, and for the honour of Christianity, to admit no candidate for baptism but upon these three conditions. First, They must reside in Madras, or its immediate vicinity, so that the Missionaries might have opportunity to learn their character and circumstances, in order to judge of their motives.

(2) Society for Promoting Christian Knowledge Report, 1735. Abstract, &c. p. 36.

(3) We have seen the unjustifiable means used by the Romanists to obtain converts at Tranquebar and elsewhere; and that they pursued the same course at Madras, we are assured by the Rev. G. Lewis, Chaplain of Fort St. George, in his letter to the Society for Promoting Christian Knowledge of February 1, 1713, referred to above. He remarks: "As to the poorer sort [of Natives], and such as have no caste to value themselves upon, they are so vile a people, that, for a little rice, they will be of any religion, and for as small a consideration leave it again; and it is out of these that the *Romish* Priests chiefly make their proselytes; whereby it comes to pass, that the Christians in these countries—I mean Natives—are the scoundrel part of mankind, and perhaps hardly a viler generation in the world; and a man had better have to do with an infidel, Turk, or any thing, than with them."—Propagation of the Gospel in the East, Part iii. p. 58.

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Secondly, They were required to be able and willing to maintain themselves. Thirdly, They were to look for no temporal advantage in consequence of embracing Christianity.[1]

These were the terms on which every Catechumen was received; and the Missionaries had reason to be satisfied with the result. The converts were not so numerous as they might have been under a less conscientious discipline; but their general character was such as to encourage the hope that they were sincere. The Brethren did not, however, carry their precautions so far as to allow the slander of their enemies to induce them to withhold all temporal assistance from converts in need, who were often reduced to extreme poverty by the persecution of their relatives. But the relief afforded under these circumstances was too inconsiderable to tempt any to change their religion; and the bare suspicion of such a motive would have caused the Missionaries to increase the rigour of a candidate's trial. None worth retaining were ever lost by the strictness of their discipline; and in the year 1737 they baptized one hundred and thirty-two, a number sufficient to encourage them to persevere in the course which they had chosen. Their enemies were too fond of calling all their converts "Rice-Christians;" but they had reason to believe that there were none such among their flock.

Assistant from Tranquebar.

2. M. Schultze had for some time been in sole charge of the Mission, Messrs. Sartorius and Geister having removed to Cuddalore, in 1737, to take charge of the little Church rising at that Station; but in the year 1739 he obtained the services of a young layman, named George Henry Hutteman, who was strongly recommended to him by the Governor of Tranquebar. He proved very useful

(1) Society for Promoting Christian Knowledge Report, 1738.

in the general work of the Mission, and also in transcribing and translating the correspondence of the Missionaries, and in preparing several works for the press. Among these was a religious treatise, entitled "Arndt's True Christianity," which he had translated into Tamul and Teloogoo; but they were chiefly books for the use of the native Schools.[2]

Promising youths trained in the Mission School.

3. The Mission School produced three promising youths, named Samuel, Alexander, and Paul, whom M. Schultze had employed for two or three years past to catechize the other scholars. For their own edification, they exercised themselves every Monday afternoon in writing down their meditations upon the sermons of the day before; and in this way their minds became furnished for more extensive service. They were useful also to M. Schultze as amanuenses, writing from his dictation both in Tamul and Teloogoo. By the year 1740 they were competent to undertake the regular duties of Teachers; and M. Schultze sent a fourth, of equal promise, to Tranquebar, to be occupied in a similar manner. About the same time he opened a Portuguese School for the poor Protestant children that came from Pulicat and Sadras; thus venturing to the extent of his means, and even beyond, to meet every demand for aid, trusting in God to provide the needful supplies. One of the Catechists was from the neighbourhood of Tranquebar, who, together with his wife, had some time before been converted to Christianity under the ministrations of the Gospel at Madras; and such was his proficiency in Divine knowledge, that he was soon taken into the service of the Mission, in which he had now been employed for several years. After some time, M. Schultze, though he could ill spare so

(2) Society for Promoting Christian Knowledge Report, 1740.

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efficient a labourer, allowed him to take charge of the Native Church at Negapatam; and he had the satisfaction of knowing that he had prepared an able Teacher for that little flock.[1]

Schultze's health declines. M. Fabricius joins him.

4. In the year 1742 the Mission was deprived of the services of its founder, M. Schultze, whose infirm state of health compelled him to return to Europe. He had resided twenty-three years in India, and spent the whole period in unwearied exertions to promote the knowledge of Christianity in the country. Fifteen years of this time were devoted to the Madras Mission, which, through the Divine Blessing on his energy, piety, and learning, he had brought to its present state of efficiency. But his incessant exertions, together with his recent anxiety for the very existence of the Mission, pressed so heavily upon him as to weigh him down; and, after some struggle of feeling, he was at last reluctantly brought to the conviction, that he ought to leave the country. The Society, in expectation of this decision, had requested M. Fabricius, of Tranquebar, to take charge of the Mission until they should be able to send a Missionary to relieve him. The Danish Missionaries, glad of this, and every opportunity to show their gratitude to a Society on whose bounty they so largely depended, cheerfully acceded to this request: at the same time, however, they expressed a hope, that, as their own harvest was great, more labourers might be sent to Madras as soon as practicable, that M. Fabricius might return to them again. He set out November 23, 1742, and reached Madras, December 4.

Schultze returns to Europe, where he continues to serve the cause.

5. M. Schultze remained with him a month, for the purpose of making him well acquainted with the state and duties of the Mission before his

(1) Society for Promoting Christian Knowledge Reports, 1741, 1742.

departure.[2] Since its establishment, in 1727, the numbers baptized and converted from Popery amounted together to seven hundred and fifty-three. In 1743 the congregation, children included, amounted to six hundred and nineteen, of whom one hundred and twenty-three were communicants. The Schools also were in a prosperous condition.[3]

Having made the best arrangements he could for the continuance of operations after his departure, M. Schultze set out for Tranquebar, accompanied by his faithful Assistant, M. Hutteman; and shortly after their arrival they embarked together on a Danish vessel for Europe. M. Schultze spent the remainder of his days at Halle, in Saxony, where, as far as the state of his health would permit, he continued for nearly twenty years to promote the cause of Christianity in India. Besides interesting the public mind with varied information on the subject, he instructed several Missionary students in the Tamul language, and otherwise prepared them for their work. He also carried through the press several useful publications for the Christians of India, where his thoughts and affections were concentred to the last.[4] How beautiful, how instructive an instance of the energy of the mind surviving the strength of the body to continue the work to which he had consecrated his life!

Difficulties at the commencement of M. Fabricius's labours.

6. Before leaving Madras, he made over to his successor, for the use of the Mission in perpetuity, a house near St. Thomas's Mount, which he was

(2) Meier's Missions-Geschichte, p. 160.

(3) Society for Promoting Christian Knowledge Report, 1744.

(4) Missions-Geschichte, p. 478. He printed, at Halle, a Hindoostanee Grammar, the existence of which appears to be forgotten; also, in the same language, the New Testament, the first four chapters of Genesis, the Psalter, and the Book of the Prophet Daniel. To these were added some tracts in the Teloogoo language, besides several which he had published at Madras.

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accustomed to occupy in his visits to the Christians in that neighbourhood. M. Fabricius was thankful for this lodge in the wilderness[1], and for other facilities afforded him, through the forethought of his predecessor; nevertheless, he soon found the duties and responsibilities of the situation far beyond his means and strength. Instead, however, of giving way to despondency, he put his trust in the providence and grace of God to overcome all difficulties, and bring the good that He had begun there to perfection. To the same Almighty Helper he looked to raise up benefactors "able and willing to supply all the wants of the Mission, in like manner as primitive believers did on the first preaching of Christianity." At present, he met with few such friends in India. On the contrary, he was pained to observe that Romanists were now in so much credit at Madras, as to be permitted to instruct and baptize the slaves in even the families of Protestants; and he feelingly expressed the wish that the British authorities would show somewhat "more countenance and regard to a Protestant Mission, under the sole direction of the *English* Society for *Promoting Christian Knowledge*."[2] Protestants who act so inconsistently cannot consider the superstition and intolerance of the Church they are fostering. She is opposed to the civil and religious freedom of the world; and well do those persons deserve themselves to be brought under her yoke, who hand over their dependants to her domination. The liberty wherewith Christ has made us free is as sweet to the slave as to the master; and none that have once

(1) The reader of 1844, acquainted with this locality, may be startled to find it described as a wilderness; but in 1743, the period of which we are writing, it was accurately descriptive of the country, morally and physically, around St. Thomas's Mount.

(2) Society for Promoting Christian Knowledge Report, 1714.

tasted it would withhold the precious boon from any within the sphere of their influence.

Generosity of M. Franck towards the Mission.

7. M. Fabricius concluded his first Report to the Society with an earnest appeal for immediate help, calling upon them to send another Missionary and Portuguese Teacher in lieu of Messrs. Schultze and Hutteman. He soon proved himself to be a worthy successor to Schultze, and one peculiarly adapted to this important station; while his expressions of firm reliance on God's continual help gave assurance to the Society that his labour would not fail. They lost no time in endeavouring to obtain for him an able colleague, and wrote to Halle for two suitable young men to be selected for them with all convenient speed; while Professor Franck promptly replied, and, with his accustomed liberality, proposed to pay the whole expense of the two Missionaries' outfit and voyage. On the receipt of this proposal the Society resolved to send them without delay, though they acknowledged that they had "no settled fund to support so extraordinary an expense."[3]

(3) The reason which they assigned for making themselves responsible for an expenditure so far beyond their present means is not unworthy of consideration. It was their dependence "from year to year on the voluntary benefactions of such charitable and well-disposed persons as had in them the same spirit of zeal that moved the Society to begin and enlarge these their Missions, in hopes that the same wise and good providence of God, which had hitherto blessed them in all their undertakings to spread the pure Gospel of His Son Christ Jesus in all parts of the world, would raise up benefactors to contribute whatever money should be wanted toward this: and the more so, considering that most of the discouragements and obstacles that attend the beginnings of Missions were in good measure happily overcome; inasmuch as many of the Natives were now qualified for Schoolmasters and Catechists in the Indian language; nay, some in Tranquebar to be Missionaries themselves."—Report, 1744. The author would not be understood, by his approval of the Society's confidence in the present case, to countenance the idea that Religious or Benevolent Societies are justified in running into debt without very special cause.

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Alterations in the Mission.

8. About this time M. Geister, of Cuddalore, joined M. Fabricius at Madras; and though his health was in a precarious state, he was able to preach both in Tamul and Portuguese, and otherwise render him essential service. The conferences of M. Fabricius with the Heathen were rendered effectual to the conversion of some whom he had baptized: and while confining his own labours within the limits of the British territories, his Native Assistants were actively engaged in the surrounding country, and with good success. In the year 1743 the congregation was so much increased as to require a more spacious Church, and it was proposed to erect one capable of accommodating five hundred persons; but this design was suspended for the present by the alterations contemplated in the fortifications of Fort St. George. A part of the Mission ground being required in the prosecution of this work, it was deemed advisable to remove the Mission altogether to a greater distance from the fort; and the Governor made ample amends for what they relinquished, assigning to the Mission a more spacious piece of land, and enclosing it with a substantial wall. But it was some time before they were able to think of erecting a Church, having already exhausted their stock in the public funds; and the benefactions from England had of late fallen short of the ordinary expenditure of the Mission.

Interest in Germany in behalf of the Mission. Two new Missionaries.

9. In this emergency the Missionaries, besides appealing to the Society for increased support, "recommended this good work to their friends in Germany," who responded liberally to the call. "M. Professor Franck, as an earnest of his regard to the Society, and of his zeal to this branch of

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cause. But he maintains that such causes will arise, and this appears to be one, when they could not withhold a similar confidence without neglecting an urgent duty. An upright conscience, in the exercise of faith, will carefully guard against presumption.

their designs," remitted 300*l.*[1] towards the support of their Missions. He likewise concurred in their proposal to have Messrs. Fabricius and Zeglin permanently settled at Madras, and for the two new Missionaries about to be appointed to take their places at Tranquebar. The College at Copenhagen also readily sanctioned this arrangement, and ordered it to be carried into effect. Professor Franck then procured two young men, Messrs. Breithaupt and Klein, for the work, who sailed immediately for England, where they obtained a free passage for India on one of the East-India Company's ships.

Remarks on the comparative apathy of England.

10. It is refreshing to the mind to see such cordial co-operation between different countries and Churches in helping forward the grand design of the Gospel. This is the true catholicism, bearing one another's burdens, and so fulfilling the law of Christ[2]; seeking with one heart and one mind to build up the universal Church, without any compromise of their respective liberties or peculiarities. But the Society met with less generosity at home than in Germany. In this, the eighteenth year of their Missions, the contributions in England towards their support amounted to no more than 68*l.* 17*s.* In some years, both before and long after this period, they fell even below twenty pounds: and though occasionally they exceeded two and three hundred, yet they were then raised to these amounts, not by subscriptions of individuals, but by legacies bequeathed for this particular object. Had the annual benefactions amounted even to a thousand pounds it would have been a sum unworthy of this great nation, when we consider the magnitude of the

(1) Society for Promoting Christian Knowledge Report, 1745. Some accounts state the amount to have been 250*l.*

(2) Galatians vi. 2.

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design; but in those days there was but a spark of Missionary zeal in the heart of England; and under such circumstances it required no little faith to carry forward the work with the energy which the Society now exerted.

Improvement in the Mission.

11. In the opening of the year 1744 the Missionaries had reason to apprehend still further pecuniary difficulties, in consequence of the detention of the vessel that was conveying their remittances from England; but the Governor of Fort St. George, Nicholas Morse, Esq., released them from their embarrassment, by engaging to supply their wants until the ship should arrive. With this generous aid they went on with their work without anxiety or interruption. The Christians in the neighbouring villages were by this time so far increased as to have, with the consent of the Heathen magistrates, a Christian warden, or Headman, appointed over them, according to the custom of the country.[1] At Pulicat, which was visited this year by M. Geister, the congregation amounted to one hundred and fifty, including some Portuguese, under a Reader who had been brought up in the Mission of Madras. There were several other Native Teachers trained by the Missionaries, who accompanied them in their excursions through the country, and proved of great service to them in their conferences with the Heathen. Two of them, who are described as "really pious men," were sufficiently advanced to be made Assistant Catechists; and two Schoolmasters, who likewise were educated in the Mission School, were stationed in the villages to teach and catechize such children, morning and evening, as were employed through the day. The Missionaries brought all the Native Assistants together

(1) Society for Promoting Christian Knowledge Report, 1745.

at stated seasons, for mutual edification and prayer, and they speak of these exercises as profitable and encouraging to their own minds.

General fidelity of the Scholars.

12. Some of the Christians brought up in their Schools were afterwards dispersed in the country, among their Heathen relations; and the greater part of them, especially those in the immediate neighbourhood of Madras, lived in a manner becoming the Gospel of Christ, and were "the salt of the earth," diffusing around them the sweet savour of His name. Occasionally, however, one and another forgat the lessons of their youth, and were tempted to relapse into idolatry. The disappointment which these occasioned to the Missionaries, coupled with their limited resources, induced them to resolve henceforth to maintain no scholars at the Mission expense of whom they had not reason to hope that they were children of grace, and likely to become qualified to teach others. They had now forty children of the congregation under their care, whom they were training to earn their own livelihood; and the produce of their work while in School contributed to relieve the Mission funds.

Schools conducted on Church of England principles.

13. The Missionaries, though Lutherans, conscientiously trained up their pupils in the principles of the Society which they served, and translated the Catechism of the Church of England for their use. They were glad, also, to attend to the invitation of an English family at Madras to instruct their slaves, with a view to their joining the Protestant communion when prepared, "instead," as they expressed it, "of increasing the Popish party by them." This was, probably, in consequence of the faithful protest which M. Fabricius had recently made against the employment of Romish Priests to instruct and baptize the slaves of Protestants. The numbers added to the Church during the past ten years were four

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hundred and ninety-six[1]; making a total, from the beginning, of nine hundred and eleven; but their progress was now arrested for a season by the reverses of the English at Madras, as noticed in the account of the Tranquebar Mission.

Fort St. George taken by the French.

14. In consequence of the war between England and France, a large force was sent from Mauritius, in 1744, against the British settlements in India. In the following year the French besieged Fort St. George, whose garrison was very inadequate for its defence, consisting of no more than three hundred men, only two hundred of whom were military. Nevertheless, the civilians acted their part, and together they made a bold resistance, and ably defended the place against the bombardment of the besiegers, until compelled to yield to their overwhelming numbers. On the 26th of September 1745 the fort was surrendered, when the captors expelled the English, and converted their Church into a magazine for military stores.

Mission dispersed.

After the fall of the fort, the Black Town also soon came into the enemy's hands, which placed the Mission in great jeopardy; but M. Fabricius resolved to maintain his post as long as the enemy would permit him, in order to avail himself of any opportunities that might offer for the prosecution of his work; and in this resolution he was encouraged

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(1) The statistics of this Mission were not always transmitted with regularity, but there is no doubt of the accuracy of the total here given. The numbers from the beginning, in 1743, were 815, as shown above; deducting from which the total of last Decade, 415, leaves 400

The Reports for the following three years were:

1744	25
1745	26
1746	45
	— 96
	496

at first by the promise of protection from the French Governor. This was the least that he might expect, in return for the toleration, and even countenance, which the Romish Missionaries had received from the British Government; but he soon learned the flexibility of a Romanist's engagement who commits his conscience to the keeping of his confessor. The French Governor, at his priest's bidding, paid no regard to his word, and ordered the Missionary, together with every one in the settlement, to depart from Madras. The French destroyed half the Black Town, together with the Mission House and store-room, when the Schools and greater part of the congregation were dispersed. The Mission Church and some of the premises the Romanists appropriated to their own use.

Fabricius retires to Pulicat, where he continues to labour.

15. M. Fabricius was without a colleague in these troubles, M. Geister having, in obedience to the Society's directions, returned to Cuddalore. M. Breithaupt had been instructed to take his place, in lieu of M. Zeglin; but it was deemed advisable for him to remain at Tranquebar until it should be seen how the Lord would order their affairs.

In the mean time M. Fabricius retired to Pulicat, with a remnant of his flock, where the Dutch Governor received him with sympathy, and afforded him the assistance which his condition required. At first he took him into the fort; but afterwards he permitted him to occupy some premises, rent free, on the other side of the river, in a situation more convenient for himself and his people. Here he performed Divine Worship in a public choultry[2], which he was allowed to fit up and appropriate for the purpose, and a goodly company sometimes assembled on the Sunday. Two Catechists and Schoolmasters, and some other servants of the

(2) An open building by the roadside, for the use of travellers.

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Mission, erected their little huts near the choultry, and they soon formed a peaceful little colony amidst the surrounding confusion. A Tamul and a Portuguese School also were opened for the children of the Christians, and others who might choose to attend.

His diligence in troublous times.

16. After a time, M. Fabricius ventured to visit the members of his flock who were able to remain behind at Madras, and with the assistance of a Catechist and two Schoolmasters, whom he left to instruct the children, they succeeded in keeping them together, teaching and confirming them in the faith. Besides looking after the sheep from whom he had been so forcibly torn, he visited weekly the villages round Pulicat, preaching to the Heathen and others, and praying them "in Christ's stead" to be "reconciled to God."[1] He gave himself no time to brood over his troubles; but, in the diligent improvement of present opportunities, looked forward with hope to the future. Though encompassed by difficulties, he wrote to the Society in terms even of encouragement; telling them that the Lord had already comforted him "with continual manifestations of His goodness and truth," in order, as in times past, to prepare them for future tribulations. He likewise expressed his confidence that, in God's time, relief would come; and assured the Society, that, when joined by M. Breithaupt, they would not fail, with the Divine blessing, to do their duty, and faithfully to comply with all the instructions of their superiors.[2]

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(1) 2 Cor. v. 20.

(2) Society for Promoting Christian Knowledge Report, 1747.

THIRD DECADE. 1747 to 1756.

1. The increase of his flock in this time of affliction is the best proof of the Missionary's fidelity, and of the Lord's presence with him. In his first year under these disadvantageous circumstances, ending in September 1747, he baptized fifty-one converts from Paganism, and received one from Romanism. But these exertions were not carried on without great self-denial on his part; and the necessity of the times that was come upon him served the more fully to develope the disinterestedness of his character. He seemed to care for every one before himself. Though much straitened for means to maintain his little establishment; yet he resolved to submit to any privation rather than send away one servant, or break up his Charity School, now reduced to twelve orphans. His difficulties were increased by the prevalence of famine; and the poor of his flock must have fainted away and perished, like thousands of the Natives around them, but for his personal sacrifices and exertions. In publishing their account of his proceedings on this occasion, the Christian-Knowledge Society remarked: "The zeal and charity of M. Fabricius in this work of the Lord is such, that for some time he has abated near one-third of his own salary, and brought it to the public account; living himself after the Malabarian (Tamulian) manner, upon the coarsest diet, and drinking nothing but water."

Missionary's exertions and self-denial in times of want.

2. The concluding paragraph of his own report of these circumstances will best explain the principles that sustained him.

"Though the present prospect of our affairs be very cloudy, dark, and distressing, yet we neither despair nor faint; but are ever looking up to the Lord, in hope that His fatherly goodness will still be over us, and supply all our wants, and deliver us out of all troubles. That He, therefore, who has given His beloved Son to be *the light of the World*,

The principle that sustained him.

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the Way, the Truth, and *the Life;* that God, I say, may graciously spare this young plant of true religion, and make it both to grow and flourish, amidst the killing blasts of *Paganism* and *Popery*, is the constant and fervent prayer of him who thus beseecheth all Christian readers of this account to join therein."[1]

Afflictions borne with such a mind are relieved of half their weight; while a desponding spirit doubles the burden. The Lord also generally prolongs them when not endured in the spirit of meekness; whereas they are often speedily removed if received in devout resignation to His will.

Peace. The return of the Mission to Madras.

3. Thus had this devoted servant of God soon to acknowledge His gracious answer to prayer. In the year 1748 a treaty of peace was concluded between England and France, when Madras was restored to the English; the Missionary and his family returned home; and the Mission was ere long placed in a more prosperous condition than before. He was soon joined by M. Breithaupt from Cuddalore; and they both met with so kind a reception from Mr. Eyre and other English gentlemen, that they would soon have forgotten their past troubles, or remembered them only to keep their gratitude awake, but for the inconvenience to which the other members of the Mission were subjected in consequence of the ruinous state of the premises, and the difficulty of procuring sufficient accommodation for them in the neighbourhood of Madras.

Romish Priests' ingratitude to the English.

4. We have stated above that the English not only tolerated, but protected and patronized the Romish Priests of every order, except the intriguing

(1) Society for Promoting Christian Knowledge Report, 1749. M. Fabricius quotes Psalm cxxv. 1. in a postscript, as expressive of his confidence in God: "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever."

Jesuits; and we shall now see how their generous confidence was repaid. The very men who had prospered under their auspices, on the first turn of their affairs forgot the favours of many years; and, in the hope of ruining the British interests at Madras, they exerted their utmost to shut the door for ever against their return;—a specimen of Popish gratitude for Protestant favours! Upon a review of their treachery M. Fabricius remarked, that "he and his colleague hoped it would open the eyes of the British authorities in India; that the losses and sufferings of the English in those parts would raise in them hereafter more zeal for the *Protestant* religion, and teach them the wisdom of considering that *Popery* is at all times, and in all places, the *same*—an *enemy* that can never be *reconciled* or *gained over* by any such favours or obligations as it had continually received there; but will, whenever opportunity offers, again betray and ruin the *English*, as well as the *Protestant* interest." He then mentions, that these dishonourable men had dismantled the English Church and Mission premises, and carried every thing belonging to them to Pondicherry.

English resolve to expel them from Madras.

5. At that time the British forces were commanded by Admiral Boscawen, to whom the Missionaries wrote, explaining the ruinous state to which the enemy had reduced their buildings, and soliciting his aid and protection. The favourable manner in which their petition was received encouraged their hopes of redress. In fact, the eyes of the English were at length opened to the real character of the Romanists. Hitherto, though often warned of their designs, they had been reluctant to suspect their integrity; but now, having detected their treasonable communications with the French during the war, they found that they had been cherishing an enemy in their very bosom, and

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determined to expel them from the settlement. Romanists never fail to refer to such proceedings as instances of Protestant persecution, and to set them off against their own cruel intolerance. But who that acknowledges the law of self-defence will blame them for taking this precaution? Happy had it been for the civil and religious liberties of the British, both at home and abroad, if they had always stood equally on their guard against this designing order of men!

Proposal to transfer their Church and premises to the English Mission.

6. While thus watchful against the persons to whose treachery their recent disasters were in great measure to be attributed, "they seemed truly sensible of the advantages," on the other hand, that the Settlement might derive from a *Protestant* Mission in the neighbourhood, "as a stronger barrier against *Popery* in its most secret and undermining attacks than any fortifications they could erect." Accordingly, the Admiral and the Council saw the policy, and, we may hope, the Christian duty, of encouraging the Missionaries. In the time of their troubles the Romanists had built a substantial Church and some houses in the neighbourhood, which they were now compelled to vacate; and the Admiral transferred them, together with an adjoining garden, to the English Mission, in lieu of their own premises which had been destroyed. An objection, however, to the transfer of the Church was raised by an Armenian, Peter Huscan, who favoured the Romanists, and put in a claim to the building, alleging that he had erected it, not for the French Mission, but for himself, that when he died his body might be buried there, and masses said for his soul. This appearing, therefore, to be a question of private property, the matter was referred home, and the Missionaries could not be put into permanent possession of the Church until the decision of the Court of Directors was known. For a short

time they were allowed the free use of it, which was a great accommodation, M. Fabricius having, since his return, preached in the open air; but some further difficulties being raised, it was deemed advisable to relinquish the Church for the present, and to hire private houses for their use.[1]

Missionaries resume their work under favourable auspices.

7. Thus did the Missionaries resume their work under the avowed patronage of Government; and though not able at present to preach, as heretofore, in the surrounding villages, yet were they "every day," as the Christian-Knowledge Society reported, "more and more convinced, by many gracious helps and clear evidences, of the particular Providence of God over them; and that His favours and blessings would, in due season, if they fainted not, rise in proportion to the severe and long trials of affliction they had endured." The Romanists were now too much occupied with their own affairs to disturb them; for the Government of Fort St. George having divested the priests "of the exorbitant liberties they had usurped for many years, they were obliged to remove; and an Ordinance was published, prohibiting all persons from causing their slaves to be made proselytes of the *Popish Faith*, under the penalty of losing them."[2]

Impeded by Europeans' immoralities.

8. At the time, however, that these enemies were removed, the progress of the Mission was impeded by another cause. We have had frequent occasion to notice the blighting effect on the native mind of the irreligious conduct of Europeans; and it now became more than usually offensive. In the civil and military officers of the service there was generally a degree of respect for the feelings of the Natives, and a justice in their dealings, which tended to conciliate the people, and gradually to

(1) Society for Promoting Christian Knowledge Report, 1750.
(2) Ibid. 1751.

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modify the contempt with which they had formerly regarded their immoralities. But there was nothing of this kind to reconcile them to the conduct of the lower orders of Europeans now crowded around them. The long wars with the French had brought an accession of troops and seamen to Madras, whose violence and dissolute manners filled the poor defenceless Natives with disgust and alarm. Often they had rather meet a tiger from the woods than a drunken soldier or sailor; and what could be more reasonable than for them to object to embrace the religion of men like these? The Missionaries, however, made some progress among them, notwithstanding these enormities; yet they frequently found Natives prejudiced thereby against all that they could say in commendation of the Gospel of Christ.

Death of a Chaplain friendly to the Mission.

9. In the midst of their trials they found a wise and affectionate counsellor in the Chaplain of Fort St. George, the Rev. George Swynfen, whose assistance in their labours, and sympathy in their troubles, had for some time endeared him to them as a brother. But now, when especially needing his advice, it pleased God to take him from them. After a lingering consumption, he died, November 17, 1750. The Missionaries, in reporting his death, speak of him as on all occasions disposed to do them good offices, and state, that very often he gave them his company and assistance in their conferences with the Heathen.[1]

Government grant to the Mission.

10. During the reference to the Court of Directors relating to the Romanists' Church and premises at Vepery, the Armenian who laid claim to the Church died, and was buried in it; and the Romish Priests were allowed to say masses for his soul. But in the year 1752 a peremptory order arrived from home, confirming the decree of the

(1) Postscript to Report, 1751.

local Government for the transfer of the whole premises to the English Mission. Accordingly, the Church and habitations of the French Priests were at once made over to the Missionaries; and the Government were further directed to pay to them, at such time as they should think proper, "the sum of five hundred pagodas[2], by way of indemnity," as the order expressed it, "for what they had suffered in the war, and as a further benevolence towards relieving their present distresses, and the thorough re-establishment of their Mission." The French Priests at Pondicherry now "renewed their claim upon Peter Huscan's title, and got a fresh remonstrance to be presented by the Government of Pondicherry, full of artifices and falsities against the clear testimony of truth and facts." This occasioned a further delay; until, the Mission being reduced to great extremity by a violent hurricane on the coast, the Government paid them the five hundred pagodas granted by the Court of Directors; and, dismissing the French remonstrance as groundless and vexatious, they sent their Secretary finally to make over to the Mission the Church, houses, gardens, and all that belonged to the Romanists. This conveyance was executed November 24, 1752. On the 27th the Missionaries removed to their new dwelling; and on the Sunday following the whole congregation assembled to dedicate the Church afresh unto the Lord, by solemn acts of prayer and praise.

Their gratitude to the Lord.

11. Tracing the steps whereby Divine Providence had conducted them to so happy an issue, they praise His truth and mercy, testifying, "that they had very singular and remarkable, nay, almost marvellous proofs of the Divine interposition and goodness towards them:" frequently sending them "reliefs in their necessities and distresses from unex-

(2) 200*l.* sterling.

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pected and almost unknown benefactors;" and showing Himself to be "the God of their life, their *Defender*, their *Worship*, and the *Lifter* up *of their heads* at the most critical conjunctures, by making even *storms* and *tempests* to *fulfil His will and pleasure*, and *to work together for their good*." Though deliverance from trouble had seemed to tarry, yet they waited for it, remembering the promise, that in the Lord's *appointed time* it would surely come, it would not tarry.[1]

Their thanks to the East-India Directors.

12. After offering this tribute of praise to the Most High, they entreat the Society to return their heartiest thanks to the Honourable Court of Directors, expressing their hope that it will be spoken of as a memorial to their honour among all true Christians and Protestant Churches; who would, they did not doubt, look upon the administration of this service, and their liberal distribution, as not only supplying the present *want of the saints*, but *abundant* also, as it ought to be, by *many thanksgivings* unto God.[2] Because, they remarked, the fruits thereof may remain from generation to generation; and its seeds grow and multiply, if the Lord do but give His blessing of increase to this their plantation, as they prayed and believed He would do to the end of the world.

In the belief so devoutly expressed every Christian will concur, provided all future Governments of British India shall be alike faithful to the Almighty in discharging the trust committed unto them. But should secular expediency be allowed at any time to interfere with their bounden duty to encourage the propagation of pure Christianity, who can believe that God will defend them any longer in their possessions? They will not find one promise in His Word whereon to lean for support, and must

(1) Hab. ii. 3. (2) 2 Cor. ix. 6—12.

expect no other end than that which has come upon all nations that have thus withdrawn from His protection.[3]

Their difficulties and personal privations.

13. The first care of the Missionaries, when quietly settled at Vepery, was to repair the injuries which the premises had sustained, both from the ravages of war and also from the storms which had lately made great havoc in the settlement. The high price of provisions obliged them again to practise the most rigid economy, and to subject themselves to personal privations, in order to keep up their establishment; but in this exigency of affairs they showed, as heretofore, that they knew how to suffer want[4]; and they continued to appropriate a considerable portion of their own stipends to the general purposes of the Mission. In the midst of this anxiety to provide for their increasing establishment there was no relaxation of duty. They continued to prosecute their work with untiring diligence, too much impressed with gratitude for their mercies to be discouraged by the difficulties of the times. Not long after, upon the vicinity of Madras again becoming the seat of war with the French and their native allies, they were prevented

(3) The Society accompany their account of these transactions with some remarks that may instruct future Missionaries how to profit by the example here set them under similar circumstances. From the gracious dispensations of Providence just narrated, they observe that the Missionaries at Madras had "their own experience, as well as Scripture, to confirm them in this truth, that their sufficiency is, and will be, of God, so long as they *approve* themselves as His ministers and preachers of His Word, in Christian faith and patience through all their labours, trials, and afflictions. By His *grace* it is that they have learned, with St. Paul, *in whatsoever state they are, therewith to be content:* and to *know* both how to *suffer need* and to *abound;* and, now they do *abound*, to manage what they have with the most careful prudence and economy."—Society for Promoting Christian Knowledge Report, 1753. Vide Supplement to Appendix.

(4) Phil. iv. 11, 12.

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from preaching in the country; but within the limits of the English settlement they were uninterrupted in their ministrations to their own flock and in the superintendence of their Schools. The Governor of Fort St. George, also, Thomas Saunders, Esq., took the establishment under his special care; and in September 1753 he wrote to the Society, "to assure them that he should always have a most proper regard for the welfare of this Mission, and contribute thereunto by any service within his power, and even to desire them to favour him at all times with their commands.[1]

Opportunity to spread the Gospel improved.

14. In the year 1754 they obtained a little more liberty in the country, and were able to resume their conferences with the Natives; and, by God's blessing, they met with such success, that many of the Heathen were brought so far to the acknowledgment of the Gospel, as to declare publicly before their Brahmins, "This is the right and clear Truth, which every one is able to understand. This we *must* hear and *will* hear." And accordingly they did hear it again and again, till they were both convinced and satisfied that "there is no other way made known from *Heaven* unto *sinful men* whereby they may be *saved*, unless by their *repentance* towards the one true God; by *faith* in His only

(1) Of the sincerity of these professions the Society acknowledge he "gave" the most convincing proofs, not only by what he "did" in the public administration of his government, and in personal civilities to their Missionaries; but likewise by the real Christian zeal "which he professed and manifested on every occasion to the good design of the Mission itself." For this kindness the Society returned him "their public thanks, together with their wishes and prayers for the continuance of his health, and of that prosperity" which he had "hitherto had in every undertaking for promoting Christian knowledge, and for advancing the interest of the East-India Company in all affairs under his direction and management."[a]

(a) Society for Promoting Christian Knowledge Report, 1754.

begotten *Son*, our Lord *Jesus Christ;* and their *embracing* those means of grace which He has offered." And as to the Romanists, "several of them also had the eyes of their understanding opened to see," as the Missionaries expressed it, "how the Church of *Rome* had *corrupted* the earth, and introduced *idolatry*, superstition, and error, by cunning craftiness:" and this they accomplished by keeping the Word of God from the people.[2]

Conversion of a Romish Catechist at Sadras.

15. In the month of April M. Fabricius set out on foot for Tranquebar, in order to confer with the Brethren upon an improved translation of the Tamul New Testament, which he had undertaken, and other matters of importance to the Mission. At Sadras he found a Catechist and Schoolmaster waiting his arrival, who had been there two days, discoursing with the people, and disputing with some gainsayers of the Roman Church. One of the latter they were able, through Divine grace, to convince of the truth of the Gospel. His name was Sinappen, a person of some reputation, who had filled the office of Romish Catechist in several parts of the country; but God no sooner opened his heart to receive His Word, than he confessed with tears, that, from not knowing the grounds of the Christian Religion, he had gone on in error for many years. He afterwards went with three of his children to Madras; and when taught the way of God more perfectly, he became a Catechist in the Protestant Mission. Not long after, when visiting the villages beyond the English territories, he was seized by some Romish zealots, and delivered up to the French Governor of Pondicherry; but by God's good Providence he made his escape, and returned home unhurt.

Visit to Tranquebar.

16. From Sadras M. Fabricius continued his

(2) Society for Promoting Christian Knowledge Report, 1756.

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journey, accompanied by M. Hutteman, who joined him at Cuddalore. On the way some French sepoys, suspecting them to be English officers, took them prisoners; but when brought before the Commandant, he was satisfied with the account they gave of themselves, and allowed them to proceed. They arrived at Tranquebar without further interruption, and on the day following entered upon their business. As it was nearly twelve years since M. Fabricius had visited this station, his spirit was much refreshed by communion with his Brethren. He also joined them in their public ministrations; and thus they passed three months together, comforting and encouraging one another. When the business on which he came was completed, Fabricius returned home, where he found his colleague, M. Breithaupt, well, and, together with all the members of the Mission, abiding under the shadow of the Almighty.

They minister to German soldiers.

17. At this time a company of German, or Swiss soldiers, in the English service, was quartered at Fort St. George; and at the request of their officers, and with the English Chaplain's consent, the Missionaries preached to them in the English Church. They were glad to undertake this Service, not merely from a compassionate regard to the spiritual wants of these people; but also from a grateful sense of their obligations to the English Government for their constant favours to the Mission. This was the best return they could make.[1]

Straitened for means to maintain the Mission.

18. They now enjoyed a short respite from outward troubles occasioned by the war, a truce for three years having been proclaimed. But they had other trials still to contend with; for owing to the delay of their remittances and stores, they were again reduced, in the following year, to great extre-

(1) Society for Promoting Christian Knowledge Report, 1756.

mity, "being," as the Society remarked, "forced to fare hardly, and live more sparingly, than can be imagined; having, indeed, little or nothing to subsist upon, or to carry on their designs, but such occasional benefactions in those parts as came from a good Providence, or such loans as they could raise upon their own credit." Besides the Mission establishment, there were now many widows and orphans, with other Christians in distress, dependent on them for support. But at present they could not tell where to provide the means; and their only resource was prayer that their treasury might be so replenished, that, after the Apostles' example, it might be in their power to order a distribution "unto every man according as he had need."[2] "The need, indeed, of their people," the Society remarked, "was always the measure of their alms; because they gloried not in their *number*, but in the *reality* of their converts, whether from Heathenism or Popery; wherein they find themselves obliged to use, both for conscience and prudence sake, the utmost caution, lest their good should be evil spoken of; and for fear of admitting into their congregations any such impostors, unbelievers, or immoral persons, as might offer themselves, not from a sincere love of Christian truth and goodness, but from worldly motives, for *filthy lucre*, or out of personal resentments against their own parents and friends. However, they had, in this year of trial and trouble, an increase of forty-six souls to their congregation," a number sufficient to encourage them to regard their operations as the work of God; and therefore did they resolve, by His grace, to persevere.[3]

([2]) Acts iv. 35.

([3]) Society for Promoting Christian Knowledge Report, 1756. Abstract of Reports, &c. pp. 77—80.

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Progress of the Mission.

19. In the year 1756 not less than twenty Romanists, in the face of imminent peril, abjured the errors and abominations of Rome, and joined the Protestant Church. There were three Mahomedans, also, baptized this year at Vepery, who "formed," it is said, "the first-fruits of the conversion to Protestant Christianity from that class of Natives on the coast of Coromandel."[1] This remark seems to be correct as applied to the inhabitants of the country, the Mahomedan converts mentioned in the history of the Danish Mission being officers in the native armies from distant parts. The numbers added to the Church during this Decade were three hundred and ninety[2]; and the communicants, at Christmas 1756, amounted to eighty-four, of whom twenty-one were newly admitted to that sacred ordinance.

"Such has been the zeal," as the Society's Report[3] concludes, "such the pains of the conductors of this Prostestant Mission, notwithstanding they have had a variety of crosses and trials, in their temporal and private concerns, to exercise their faith and patience."

([1]) Memoirs of Swartz, Vol. i. p. 114.

([2]) The numbers were as follows:—

1747	52
1748	No Return
1749	14
1750	41
1751	57
1752	23
1753	No Return
1754	64
1755	46
1756	58

The total from the beginning to the close of 1754 was 1197 (Report, 1756, p. 69), which supplies the aggregate for the years not reported.

([3]) Society for Promoting Christian Knowledge Report, 1758.

FOURTH DECADE. 1757-1766.

Missionaries' conduct in prospect of war.

1. In the year 1757 the Carnatic was again visited with the horrors of war. The active hostilities of the English and French, together with their native allies, kept the country for several years in a state of agitation. In the autumn of 1758, on the setting in of the N.E. monsoon, all the vessels, as usual, were compelled to leave the coast; when the French, taking advantage of the absence of the English fleet, laid siege to Fort St. George. The army made its appearance in the month of November, when the Missionaries appointed a day of public fasting, humiliation, and prayer for the Divine protection.

Christians plundered by Native troopers.

2. As the enemy drew near, the consternation of the poor Christians increased; and as soon as the English troops had retired from Madras into the fort, the native troopers entered the town, and, forcing their way into the Missionaries' houses, plundered them of all that they could find. The Native Christians also, who had taken refuge in the Church, were stripped of their clothes and whatever property they had with them; but the Missionaries themselves were preserved from personal violence, for which they rendered this tribute of praise: "Our gracious God, without whose permission not a hair falls from our heads, mercifully preserved His servants, so that their persons were not touched, and, with the exception of being plundered, no one sustained the slightest injury."

Missionaries retire to Pulicat.

3. M. Breithaupt, with his family and flock, removed across the river; but M. Fabricius, escorted by a friendly trooper, a Romanist, whom he met among the plunderers, proceeded to the tent of the French General, Count De Lally, who kindly appointed a soldier for his protection. He then returned to Vepery, where he found every thing in the utmost confusion. Most of the Mission furniture, their provisions, books, clothes, and utensils,

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had disappeared; but their manuscripts and correspondence, though scattered in every direction, were happily preserved. Some of their more useful books, also, were afterwards discovered. Here he remained until the siege of Fort St. George was commenced, when, to avoid the difficulty and dangers attending such a scene, he, together with his colleague, and many of their converts, retired again to Pulicat, the French General having granted them a passport, and their English friends providing them with money, clothing, and whatever they wanted for themselves, the women, and children. They arrived safe at Pulicat on the 27th of December, and were hospitably received by the Dutch, who furnished them with accommodation for their entire establishment.

Siege of Madras raised. French retreat.

4. While rendering hearty thanks to God for raising up such friends to succour them in their need, they had soon to acknowledge His great and unexpected goodness in removing for the present all further cause for alarm, and opening the way for their return to their post. The siege of the fort proceeded slowly, and the sufferings of the French army were severe, through the extraordinary courage and conduct of Governor Pigot and the commandant, Major Lawrence, an officer who had already distinguished himself in the wars of the Carnatic. At length, however, a breach was made in the walls, and on the 17th of February the French General resolved to make the assault; but on the same day, by a gracious Providence, the English fleet returned to the Madras roads, and, within two hours after its appearance, the French raised the siege, and made a precipitate retreat.[1]

(1) Society for Promoting Christian Knowledge Report, 1759. Some accounts mention that the fleet returned on the 16th. Memoirs of Swartz, Vol. i. p. 131.

5. Tranquillity being now restored, M. Fabricius left Pulicat on the 22d of February, and returned to Vepery; and the 20th of March was appointed as a day of solemn thanksgiving to the Lord of Hosts for this unexpected deliverance out of the enemies' hands. M. Breithaupt, who was detained at Pulicat by sickness, followed in April. Missionaries return to Vepery. Public thanksgiving.

6. During this season of tribulation, the Missionaries had little to report of their progress. While at Pulicat they constantly exercised the duties of their function, and laboured for the conversion of the Heathen; but a great increase to the Church could not be reasonably expected amidst the confusion and calamities of the times. Indeed, as the Society justly remarked, it was "a joyful circumstance, and a great proof of the care and vigilance of these Ministers, that they kept their flock, under such trials, stedfast in the faith, and united them again, after their dispersion, in the worship and service of the true God." During the siege of Madras not one of them apostatized from the faith; and they now returned to the fold, like sheep that knew and delighted to hear again their faithful pastor's voice. Fidelity of Native Christians in troublous times.

7. Notwithstanding the present deliverance, their cause for alarm was not wholly removed; for the French army still remained in great force, and their Mahratta allies continued to scour the country, spreading terror wherever they went. But on the 22d of January 1760 "it pleased the Lord to ease them of their apprehensions, and free them from their dangers, by giving the British army under Colonel Coote a complete victory over the French near Wandewash."[2] The Missionaries' spirits now revived, and they began to entertain good hopes of success. Severe was the storm which had passed Defeat of the French at Wandewash.

(2) Society for Promoting Christian Knowledge Report, 1760.

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over their vineyard; but it had not uprooted one of their trees; and they trusted in God to permit them yet to "see the fruits of their labour springing up in a more abundant increase."[1]

Missionaries' hope in trials of their faith.

8. While thus rejoicing in hope, they also gave thanks to God, that in both their congregations, Portuguese and Tamul, there were many that feared Him, and led a blameless life; and that their native fellow-labourers rendered them effectual service, both in teaching and other business. Not that their trials were at an end; but they maintained their confidence in God, believing that the many proofs He had given them of His providence over this vineyard, so newly planted in the wilderness, were the first-fruits of a rich harvest to be reaped in His own good season.

Their pecuniary difficulties.

9. This faith sustained them under difficulties, whose magnitude it is hard to imagine in more tranquil times. The unusual consumption of grain by the besieging army at Madras in 1759; the interruption to the cultivation of the fields through the frequent incursions of the troops, in that and several following years; a storm in 1763, which raged at Madras for the space of fourteen hours, whereby property on shore to a vast amount was destroyed, together with all the shipping in the roads;—these disasters caused a grievous famine in the country, during which the poor Natives perished by thousands. The demand upon the Mission resources was so great, that they must have been drained, and a great part of the establishment broken up, but for the steady support of their English, Dutch, and Danish friends. Upon their difficulties at this time they remarked: "The business of a Pastor in Europe chiefly regards the souls of his flock; whereas we have the additional charge

(1) Society for Promoting Christian Knowledge Report, 1761.

of providing for their bodily wants, of procuring work or situations, and sometimes dwellings, for our converts." All this will assist us to appreciate the exertions of these devoted men to preserve their congregations and Schools in the present exigencies of the country.

Experiment for employment of the Converts.

10. With a view to relieve their funds, several weavers, among the converts of 1762, set up six looms at Vepery for the manufacture of cloth, which furnished occupation and support for the men, women, and children; and so successful did the experiment prove, that in two years this part of the establishment supported itself, and quite realized the Missionaries' expectations.

A Printing Press set up at Vepery.

11. About the same time the providence of God opened for them another means of employment for their people. After the fall of Pondicherry, in 1761, a printing press was found in the Governor's house, and sent to Madras. The Government set it up in the grounds of the Vepery Mission, where they built an office for the printers, and placed the press under the Missionaries' superintendence. When not employed for Government, they were allowed to use it for themselves, which proved of great advantage to the Mission; for, besides furnishing occupation for some of their people, they could now print what works they required for their Schools and for distribution, the Tamul press at Tranquebar being no longer able to supply the growing demands upon it from all quarters. At first they were at a loss for types and paper; but, when this became known in Europe, Professor Franck sent them a valuable fount of Tamul types from Halle: and M. Fabricius, too considerate to make any further demand upon the overburdened funds of the Christian-Knowledge Society, ordered twenty-four reams of paper to be sent to him annually on his own account, to be paid for out of his stipend,

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which amounted to no more than fifty pounds a year. This instance of generosity is another proof of the propriety of the epithet which has been applied to the earlier Missionaries in India—"they were *unselfish*." M. Fabricius, however, was soon relieved of this heavy expense, having succeeded in manufacturing some paper good enough for many useful purposes.

Missionary journeys and conferences.

12. This attention to their domestic affairs did not cause the Missionaries to neglect the Heathen. No sooner were the troops withdrawn, than they were again on the alert among the villages, and their journeys sometimes extended from fifty to one hundred miles up the country. They generally travelled on foot, and held frequent conferences with the Heathen. In one month (November 1759) Fabricius was engaged in no less than ten of these conferences, in different places; and his colleague, M. Breithaupt, was equally indefatigable; but they were too much like the conferences of Ziegenbalg and the other Danish Missionaries, specimens of which have been given above, to need further description. Suffice it to state, that they were generally listened to with respectful attention; and occasionally even Brahmins would acknowledge that their doctrines deserved to be praised: while the people sometimes confessed that many of them would embrace Christianity if they were not hindered by their superiors and relatives.

But they did not always close without some objection being made to their statements. For instance: on one occasion, when M. Breithaupt had been exposing the vanity of wearing charms to preserve them from harm, and of worshipping gods of wood and stone, a Hindoo remarked, that God must be worshipped by images, until He should present Himself before their eyes. The Missionary, taking the man by the hand, desired him to look stedfastly

on the sun. He did so, but soon confessed that his eyes could no longer endure the splendour of his beams. "Consider, then," said Breithaupt, "how you could sustain the glory of the great Creator if He should discover Himself to your view."

Loss of Christians by the cholera morbus.

13. While thus employed, the country was visited by another calamity, from which the Mission also suffered. God protected them from the destruction of war "that wasteth at noon-day," but not entirely from "the pestilence that walketh in darkness." In 1763 the cholera morbus prevailed in South India, sweeping off vast numbers of the Natives in a short time. No less than forty-four of the Vepery congregation died, some of whom are described as giving examples of faith, patience, and hope in death. Among them was the steward of the Mission, a faithful man, whose loss was severely felt. Their able Catechist at Sadras also was removed; and it pleased God to deprive M. Breithaupt of his partner, whose piety and zeal entitled her to the appellation of "a mother in Israel."

The Mission Establishment.

14. While death was thus commissioned to remove some of the fairest of their flock, the Lord did not leave His servants without encouragement. Four Native Catechists yet survived, the eldest having served the Mission twenty years, and proved himself worthy of the confidence reposed in him. The second was a son of the late Pastor Aaron, of Tranquebar, named Curapadam, whom the Missionaries described as "an able, faithful, and diligent Assistant." The two junior Catechists, named Boaz and Nullapen, lived in the villages, where they faithfully discharged their duty, and set a good example to their own people and the Heathen. In the midst of trouble, therefore, the Missionaries were happy in the character of their Assistants.

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The Portuguese and Tamul Schools were in an encouraging state, though the latter was a heavy charge to them, containing forty-five children, whom they entirely supported, as also eight children in the English School. The Teachers, and other servants of the establishment, greatly increased their burden; but they were never left destitute by that gracious Providence in whom they placed their trust.

Continued progress of the Mission.

15. The addition to the Church this Decade is not exactly known; but the number reported for eight years was five hundred and nineteen[1], which is quite enough to testify the diligence of the Missionaries and Catechists under the varied and formidable difficulties opposed to them; and the general character of the converts still proved the care with which they were instructed.

Friendship of Natives and others for the Missionaries.

16. And here we may notice the estimation in which they were held, and how their labours were encouraged, by their cotemporaries. We have seen the liberality of the English and other Europeans to the cause; and one of their friends, a Mr. John Hubbard, a pious Englishman, who kept a School at Madras, had long been to them a kind adviser and assistant in their troubles. At his death, in 1764, he bequeathed to the Mission one

(1) The numbers were as follows:

1759	40
1760	85
1761	56
1762	88
1763	69
1764	57
1765	66
1766	58
	519

Vide Society for Promoting Christian Knowledge Reports, 1760—1768.

hundred and eighty-six pagodas[2], and a number of religious books.

The same Reports mention several Heathen of the first respectability whom God inclined to help them in their need. One gave to the Mission four acres of land, free from all taxes, which was brought into cultivation: another is described by the Missionaries as a moral and exemplary man, who had shown himself much their friend, and done them great service; and similar instances frequently occur in their correspondence and journals.[3] When we consider the fidelity with which they exposed the idolatries of the country, and appealed to every man's conscience in the sight of God, we must regard these tokens of good-will towards them from the very Heathen as unequivocal testimonies in favour of their conduct.

Testimony in their favour from the Governor of Madras.

17. We will adduce, in conclusion, a direct testimony to the same effect from the highest authority at Fort St. George. The Christian-Knowledge Society had written to the Governor, recommending their Missionaries to his good offices; and in his reply, dated March 1766, that gentleman remarked, "M. Fabricius, M. Breithaupt, and M. Hutteman," (who was then on a visit at Madras), "are indeed the very men you have represented in your letter; and have always been much respected both here and everywhere else; and I am at all times glad to promote their welfare."[4]

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(2) 74*l.* 8*s.* sterling.

(3) Society for Promoting Christian Knowledge Reports, 1765, 1766. Meier's Missions-Geschichte, p. 548, *et seq.*

(4) Society for Promoting Christian Knowledge Report, 1767. Abstract, p. 104. Meier's Missions-Geschichte, pp. 580, 581. On the 19th of May 1766 Madras and its vicinity were visited by a vast swarm of locusts, the first time they were remembered to have been seen in those parts; but at that season there was little for them to devour.

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This we leave without comment, in answer to those who have chosen to asperse these servants of Christ and their work.

FIFTH DECADE. 1767 to 1776.

The Mission again in danger from war.

1. In the year 1767 Madras was once more threatened with the scourge of war, the Mahrattas having advanced as near as St. Thomé, and committed great barbarities wherever they went. But before they reached Vepery the British arms were again crowned with victory, when those fierce marauders retired, and the country was once more delivered from the invader. During this alarm the Missionaries, with their scholars, sought refuge in the fort; but they now returned home[1], and resumed their work without molestation.

Conversion of a Romish Inquisitor and a Jesuit.

2. Among the converts in 1768 Fabricius received a learned and intelligent Romish Priest.[2] His name was Manuel Joze Da Costa, a native of Coimbra in Portugal, and now forty-four years of age. Before he left Europe he was admitted into the order of Dominicans, and ordained. He passed the first seven years of his residence in India at Goa, whence he was sent to Diu, near Surat, and afterwards to Siam, invested with the powers of an Inquisitor. Hither he brought with him some doubts regarding the doctrines of Rome; and discovering that a Jesuit Priest there, named Antonio Rodrigues, entertained scruples similar to his own, he opened his mind to him, and from that time they freely communicated their sentiments to each other. Da Costa now, for the first time in his life, obtained a sight of the Bible in Latin, which he carefully studied, together with some Protestant works which had providentally fallen in his way. By these means he became so firmly convinced that the

(1) Society for Promoting Christian Knowledge Report, 1768.
(2) Ibid. 1770. Meier's Missions-Geschichte. Introduction, p. 21.

Protestant doctrines were according to Sacred Scriptures, that he could no longer refrain from speaking of them privately to many Portuguese; and his conversations were blessed to the conversion of forty-three persons, who embraced the true faith.

His confidential friend, Father Rodrigues, also separated from communion with Rome, and, on leaving the Society of Jesuits, placed himself under the protection of the Dutch, who at that time had a factory at Siam. Upon this he was excommunicated by the Roman Church; and Father Da Costa, whose predilection for the Protestant doctrines was not yet publicly known, received orders from Goa to apprehend Rodrigues, and send him to the Inquisition. These orders he found no difficulty in evading, in consequence of his friend being under the Dutch protection. Some time after, Rodrigues being attacked with a dangerous disease, the Jesuits went to him, to offer him a plenary absolution, and to administer extreme unction; but he rejected both. Determined, however, not to be entirely repulsed, they continued about him, busily employed with their usual ceremonies in his last moments; and after his decease they gave out that he had returned to their communion, and buried him according to the superstitious forms of their Church. These men deemed the credit of their order to be too much compromised by his renunciation of Romanism not to use all means to prevent its being believed that he died a Protestant.

Father Da Costa had kept up a secret correspondence with Rodrigues as long as he lived, which could not but awaken suspicion; and he was surrounded by too many jealous Romanists at Siam for his Protestant predilections to be much longer concealed. Sickness confining him to his bed, he was visited by a member of his own order, who seized upon his writing-desk; and finding in it a paper

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containing the remarks of himself and Rodrigues upon numerous errors of their Church, he took it away, together with his Protestant books and other effects, and then conveyed him on board a vessel bound for Goa, with a view to his being thrown into the Inquisition; but a Mahomedan who sailed with him enabled him to effect his escape from the vessel before she reached her destination; and he afterwards found that what his enemy designed for his destruction, proved, through the interposition of a gracious Providence, the means of his preservation from the calamities of war, in which those whom he left behind at Siam were soon involved. After a while he succeeded in making his way to Tranquebar, for the purpose of visiting the Danish Missionaries; but for the present he concealed his intention, and took up his abode with a Romish Priest. Here he found means secretly to obtain several Portuguese books, printed at the Mission press. He also went frequently to the Protestant Church at Poreiar, where he heard M. Wiedebrock preach; but he did not venture yet to discover himself, lest it should reach the ears of the Bishop of the French Mission at Siam, who was then at Pondicherry, and would doubtless endeavour, if he knew where he was, to have him retaken, and sent to Goa. For his greater security he resolved to visit Madras, and there be guided by circumstances. Accordingly, in October 1766 he went to Vepery in disguise; but not finding M. Fabricius at home he could not summon resolution to introduce himself to M. Breithaupt: and even after M. Fabricius's return his faith was not strong enough to take the decisive step of an open declaration of his creed. This hesitation continued for a year and eight months after his arrival at Madras, during which period he continued to perform some offices in the Roman Church, both to prevent detection, and also

to obtain a subsistence. He took care, however, not to officiate more than was necessary to avoid awaking the suspicion of the other priests.

At length he resolved to act according to his convictions; when, sending for M. Fabricius, though still under a feigned name, he requested to have a private interview with him. When the Missionary arrived he related to him all the circumstances attending his progress hitherto; and then mentioned his intention to proceed to Bengal, and return thence to Siam as a Protestant teacher. From the timidity he had already shown, it would not have been surprising had he delayed being received into the Church until he arrived at Calcutta, and was beyond the reach of danger from some persons who were watching his movements with a suspicious eye. But his conscience was now too much oppressed to listen any more to the suggestions of a questionable expediency. He declared that he could bear the burden no longer, and requested to be admitted forthwith into the Church at Madras. Still, however, he desired that it might be kept as secret as possible, on account of the opposition that was to be feared from the Bishop of Siam, who was still at Pondicherry.

Ingenuous as the account which he gave of himself appeared to be, yet the Missionaries did not receive him without a careful investigation of his case. They inquired privately into his former life, and found that the Romanists had nothing to allege against his moral character, though they spake contemptuously of him, because of his irregularity in attending Church, and manifesting so much indifference at *Mass* and in the pulpit. His account of his proceedings at Siam was confirmed by a German merchant, who had resided there some time, and had reported, on his arrival at Madras, all the circumstances about Father Rodrigues, exactly as

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related by Da Costa; and he added, that there was another Padre there, who was known to have a greater inclination for the Protestant than the Romish Church. This the Missionaries concluded could be none other than Da Costa himself; and M. Breithaupt now called to mind his visit to him, in the disguise of a Portuguese sailor, some time before. The Missionaries had further opportunities to satisfy themselves of his sincerity, as he frequently visited them while detained at Madras. Before his departure, on the 21st of November, they admitted him as a member of the Protestant Church, after that he had given them, in writing, a declaration of the motives which had induced him to abjure the errors of Rome.[1] This ceremony was performed in private, before three witnesses, for the reasons already given. He wished also to be solemnly ordained to the Protestant Ministry; but when the validity of his own orders was explained to him, and he was reminded that he renounced only the errors of his Church, he was satisfied.

Having now little to live upon, the Missionaries supplied him with what he required. They also provided him with a black dress, as he proposed to put off the Dominican habit as soon as he should reach Bengal. He moreover took with him a good supply of Protestant books, and a testimonial from the Missionaries addressed to his old flock at Siam, certifying that he now came among them as a Protestant Minister, and commending him to their love and esteem. They also signed two letters which he wrote, one to the King of Siam, and the other to a Princess of that country who was well inclined to the Christian Religion. They then dismissed him,

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(1) This important document was sent home to the Society for Promoting Christian Knowledge. Report, 1770. App. p. 78.

with fervent prayer for God's blessing and protection. On his arrival at Calcutta he was cordially welcomed by the Society's Missionary, M. Kiernander; and after publicly avowing his sentiments in the Portuguese Church, he continued to catechize and preach every alternate Sunday as long as he remained there. While waiting for a favourable opportunity to return to Siam he married a widow, of Dutch extraction, who was born in that country, and, like himself, had resided there some years. His desire to return thither was now strengthened by letters received from some of his friends, who were eagerly expecting him, and gave him hopes of obtaining many converts, as at that time all religions were tolerated in that kingdom. But he did not live to fulfil this desire of his heart, being removed to his rest on the 2d of March 1771. His thoughts were at Siam to the last; but he resigned himself to the Lord's will, and died in peace.

A Missionary journey to Conjeveram.

3. To return to Madras. In the year 1770 M. Fabricius made a circuit into the country as far as Conjeveram. At Poonamallee, sitting down in the bazaar, he was soon surrounded by a crowd of people, to whom he spake of the sin and folly of worshipping idols, and set before them the pure doctrines of the Gospel. One of the auditors, supposing him to be a Romish Priest, objected that his people also worshipped images; but he satisfied the man to the contrary; and, at the people's desire, he explained the character and usages of the Protestant Church, and the manner in which Divine Worship is performed in it. After this they listened with greater attention to his explanation of Christian doctrine, and repeatedly confessed that it was the truth. In this manner did he address persons of all descriptions, wherever he halted; and he appears everywhere to have been listened to with respectful attention. He returned home from

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Conjeveram by another route, in order the more widely to diffuse the glad tidings of the Gospel.

Great mortality among the pilgrims to Tripetty.

4. In the year 1772, the country being free from the Mahratta troopers, the Missionaries and Catechists were able to prosecute their work in the villages in peace and safety. But the calamity of war was succeeded by that of pestilence, the cholera again raging in the country.[1] It appeared first at Tripetty, a place among the hills north-west of Madras, whither innumerable multitudes went annually on pilgrimage from all parts of the Carnatic, and especially from Madras. The great festival was held in the month of September; and this year one-half of the vast concourse of pilgrims was swept away by this awful scourge. The festival was no sooner ended than the disease broke out amongst them. Hundreds died on the spot, while others were attacked in their flight from the place; and as it was not possible to burn or bury all the bodies, they were generally left to be devoured by birds and beasts of prey. Those who escaped returned home, not with shouts of rejoicing, as heretofore, but with consternation, as a people forsaken of the god they went to honour.

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(1) The Missionaries' Journal about this time contains an awful account of a Brahmin who offered himself as a sacrifice to the devil. Observing that the people neglected his pagoda [temple], he ascended the gobrum [tower], and threatened to throw himself down headlong if they would not provide for the celebration of a certain feast. There he remained two days without eating or drinking; when, seeing that the worshippers, regardless of his threats, preferred another pagoda, he executed his horrid purpose; and, precipitating himself from the top, was killed on the spot.

They describe also a fanatic, who, with his legs tied to the branches of a tree, swung himself backwards and forwards over a fire, with his head downwards. This act of mortification he performed for some hours daily, for several months together, in the public streets in Madras. This is another confirmation of the account of the self-inflicted tortures given at the commencement of this volume. —Society for Promoting Christian Knowledge Report, 1773.

5. In the year 1773 the Mission was deprived of an Assistant, born in the country, named Benjamin Johnson[2], who was brought up in the School. He had been employed in the English and Portuguese Schools, and officiated as clerk in the Portuguese congregation. One of the Tamul Catechists also, named Schavrimootoo, died after an illness of only twenty-four hours. He had served the Lord faithfully for twenty-eight years, and for some time before his death had been entrusted with the superintendence of the Christians in the Black Town and adjacent villages. The loss of both these faithful men was severely felt, as there were none of equal experience to supply their places. The mortality among the congregation also, this year, was unusually great, no less than fifty-two having died; but several of them gave encouragement to the Missionaries by the faith which supported them at the last, and by their dying testimony to the truth as it is in Jesus. Great mortality in the Mission.

6. Under these losses the Brethren were comforted by the great increase of their flock in this and the three following years, amounting together to five hundred and twenty-four. This was a measure of success to which they had not been accustomed; and the preparation of so many adult Heathen for Baptism, and Romanists for admission, added greatly to their ordinary work; but they were indeed glad to be so occupied. They acknowledged, with their usual candour, that they had found reason to suspect the integrity of some of the Catechumens; but this, instead of discouraging, made them only the more vigilant against imposition. They set before the people the only motive which Unusual increase of Converts.

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(2) His original name was *Leander*; nor does it appear why he assumed the name of Johnson.—Society for Promoting Christian Knowledge Report, 1775.

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God approves—an earnest desire for salvation, sought with a penitent and believing heart; while they instructed them in the doctrines and precepts of the Gospel with diligence and care.

Opening at Vellore.

7. Their Report for 1775 contains a notice of the growing weakness of M. Fabricius, which, it is remarked, prevented his travelling through the villages, and obliged him almost to confine himself to the home affairs of the Mission. But he must have struggled hard with his infirmities, for we find him, in this and the following year, going about the country as usual; though there is little in his own or his colleagues' journals at this time that calls for notice, as they do not materially differ from what we have already recorded of themselves and other Missionaries in their visits up the country.[1] But there is one place to which their attention was directed which we must not pass unnoticed. In the year 1770 they endeavoured to effect an opening for the Gospel at Vellore and Arcot, with the adjacent parts. Vellore is about eighty miles west by south from Madras; and at that time it was a post of great importance, and strongly garrisoned by the English. Thither, in October, they sent an experienced Catechist, named Tasanaik, who is described as "well exercised in the doctrines of Christianity, and expert to speak in a convincing manner to Heathen, Romanists, and Mahomedans." He belonged to the congregation at Trichinopoly; and having been several times sent from thence to

(1) They kept regular accounts of all their discourses with the Natives, naming the places where they were held, and describing the different behaviour of the people. Specimens of these discourses are given in the Society for Promoting Christian Knowledge Reports, 1770—1778. Whenever any seemed inclined to think seriously of what they heard, the Missionaries left with them some religious treatise, calculated to lead them forward in their inquiry after the way of salvation.

Madras on other business, the Missionaries "perceived his capacity, sincerity, and zeal;" and, with the approval of the Missionary at Trichinopoly, M. Swartz, they sent him before to ascertain what prospect of success the Station might present. Tasanaik, meeting with encouragement from some British officers favourable to religion, to whose affectionate attention the Brethren had commended him, fixed his abode at Vellore. At Christmas he went to Madras, and gave them an account of the discourses which he had held with different persons, and of the favourable prospect before him.

Satisfied with the good beginning he had made, they sent him back; and he soon formed a congregation, consisting principally of several Christians who had joined him from Trichinopoly, besides his own family. In 1772 M. Fabricius visited Vellore, for the purpose of obtaining a suitable Place of Worship for this little flock. The Commandant, Colonel Lang, received him with great kindness, and manifested a desire to further his object; but as the whole place was the property of Mahomedans, he could not appropriate any public building for his use. He promised, however, that the Catechist should always have a convenient place to assemble the people in for Divine Worship.[1]

At this time there were some pious soldiers at Vellore, who had formerly enjoyed the ministry of M. Swartz at Trichinopoly; and they were now glad to attend M. Fabricius, who exhorted them to be faithful to their God and Redeemer. The Colonel also took the opportunity of his presence to assemble the whole regiment for Public Worship, and pitched a tent for the purpose on the parade. The Missionary addressed them in an appropriate manner; and he was greatly encouraged by all these

(1) Society for Promoting Christian Knowledge Report, 1772.

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promising indications.[1] Shortly after he took his leave, with a promise to return. Accordingly, next year he visited them again, and baptized some Catechumens who had been converted to the faith under the instructions of Tasanaik. He was rejoiced at the diligence of this Catechist, whose conduct had given general satisfaction; and the fruits of his labours now appeared in the Heathen whom he had prepared for baptism, and in the Romanists who were ready for admission into the Protestant Church. The Missionary for three days carefully examined and instructed the Catechumens, and then baptized them, eight in number. At the same time he received the Romish converts into the congregation, together with a Native who, in sickness, had been previously baptized by the Catechist.

He held Public Worship for the soldiers of the garrison, both English and German, preaching and administering the Lord's Supper to them, and also baptizing several of their children. He was desirous to secure a commodious Place of Worship for the native congregation; for though the Com-

(1) Among the numerous persons with whom he conversed on his way to Vellore was a Pandaram, who had renounced all idol worship; and he asked M. Fabricius to hear him say the prayer which he every day made to God. The Missionary listened to it; and he describes it as long, but full of the choicest expressions that can be used by a creature who supremely loves and honours his Creator, and humbly acknowledges his own sin and depravity. He expressed his pleasure to the man; and told him, that if he prayed in that manner with sincerity of heart, trusting to the Redeemer of mankind, who had made satisfaction for our sins, he would not fail of being accepted by God. After inviting him to Madras, he pursued his journey to Vellore: and now, on the way home, when he arrived at the same place, he inquired for the man again, but could hear nothing of him.[a] Characters of this description are occasionally found in the Missionary's path; but their hopeful professions too often terminate like those of the rich young man in the Gospel.[b]

(a) Society for Promoting Christian Knowledge Report, 1774.
(b) Mark x. 17—22.

mandant had fulfilled his promise to allow them the use of some absent officers' quarters, yet, in consequence of the increasing numbers who assembled, they required a larger place, which was soon obtained by means which he had not anticipated. A devout soldier, named Peter Francis, had, in the want of a Pastor, been accustomed to direct the devotional exercises of his comrades. These good men, observing, with great concern, the numerous children in the garrison growing up wild without instruction, resolved to open a school for them; and Peter Francis, having obtained his Colonel's permission to teach them, and exemption from military duty, the soldiers associated with him, poor as they were, subscribed towards the erection of a school-room, the Missionaries and a friend contributing towards it, on condition that the native congregation should use it when convenient.[2] Here is another instance of the advantages of true religion among those in subordinate stations; and there cannot be a doubt that officers are promoting the public service, as well as the benefit of individuals, while encouraging piety in the men under their command.

In 1774 M. Fabricius baptized two more native converts at Vellore. There were others prepared for baptism, but at that time they were from home. He found the English School prospering under the care of Peter Francis; and the native congregation regularly assembled in the school-room for Divine Worship, while the Catechist, Tasanaik, met with great encouragement in his work.

In 1776, on his way home from Amboor, five days' journey from Madras[3], whither he had been to

(2) Society for Promoting Christian Knowledge Report, 1775.

(3) The distance was one hundred and eight miles, a journey not easily performed in those days, with the scanty means of a Missionary at least, in less time than is mentioned in the text.

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marry a couple, he stopped at Vellore, where he preached, and baptized several children, together with an adult convert whom the Catechist had prepared.

State of the Mission.

8. Thus, through Divine assistance, was the Church lengthening her cords and strengthening her stakes. During this Decade eight hundred and forty-eight souls, including those baptized at Vellore, were added to the Madras Mission.[1] Among them were three Mahomedans. The Missionaries were watchful over their flock, and allowed no impropriety of conduct to pass without rebuke. In the year 1768 two or three cases of the exercise of Church discipline are mentioned, which were attended with good effect. In the year before, three persons, having grievously sinned, were separated from communion; but after giving satisfactory tokens of repentance, and publicly imploring pardon of God, and also of the Church, for the scandal which they had caused, they were restored. The effect of this discipline proved salutary also to the rest of the people. The communicants at Madras, in 1776, amounted to one hundred and ninety-four. The Schools continued in regular operation, and contained about sixty children; while the care with which they were instructed was repaid by the production of several efficient Teachers for the service of the Mission.

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(1) The following are the numbers for each year—

1767	43
1768	46
1769 } 1770 }	95
1771	87
1772	53
1773	107
1774	156
1775	141
1776	120
	—— 848

Mention was made above of the Missionaries' use of the printing-press set up by Government on the Vepery premises. In 1773 they finished an edition of the Tamul Testament, revised by M. Fabricius; and in 1774 they printed a metrical version of the Psalms in the same language, besides a Tamul and English Dictionary, and several smaller works.

Pecuniary necessities.

9. Their Church now required enlargement; and likewise the greater part of the Mission premises, for the increasing congregation and establishment; but the Missionaries were too much straitened for means to enter upon this work, having forty children in the Schools to maintain, besides a number of poor, widows, sick, lame, and leprous, dependent upon them for food and raiment; but they declined applying to their friends for aid. Indeed, it was with great reluctance that they at any time appealed to public benevolence; for they made it a rule, as the Society remarked at this time, never to beg; but accustomed themselves to look up to the bountiful hand of God, who knew their circumstances, and what they stood in need of; and He now inclined the hearts of several pious persons, both in Europe and India, to contribute, of their own accord, to lighten the pecuniary burden of His servants.[2]

No doubt they were right in thus living by faith; and the numerous calls which they were constrained to make upon their friends would naturally induce them to be slow to repeat their applications. But appeals to public benevolence are quite compatible with an implicit confidence in God. The spontaneous contributions even of Christians are little to be depended on. It is right to inform them of our necessities, and to invite and exhort them to co-operate with us in the work of

(2) Society for Promoting Christian Knowledge Report, 1777.

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the Lord; and if the selfish soon grow weary of such applications, the benevolent will be glad to know of every fair opportunity to contribute to so good a cause.

SIXTH DECADE. 1777-1786.

Conversion of a Brahmin from Romanism.

M. Fabricius, when at Vellore in 1773, had an interview with a man of the Brahminy caste, named Vedaundayah, who had been a Catechist in the French Mission at Pondicherry, until the fall of that fortress, when he retired with his family up the country. Visiting Vellore, he entered into religious conversation with Tasanaik, the Catechist, to whom he avowed his misgivings respecting the Romish Creed, and expressed a wish for fuller instruction in the Protestant faith. Accordingly, Tasanaik, by his own desire, informed him of the arrival of Fabricius, to whom he immediately applied for the information he wanted. He brought another Romanist with him; and after listening attentively to an explanation of the difference between the two Churches, he expressed himself satisfied, and promised to visit the Missionary at Madras—a promise which he fulfilled some months after, when he passed eight days at Vepery; but left again without making up his mind to join the Church. Nothing more was heard of him until the year 1779, when he came again to Madras, with his wife and three children, and presented his youngest son to the Missionaries for baptism. At the same time, he himself, with all his family, abjured the errors of Rome. Having some knowledge of medicine, he rendered great assistance to the sick while at Vepery; but at present he was obliged to shorten his visit, being in the service of a Polygar Chieftain up the country, who maintained him and his family for the benefit of his medical services. Before his departure, he promised to return on the first favourable opportunity, and avowed his determination, while

away, to remain faithful to his God and Saviour, and to make the doctrines of Christianity known as far as possible.[1] After two years he visited Madras again, when the Missionaries were thankful to find that he had been kept stedfast in the faith, and admitted him to the Lord's Supper.

Consternation on account of the war.

2. In the year 1780 Madras was thrown into consternation by Hyder Ali's invasion of the Carnatic. Every day brought fresh intelligence of his conquests and devastation; but such was the apathy of the ruling party in the Council of Fort St. George, that they could not be convinced of the approaching danger, until black columns of smoke, mingled with flame, were seen to arise within a few miles of Madras.[2] A party of Hyder's horse advanced as far as St. Thomas's Mount, committing ravages in the neighbourhood, when the inhabitants of the open towns began to take flight.[3] Many of the Christians fled from Vepery to other parts; but the Missionaries determined to remain at their post as long as they could, and hitherto they met with no interruption to their daily routine of duty.[4]

([1]) Society for Promoting Christian Knowledge Reports, 1778—1780.

([2]) There had been little unanimity for some time past in the Government of Fort St. George. In 1776 the Governor, Lord Pigot, was actually put under arrest by his own Council, when the Government was assumed by Mr. George Stratton. In the following year Mr. Stratton was suspended by order of the Court of Directors, and Lord Pigot ordered to be restored; but it was a long time before the settlement recovered from the confusion into which it was thrown by this outrage.—Mill's British India. Vol. iv. pp. 119 *et seq.*

([3]) Memoirs of Swartz. Vol. i. p. 379.

([4]) They give a degrading instance of heathen superstition at this period, in the sacrifices offered, near Vepery, to the goddess *Ammey*, to avert the small-pox. Their remonstrances with the infatuated idolaters were of no avail; and they were grieved to recognise in the crowd a man upon whom they had hoped that their instructions had made a salutary impression. When rebuked, he

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Missionaries' devout resignation in trouble.

3. To meet the formidable hosts which Hyder brought into the field required all the available forces of the British from other parts of India; and the Bengal detachment being quartered in the Mission Church and premises at Vepery, the Missionaries were once more obliged to seek refuge in Fort St. George. They described the calamities of all former wars as trifling compared with what the country now suffered; but the terms in which they wrote show that they rather complained of themselves than of the hand that smote them, confessing that they deserved the chastisement. It is as edifying to know how these good men suffered, as how they obeyed the will of God; and in a Letter from M. Breithaupt the following devout expressions occur: "Alas, that we have sinned and done wickedly! Therefore hath the Lord watched upon the evil, and hath brought it upon us. However, He is righteous in all His works which He doeth. To us belongeth confusion of faces; to the Lord our God belong mercies and forgiveness. And therefore, O Lord, forgive. O Lord, hearken and do: defer not, for Thine own sake."[1]

Death of M. Breithaupt.

4. Not long after writing these devout sentiments, on the 17th of November 1782, he was translated from this scene of humiliation and suffering, after a short but violent illness. He had served the Mission thirty-eight years with great fidelity, and his loss was severely felt by all who knew him. M. Fabricius, though left alone in his old age in charge of the afflicted flock, exerted himself with more than his wonted vigour, being solicitous that nothing

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he replied, that he was drawn away by the multitude; so little did he regard the sacred injunction, "Thou shalt not follow a multitude to do evil." (Exodus xxiii. 2.)—Society for Promoting Christian Knowledge Report, 1781.

(1) Society for Promoting Christian Knowledge Report, 1782.

might be wanting for the edification both of the Tamul and Portuguese congregations.

Christians' exemplary conduct in trouble.

5. His troubles were again increased this year by the return of famine, after some intermission, which carried off many thousands. So general was this calamity, that the Europeans did not escape, and they were obliged to reduce the number of their servants. Even the Governor of Madras found it necessary to discharge his palankeen bearers, and to dispose of all his horses but two. The Catechists and Schoolmasters were, through Divine mercy, preserved alive; but the Church and School-houses were again occupied by troops, which was a great trouble to the Missionary and his Assistants. They cast their burden, however, on the Lord, who again sustained them by His grace, and would not suffer one of them to be moved from his steadfastness. The furnace sorely tried the principles of these devoted men, and well did they stand the test.

Flight of the Catechist from Vellore.

6. Notwithstanding the unsettled state of the country, Fabricius continued his intercourse with the Heathen, though no longer able to enter his conversations in his journal. He was now joined by the Vellore Catechist, Tasanaik, who was obliged to fly from the scene of hostilities; but he was not idle at Madras, assisting in the daily work of the Mission, and spreading abroad the knowledge of Christianity wherever he was able to move.

M. Fabricius's disinterested conduct.

7. Several members of the flock being with the troops quartered in the neighbourhood, on the Lord's Day Fabricius performed Divine Service with them, and preached. With a body bending under the weight of years, his spirit rose to the necessity of the times. The Society proposed to relieve him with a Missionary from Cuddalore; but knowing that one could not be spared from that station, he declined the proffered assistance. He preferred working alone, so long as he could stand

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and direct his Native Assistants, to having another Mission crippled for his sake. His disinterested conduct at all times, and especially in this painful emergency, greatly endeared him to the members of the Society both at home and abroad. The following extract from one of his letters at this time will show the spirit that animated his soul: "God is humbly to be praised for that goodness by which He continues this Mission from year to year, and blesses it with the pure and glorious light of the Gospel."

State of the Mission.

8. In 1785 peace was restored, when many Christians returned home, and the Church began to revive. The country also, after lying desolate for three years, was again cultivated, and the Natives soon forgot their past troubles in the return of plenty and repose.

The work of conversion did not altogether cease in the worst of times; and in the course of this Decade seven hundred and forty were added to the Church.[1] The Communicants before the war amounted to two hundred and twenty. The number at this period is not mentioned; but it appears to have been greatly reduced while the neighbourhood was in jeopardy from the army of Mysore. The Mission Church and premises had sustained no injury by the residence of the British troops; and

(1) The number each year was as follows—

1777	92
1778	75
1779	78
1780	No return.
1781	128
1782	No return.
1783	157
1784	62
1785	89
1786	59
	740

an addition was now made to them of a small house and paddy (rice) field, near the Mission garden, by the bequest of a Mrs. Bouwyn.[2] Several other legacies had been received of late; and there was but little decrease in the contributions in India, notwithstanding the serious inconvenience to which all classes were subjected by the troubles we have described. On the whole, therefore, mercy still predominated, and again was heard in the Church of Vepery nothing but the voice of praise.

SEVENTH DECADE, 1787-1796.

Female Orphan Asylum suggested and patronized by the Society for Promoting Christian Knowledge.

1. The first year of this Decade was distinguished by the establishment of a Female Orphan Asylum at Madras. This valuable Institution arose out of an Appeal to the public in 1785 from the Society for Promoting Christian Knowledge.[3] Together with their Appeal, they voted fifty pounds, to be paid as an annual stipend so soon as a proper person

(2) Society for Promoting Christian Knowledge Report, 1788.

(3) The following were the Society's reasons for making this appeal:—

"The Society has received information that there is a considerable number of children born annually in the British settlements in the East Indies, of fathers who are Europeans and mothers who are Natives;

"That of this description there are born annually not less than one thousand in the Province of Bengal, not less than seven hundred at Madras and on the coast of Coromandel; and a proportionable number at Bombay and Bencoolen;

"That the fathers of these children, being usually soldiers, sailors, and the lower order of people, too often neglect their offspring, and suffer them to follow the caste of their mothers;

"That the children are not only lost to Christianity, but to the society of which they are born members, and, from neglect in their infancy, at ten or twelve years of age are mixed with the Natives;

"That, on the contrary, if a Christian education was bestowed upon them, their manners, habits, and affections would be English; their services of value in the capacity of soldiers, sailors, and servants; and a considerable benefit accrue to the British interests in India, resulting finally to the advantage of this kingdom, and tending to give stability to the settlements."

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could be established for instructing the children born in the settlement of Madras. Sensible that this sum was inadequate to the object, they offered it "only as a testimony of their disposition to so pious a work, and lamented their inability to engage further in it. If, however, these reasons should have weight with the public," they offered "to receive contributions applicable to this special purpose, and to forward the design to the utmost of their ability."[1]

An Institution of the kind already existed in the province of Bengal[2]; and "happy would it be," the Society add, at the close of their Appeal, "if, from a beginning so small, similar Institutions could be extended to Madras, Bombay, and Bencoolen."

General Contributions for its support.

2. Shortly after the arrival of this Appeal, M. Gerické, the Society's Missionary at Cuddalore and Negapatam, entered with ardour into the design, and endeavoured to interest persons of influence in its favour. The necessity of such an Institution had for some time been acknowledged at Madras, and several projects were formed for its establishment; but the proposal had not yet met with sufficient encouragement. Through the exertions of M. Gerické, who at this period was often at Madras to assist in the affairs of the Mission, the subject was revived; and it was agreed, by him and his friends,

(1) Society for Promoting Christian Knowledge Report, 1785. The Society's receipts at this time, from all sources, amounted to no more than 4346*l.* 4*s.* 1½*d.* Of this sum, the benefactions in England towards the East-India Missions were only 111*l.* 5*s.* 6*d.*, while the expenditure upon them amounted to 446*l.* 17*s.* 6*d.* The deficiency was partly supplied by a special contribution of 200*l.* from Germany. In pledging themselves, therefore, for an additional grant of 50*l.* annually towards the Madras Asylum, the Society evinced a confidence in God which the Christian public had hitherto but little encouraged.

(2) History of Calcutta Institutions, by Charles Lushington, Esq. M.P., pp. 229 *et seq.* This Asylum will be described in the History of the Bengal Mission.

to apply to the Governor's lady to patronize an Orphan Asylum for girls. Sir Archibald Campbell was then Governor of Fort St. George; and with his concurrence, Lady Campbell entered at once into the project. It was no sooner known that she had taken it under her patronage than it met with general support, and in a short time the contributions amounted to forty thousand pagodas.[3] The East-India Company agreed to pay five rupees a month for each child; and the Nabob presented to Lady Campbell a spacious house for the establishment, for which he paid eight thousand pagodas.[4]

Establishment of the Boys' Asylum.

3. Under such favourable auspices the Asylum was founded in 1787; and not long after, at the suggestion of the lady patroness, a similar institution was established for boys, under the patronage of the Governor. These Seminaries were regarded as promising indications of improvement in the character of European Society at Madras, and an evidence that God still intended to dwell among them.[5]

The Boys' Asylum was opened on the 2d of February 1789, when it was placed under the superintendence of the senior Chaplain, the Rev. Dr. Bell, who introduced into it the system of education, since known by the title of the Madras System[6], which has been adopted in the Schools of the National Society of England. The friends of these Asylums, both in England and India, entertained the hope that many thousands of children would be rescued by their means from temporal misery, and that, through God's mercy, they would be saved also from spiritual ruin. These expectations have not been disappointed.

([3]) 16,000*l.* sterling.—Society for Promoting Christian Knowledge Report, 1788.

([4]) 3200*l.* sterling.—Ibid. ([5]) Ibid.

([6]) See Dr. Bell's publication, entitled, "An Experiment in Education made at the Male Asylum at Egmore, near Madras."

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M. Fabricius retires from the Mission.

4. While the Society for Promoting Christian Knowledge were rejoicing in the success of their proposal, they were grieved to hear of the pecuniary difficulties in which M. Fabricius had involved himself. Through a term of nearly fifty years he had given, as we have seen, cause for nothing but approval; and so great was the confidence reposed in him, that during the wars of the Carnatic, and the insecurity of property consequent upon them, he was entrusted with money to a considerable amount, which he lent out on what he, doubtless, thought good security. One large sum he lent to a Polygar Chief; another to the Nabob's son-in-law; but most of his speculations proved unsuccessful, and their failure brought ruin and misery upon several widows and orphans, as well as himself. M. Swartz was executor for some of the sufferers, which brought him to Madras. Great was his trouble and distress, both on account of the parties for whom he acted, and for his fallen Brother. He wrote to a friend, in January 1789, "The poor old man is at present in prison. One of his creditors keeps him there. I have visited him thrice. Think what I felt."[1] Yes, we may indeed imagine what he felt. Who would not weep tears of bitterness over such a termination to a course like that of Fabricius, and pray to the Father of Mercies, "Hold up my goings in thy paths, that my footsteps slip not?"[2]

One is at a loss to imagine what could induce so exemplary a Missionary to enter into such transactions. His disinterested conduct on all other occasions forbids the suspicion that it was for his personal advantage; and M. Gericke soon discovered that one of his Catechists, in whom he had too

(1) Memoirs of Swartz, Vol. ii. pp. 126—128. Society for Promoting Christian Knowledge Report, 1790.

(2) Psalm xvii. 5.

implicitly confided, was the principal cause of his embarrassment. He was much to blame, indeed, for putting temptation in this man's way, by employing him in such business; but having so far forgotten his own Missionary duty as to engage in pecuniary speculations, he was the less likely to exercise much consideration for the infirmity of one under his care.

M.Gerické takes charge of the Mission.

5. M. Gerické took charge of the Mission at Vepery August 23d, 1788, when Fabricius, who had "lost his faculties by age, labour, and trouble," signed "his act of resignation." It was with no light struggle of feeling that Gerické left the flock that he had gathered together at Negapatam, where he had latterly resided; for he enjoyed the confidence and attachment of the people, "who had looked upon him as sent by Providence to comfort them in their distresses, and turn their temporal poverty into spiritual riches." The Christian Minister, especially the Missionary, will enter into his feelings on parting from his attached congregation. He observed, that when he left his father's house, in order to engage in the work of the Mission, he hardly felt more than at the thought of leaving his flock at Negapatam.[3] But seeing the destitute state of the Vepery Mission, he did not hesitate to forego all personal considerations, and to enter at once upon the duties which his aged and unhappy friend was obliged to relinquish. He found the Church with only two efficient Catechists, Tasanaik and Nullappen. M. Swartz assisted him during the few weeks that he remained at Madras; and described him as a Nathaniel indeed, in whom there was no guile. But with the best disposition to do all in his power, when Swartz left him he soon felt his duties too onerous to be long sustained without

(3) Society for Promoting Christian Knowledge Report, 1790.

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further help, for which he urgently called. It is grievous to read of the infant Churches in India languishing for want of labourers; but the Churches of Europe were not yet awake to the duty of fostering them with maternal care.

Death of an aged Catechist.

6. In 1789 died the senior Catechist, Alexander, at the age of seventy, and after a period of more than fifty years' service at Madras. He is described as having led an irreproachable life, and been the means of bringing many into the Church of Christ. He had for some time been superannuated; and it was a great relief to M. Gericke's feelings under his anxiety, to witness this faithful Catechist's peace and hope in death.

Improvement in the Mission.

7. He was also encouraged by the character and attainments of some of the converts this year, who had been prepared by the Catechists for baptism. One woman surprised him, and, indeed, the whole congregation, by her intelligent answers to the questions put to her at her public examination. "But the best of all was," M. Gericke afterwards remarked, "that she continued, to his great comfort, to lead the life of an exemplary Christian." The communicants at his first celebration of the Lord's Supper at Vepery were reduced to sixty; but by Christmas this year they were increased to one hundred and twenty-seven.[1]

M. Gericke's Missionary journeys.

8. In 1790 Gericke performed three journeys, to Conjeveram[2], Pulicat, and Vellore, where he discoursed with the Heathen, and celebrated the ordinances of religion with Christians, in English, German, Portuguese, and Tamul. At Vellore he baptized many children and some adults; visited

(1) Society for Promoting Christian Knowledge Report, 1791.

(2) At Conjeveram he was led to expect to find some ancient copper-plates, said to contain the rights and privileges of the several castes; but he does not appear to have succeeded.

the military hospital, and dispersed a considerable number of religious Tracts among the soldiers. Here a Pandaram, aged one hundred and five, was baptized at his own earnest request. This old disciple died soon after, giving reason to hope that, through faith in Jesu's atonement, he exchanged the infirmities of mortality for immortal vigour above.

Death of a Catechist and M. Fabricius.

9. Among the deaths at Vepery this year is recorded that of Parkkien, another old and faithful Catechist, who had followed M. Gerické from Cuddalore. Throughout his last sickness he showed, by many pleasing tokens, his knowledge of the Saviour, together with the faith and hope that sustained him; particularly on the day before his death, when he received the Lord's Supper in the presence of many.

Not long after, poor Fabricius also, worn down by infirmities and grief, was delivered out of the miseries of this sinful world. He seemed to be penetrated with sorrow for the past, and we doubt not that he found pardon through the intercession of Jesus, upon whom he devoutly called. His death was unexpected at the time; for though his memory had failed, he was troubled with no severe sickness. The closing scene is thus briefly described by M. Swartz: "He supped heartily, and began to tremble, and died."[3]

M. Gerické's increasing work. Applies for a Colleague.

10. For the preservation of harmony among his flock, Gerické introduced what he called "a Discipline," which was a regulation for the adjustment of any disputes that might arise, by referring them, in the first instance, to the Missionary, instead of appealing at once to the Magistrate. Herein he endeavoured to follow St. Paul's injunction to the

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([3]) Swartz's Memoirs, Vol. ii. p. 227.

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Church at Corinth[1]; and the benefit of the rule was soon felt and highly appreciated by the people. About the same time he consented to undertake the superintendence of the Female Orphan Asylum; but he soon found this additional service more than he could perform to his own satisfaction, without neglecting some of his Missionary duties. Since, however, there was no other person to take the office, he gave to it as much attention as he could spare from his own charge, and applied to the Society to send him a colleague—"A faithful brother," he observed, "a fellow-labourer, who would be humble and content, devoted to Christ, and regardless of his own ease." This was an accurate description of himself, and the Society lost no time in endeavouring to obtain for him such an assistant.[2]

Carnatic invaded by Tippoo. Peace restored.

11. In 1791 war raged again in the Carnatic. Hyder was now dead, but his son, Tippoo Sultan, inherited all his father's hostility to the English, with but a slender portion of his good sense to restrain him in a hopeless contest. His present invasion of the East-India Company's territories was attended with more than wonted destruction of property and life; and the approach of his cavalry to the neighbourhood of Madras filled the inhabitants with alarm. But the troops were soon obliged to retreat; and not long after Tippoo sustained a signal defeat in his own dominions, by the British forces under Lord Cornwallis, who, immediately after the victory, commenced the siege of his capital, Seringapatam. This decision brought him to terms, and peace was soon restored to the country.

Proceedings at Vellore.

12. M. Gerické was no sooner able to travel

(1) 1 Cor. vi. 1—7. This was very different from the *discipline* of the Romish Missionary, described in the Mission of F. Xavier, which consisted of the castigation of his own body for the sins of others. Book ii. c. 3. s. 22.

(2) Society for Promoting Christian Knowledge Report, 1792.

again in safety than he re-visited all the places requiring his presence. In 1792 he went to Vellore, in company with Dr. Rottler of Tranquebar, to consecrate a large chapel, which the Civil Paymaster of the station, Mr. Torriano, had recently built for the garrison, the Native Christians also being permitted to use it. In the absence of the Missionary, Mr. Torriano, assisted by the staff surgeon when disengaged, read the English Service and some useful sermon, which proved very acceptable to the officers and troops. For the native flock, the same generous individual maintained a Catechist at his own expense, whom M. Gerické instructed in his duties, and left with him a supply of Tamul discourses to be read to the people on the Lord's Day.

M.Swartz's favourable view of the Mission.

13. In 1793 M. Swartz, being again at Madras, took an active part in the Mission duties, and bore testimony to the fact, that the hopes he had entertained five years ago, from the diligence of Gerické, were fully realized. "Here," he says, writing to a friend in England, "I have carefully observed the regulations made by M. Gerické, his admirable order respecting Divine Service in the Tamul, Portuguese, and English tongues. On Sunday morning he preaches to the Tamulian congregation; in the afternoon, to the Portuguese; and in the evening, to the English. He catechizes every evening in one of these languages. I confess it has given me great satisfaction to behold that all is done with the greatest regularity and propriety. I am now his assistant in this delightful work. May God soon send him a faithful fellow-labourer! My dear Brother, you may assure our venerable superiors that they will rejoice at the last day in beholding the fruit of that work which they piously support."[3]

([3]) Swartz's Memoirs, Vol. ii. pp. 243, 244.

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Rev. C. W. Pæzold appointed to Madras.

14. The wish for his brother Gerické so devoutly expressed was soon gratified; for a few months after he had the happiness of welcoming at Tranquebar a young Missionary from England destined for Madras. His name was Charles William Pæzold, from Halle. Swartz took him to Tanjore, and, with Gerické's concurrence, kept him some time to prepare him for his future work. In the beginning of the next year (1791) he proceeded to Vepery, where he was soon able to preach both in Tamul and English.

M. Gerické's intercourse with the Tanjore Rajah.

15. The object of M. Swartz's recent visit to Madras was to make arrangements for the temporary residence there of the young Rajah of Tanjore; and, at his suggestion, Lord Cornwallis appointed M. Gerické to attend upon the Rajah, in the capacity of adviser and preceptor; another token of the confidence then reposed in the humble Missionaries by the supreme authorities in India. In the fulfilment of this charge, Gerické recommended to the youthful prince various religious works, in English, and endeavoured to instil into his mind the doctrines and precepts of Divine truth.[1]

Increase of the Mission.

16. The numbers added to the Church at Vepery during this Decade, according to the returns for nine years, were seven hundred and seventy-one[2];

(1) Swartz's Memoirs, Vol. ii. p. 252. Amongst other works, M. Gerické put Mrs. H. More's Religious Tracts into Serfojee's hands, which the prince declared that he liked better than any English books he had ever read.—Memoirs of Mrs. H. More, Vol. ii. p. 433.

(2) The following are the returns:—

1787	No Return.
1788	49
1789	60
1790	117
1791	87
1792	61
1793	76
1794	55
1795	181
1796	85
	771

besides many whom M. Gerické baptized in his journeys to various places, where he found Christians residing, sometimes only a single family, without the public means of grace. He neglected no opportunity to instruct these people and baptize their children; but they are mentioned only incidentally in his journals, and are not included in the statistics of the Mission. The Communicants were increased to two hundred and forty-four in the Portuguese and Tamul Churches. The Schools remained with little variation: the press was employed on another edition of Fabricius's Tamul Hymn Book, his translation of Pilgrim's Progress, and some other useful works.

Relief of the Mission funds.

17. In the low state of the Mission funds, the expense of postage was felt to be so serious an inconvenience, that M. Gerické, encouraged by the kind attention which the Government of Fort St. George had generally paid to his representations, was induced to commend this also to their favourable consideration. His application met with success, and he was permitted henceforth to receive and transmit his letters postage-free. His finances were at this time further relieved by the acquisition of a house built by the late Mr. William Chambers on the Mission ground, and bequeathed to the Mission at his death. The paddy-field also, belonging to the Mission, their right to which the Board of Revenue had questioned, Government now ordered to be restored; while the increased liberality of the Christian-Knowledge Society greatly encouraged them to extend their operations.[3] M.

(3) The income of the Society, in 1796, was increased to 9094*l.* 7*s.* 11½*d.*; and the expenditure on the Indian Missions, English and Danish, amounted to 2555*l.* 10*s.* 2*d.* This was for Missionaries' salaries, presents of books, stationery, and other stores. (Report, 1797.) This exhibits a great improvement, the Society's

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Gericke, who received fifty pagodas a month for his services at the Female Orphan Asylum, expended the whole on the Mission. This fund enabled him to keep up the required establishment of labourers, to continue the charities which had for some time been maintained, and to assist many persons in distress. The motive which actuated him to this liberality will be best described in his own words. He said that he was persuaded that he could not do too much, considering the mercies which they had experienced in that country, against all their expectations of remaining in peace, and their preservation during the last war from the severe calamities with which the Mission had been visited on former occasions.

Reader at Sadras.

18. The intelligence that new Missionaries might shortly be expected from home greatly animated him; and he devoutly prayed that the same mind might be in them which was also in Christ Jesus. Such labourers were much required. During his journeys along the coast, he was concerned to find so many Christians wandering as sheep without a shepherd, and did what he could to supply them with instructors. He had recently spent three days at Sadras, where, after preaching, baptizing, and administering the Lord's Supper, he appointed a Dutchman, M. Van Driel, Reader and Schoolmaster, for whom he procured from Government a salary of three pagodas[1] per month. He also provided him with what books he required, and instructed him in the duties of his office.[2]

Society's income having more than doubled during the past eleven years. See above, s. 1. Note.

(1) Twenty-four shillings.

(2) Society for Promoting Christian Knowledge Report, 1798.

EIGHTH DECADE. 1797 to 1806.

1. In the month of May 1797 two Missionary students from Halle, the Rev. William Toby Ringeltaube, for Calcutta, and the Rev. Immanuel Gotfried Holzberg, for Madras, were dismissed by the Christian-Knowledge Society, in the usual manner[3], and they sailed shortly after. M. Holzberg reached Madras in December 1797. As he was placed at the disposal of the other Missionaries, to be employed where his services might be most required, he was soon transferred to Tanjore.

Two Missionaries sail for India.

2. Not long after M. Pæzold visited the Northern Circars, where he found several opportunities for the exercise of his ministerial functions. At one place, Jaganaikpooram, where he had officiated in Portuguese and German, and baptized fifteen young persons of different ages, when about to administer the Lord's Supper, a Dutchman expressed a desire to take it; but as he was leading an immoral life, and showed no inclination to alter his course, M. Pæzold refused to admit him to that Sacrament. At another place, Samulcotta, a merchant requested him to baptize his concubine, with her child; which case also he treated with equal fidelity. The child he baptized, in the presence of several English gentlemen; but the mother he required, either to marry, or to separate from the man with whom she cohabited, and also to be better instructed in the Christian religion, before he would receive her. As, however, she showed no inclination to comply with either of these requisitions, the matter was dropped. But M. Pæzold took pains to teach her

M. Pæzold visits the Northern Circars.

(3) They were addressed by the Rev. John Owen, late Chaplain at Calcutta. The address, together with the notes subjoined, though too long for insertion here, are well deserving the Missionary's attention, as they contain much useful information on the state of Indian Society and Missions at that time. Society for Promoting Christian Knowledge Report, 1797. Appendix, pp. 136 *et seq.* Abstract, &c. p. 417.

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the Ten Commandments, the Creed, and several prayers, and gave her some salutary advice.[1]

Religious destitution of that country.

3. This brief notice may serve to give some notion of the low state of religion in the Northern Circars at the opening of the nineteenth century. This province stretches along the western coast of the Bay of Bengal, from the fifteenth to the twentieth degree of north latitude. The greater part of this extensive country had been in possession of the English nearly forty years, having been ceded to them in 1765. The Native population is estimated at about three millions; and they are represented as a people of much greater promise to the teacher of Christianity than the Tamulians, having more regard for truth and honesty, being less addicted to the prejudices of caste, and of a more undaunted and independent character. Yet so entirely had they been neglected, that at the time of M. Pœzold's visit there had not been one Christian Missionary sent among them, nor even a Chaplain appointed for the numerous Europeans stationed throughout this region. All this time the country enjoyed almost uninterrupted peace, and yielded, year by year, a rich return for the labour and expense bestowed upon it; yet no acknowledgment was made to the Author of these benefits, by any attempt to diffuse the knowledge of His Word through the land. Truly, the more we look into the history of British India, the more are we amazed at the contrast between the Almighty's bounty and England's ingratitude!

Importance of European Labourers.

4. In transmitting his Reports for 1801, M. Gerické deplored the want of faithful and discreet labourers for the vineyard of the Protestant Missions on the coast, to send wherever a door were opened unto them; for then, he remarked, "rapid

(1) Society for Promoting Christian Knowledge Report, 1803.

would be the progress of the Gospel. Our Native Teachers, though some of them may not be inferior to us in the knowledge of the great truths of the Gospel, and in the manner of communicating them, still their discourses carry not that weight with them that is felt when *we* speak to the Natives. They never gain that confidence which is placed in a European, when they are once convinced that he is himself actually what he exhorts them to be. Without good Missionaries, true disciples of Jesus Christ, from home, the work of the Mission, it seems, would lose its respectability, even though the Native Teachers were good men; and Missionaries, without the spirit and mind of Christ, and as full of the world as the Natives are, would soon make the Mission the most graceless thing imaginable." It had pleased God, he added, to lead them for several years through great anxieties with regard to the Mission; but that they had observed, and still believed, that a kind Providence watched over it; and such help as seemed absolutely necessary for its preservation had always been furnished in due time. This kept their hopes alive, and quickened their energy.[2]

Gericke's domestic afflictions.

5. These remarks, so just in themselves, so valuable as the result of the writer's long experience, are read with affecting interest as his last communication. For some time past he had been greatly afflicted in his domestic relations. In 1796 he lost a beloved daughter, who was soon followed by his only son, an officer in the Company's service, whilst his wife was in a state of health which left him little hope of her recovery. "All my Brethren and friends," he wrote, "have not expected that I should survive so much affliction. I know what I feel; and my feelings on such occasions, though not

(2) Society for Promoting Christian Knowledge Report, 1804.

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violent, are lasting. I loved my children dearly. God gave them, and God heard my prayers every day in the education of them. They cost me much anxiety; and when the Lord had helped me so far as that I was no longer in any anxiety about them, He took them from me. But He has not withdrawn His comforts. He makes me die to the world, and gives me that peace which the world cannot give. He keeps me in health, and I go on in my services. My sorrows draw me to 'the God of all consolation,' and wean me from the world." [1]

His death.

6. Such was the state of his mind when he set out on an extensive journey to the south, which was more successful than any of his former undertakings. It is a striking proof of the power of religion in his heart, that he should, under all his trials, be enabled to exhibit such unremitting diligence in his Missionary labours. But his domestic sorrows, his grief for the loss of his beloved brother Swartz, soon to be recorded, together with his extensive travels and great labours during the past three years, combined to undermine his health; and, shortly after his return from the south, he was attacked with fever, from which he recovered, indeed, but he could not be prevailed upon to take the rest which was necessary to recruit his strength. The premature resumption of his incessant labours brought on another disorder, which obliged him to try a change of air, and he set out on a journey up the country for the purpose; but by the time he reached Vellore he became too unwell to proceed further. There he lingered for some days, till, on the 2d of October 1803, his soul was called to rest, in the sixty-first year of his age, and the thirty-eighth of his Missionary career.

([1]) See also M. Swartz's testimony to his resignation to the will of God.—Swartz's Memoirs. Vol. ii. pp. 333, 334.

Brief review of his works and character.

7. Thus ended the laborious life of this faithful servant of God, whose Christian example shone as a bright star on the darkness of India, and many walked by its light in the paths of truth. He was beloved by all that knew him, and some of these were persons holding the highest stations in the public service: while many, who differed from him in religious sentiments, could not but respect his character and revere the graces that shone in his words and deeds. He generally went by the name of "The Primitive Christian." To his Brethren he exhibited an example of patience, disinterestedness, and perseverance, which they admired, and endeavoured to imitate.[2] In offices of kindness, to Heathen as well as Christians, Natives and Europeans, he spared no pains or expense; and often put himself to great personal inconvenience to succour the needy, or to intercede for a suppliant with those in authority. His charities were bounded only by his means, which, indeed, were of late much increased. Besides his income from the Christian-Knowledge Society, he had a liberal salary as Chaplain and Secretary to the Female Orphan Asylum, and was paid a small sum besides for his Ministerial services at the Naval Hospital. He also occasionally received presents from persons who, from his known integrity and judgment, requested his assistance in confidential matters of importance. Though he undertook these services gratuitously, yet, when parties who could afford it remunerated him for his trouble, he accepted what they offered, not for his own use, but for the benefit of others. In all that he received, he considered himself as God's almoner: and so little did he yield to the temptation to alter his simple mode of living as his income improved, that he seemed to observe even greater

(2) Society for Promoting Christian Knowledge Report, 1798.

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frugality, that he might have the more to give away. Many of his acts of charity were, at the time, known only to the parties whom he relieved; but now that he was gone they were brought to light. Widows and orphans, the helpless, afflicted, and the poor, were heard, like the dependants upon the bounty of Dorcas[1], to bewail his loss with tears, calling him their father and benefactor, their guardian and advocate, their comfort and defence.

His generosity to the Mission.

8. But the greater proportion of his income was expended upon the Mission. Besides freely supplying the wants of his Brethren, as M. Pæzold afterwards acknowledged, he became, in a considerable measure, the temporal provider, as well as the spiritual pastor, of the Vepery establishment. At his death he bequeathed to the Mission fifteen thousand star pagodas[2], besides the reversion of another considerable sum, with a spacious dwelling-house, on the demise of his widow. From the proceeds of this property, together with an allowance granted by the Rajah of Tanjore, a sufficient fund was raised to defray the ordinary expenses of the Mission, which amounted to five hundred and sixteen pounds per annum. M. Gericke had long maintained his Catechists, Schoolmasters, and Mission servants; also the charity children, widows, and orphans, besides relieving the poor in the neighbourhood; and the fund which he bequeathed to the establishment was sufficient to keep it up as it stood at his death.[3]

Such was the character of this devoted Missionary, as drawn by his colleagues. Truly was he a burning and shining light, whose genial rays illumined, warmed, and enlivened, all that came within their influence.

([1]) Acts ix. 36—39. ([2]) 6000*l.* sterling.

([3]) Society for Promoting Christian Knowledge Report, 1804. Swartz's Memoirs. Vol. ii. pp. 466—469.

Dr. Rottler takes charge of the Mission.

9. M. Pæzold being at this time absent at Calcutta, filling the office of Tamul Professor in the College at Fort William, Dr. Rottler, of Tranquebar, was requested to take charge of the Mission until he should return. Accordingly, in December 1803, he proceeded to Madras, and entered without delay upon the Tamul and Portuguese Services, both at Vepery and the Mount, baptizing several converts, and administering the Lord's Supper to one hundred and eighty persons. He undertook the English duties also in the Mission Church, in which he was assisted by one of the Company's Chaplains, until that gentleman was removed to Trichinopoly.

Dr. Rottler appointed Chaplain to the Female Asylum.

10. Dr. Rottler was urged by the Governor, Lord William Cavendish Bentinck, and his lady, to undertake the vacant Chaplaincy and Secretaryship of the Female Asylum, his Christian character, amiable temper, and other qualifications, pointing him out as a suitable successor to the lamented Gerické; but though the appointment was compatible with his Missionary office, and of some pecuniary value, yet he declined to accept it, until he should obtain the consent of the authorities at Copenhagen, and his permanent appointment to the Vepery Mission. The Directors hoped to remove his scruples by procuring the sanction of the Danish authorities in India; and for this purpose Sir Thomas Strange, Judge at Madras, wrote to the Governor of Tranquebar, recommending the proposed arrangement in urgent terms. The Danish Governor immediately expressed his acquiescence in the proposal; the Danish Missionaries also gave their consent: upon which he was induced to yield to the importunity of the Directors, and immediately sent home, to the College at Copenhagen, the resignation of his appointment to their East-India Mission.

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M. Pæzold returns to Vepery.

11. In July 1804 Dr. Rottler took up his abode in M. Gericke's house; but this arrangement had been completed only a few weeks, when M. Pæzold returned to Madras, the Tamul Professorship at Calcutta being abolished, and Dr. Rottler vacated for him the house he occupied, and also tendered his assistance in the care and labours of the Mission, which M. Pæzold accepted; and for some time they worked together, "endeavouring," Dr. Rottler remarked, "to keep up fraternal love and unity, and to do all things for the best; which, with God's assistance," he said, "would always be their aim."

Dr. Rottler appointed to the Mission.

12. The Christian-Knowledge Society, hearing of Dr. Rottler's removal to Madras, appointed him to the Vepery Mission, subject to the approval of the College at Copenhagen; and from this period they remitted to him the usual stipend and gratuity of a Missionary, and he sent home a regular report of the proceedings, describing the Catechists and School-masters as diligent according to their strength and abilities, and giving other general information.[1]

Misunderstanding between the Missionaries.

13. Favourable, however, as his new connexion appeared to him at its commencement, he did not long continue without interruption. It is manifest, from M. Pæzold's correspondence, that he was never satisfied with his position after his return from Calcutta. Gladly as he had seemed to accept Dr. Rottler's offer of assistance, yet he expressed surprise at finding him at Madras, and could not conceal his disappointment on learning that he had been appointed to the charge of the Female Orphan Asylum. He had confidently expected the office himself; but finding that there was now no prospect of his obtaining it, his friendly co-operation with Dr. Rottler soon ceased, and he henceforth regarded him as an object of jealousy. M. Pæzold was a

(1) Society for Promoting Christian Knowledge Report, 1805.

man of hasty temper—in strong contrast with his new colleague, who was one of the meekest and humblest of men[2], and was always a welcome visitor among the best society at Madras; whereas Pæzold was little known beyond his Mission circle.

Spirit of disaffection in the congregation.

14. It must be confessed, also, that he did not possess the respect and confidence even of his own congregation. Dissensions soon broke out among them, which became so serious, that at length, regardless of the *discipline* established by Gericke[3], the shameful occurrence, hitherto unheard of in a Protestant Mission, became notorious, of a Missionary summoning his people, and the people accusing the Missionary, before the common Magistrate, and also in the Supreme Court of Justice. And this was now not a matter of rare occurrence. These unseemly contentions were greatly aggravated by the irritation of pecuniary disputes, and especially by suspicions, and even charges, against Pæzold, of a misappropriation of M. Gericke's legacies. Mournful, indeed, was this contrast to the happy, the united state in which that excellent man had so lately left the Mission; and most painful is it to add, that there was too much cause to suspect that his successor was not altogether guiltless of the charges alleged against him. This suspicion, as to the pecuniary part of the allegations, is strengthened by the pressing terms in which M. Pæzold was now writing to England for an increase of salary, indicating, it could not but seem, a greediness of gain very unbecoming a Christian Missionary. The Society very reasonably suspended the consideration of his request, in consequence of his annual salary

(2) The late Sir Thomas Strange remarked, in a memorandum written for the Author, that "Dr. Rottler had the simplicity of a child, and was a Nathaniel without guile."

(3) See above. Decade 7th. s. 10.

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and gratuity having been continued to him during the whole of his absence at Calcutta, where he was receiving a liberal stipend for his services as Tamul Professor at the College.

Reflections upon their disagreement.

15. The dissensions here noticed lay wholly between M. Pæzold and his native flocks. Dr. Rottler took no part in them. Though deeply afflicted by what he could neither remedy nor controul, he held on the even tenor of his way, fulfilling faithfully and quietly, and with much acceptance, the duties of his several offices; reverenced in the Mission, and increasing in the esteem of all who knew him, especially of the Governor and his lady, and the Chief Judge, Sir Thomas Strange. Fain would he have exerted the influence thus acquired to compose the disputes of the angry dissentients; but Pæzold, ever regarding him as one who had superseded him in a lucrative appointment, looked upon him as an enemy rather than a colleague; took every occasion to treat him with rancorous animosity[1]; and, in his correspondence with the Christian-Knowledge Society, so misrepresented his conduct, that the Committee at home suspected it to be more than probable, that the whole disturbance in the Mission was to be attributed to an unhappy discord subsisting between the Missionaries themselves.[2] This inference was not correct, though, in the absence of any friends on the spot to give an impartial report of this unhappy state of affairs, it was not unreasonable in the Society to draw such a

([1]) The painful circumstances here detailed have been related to the Author by a late Chaplain at Madras, who was well acquainted with all that transpired. His account is also confirmed by the original correspondence of the parties, now in possession of the family of the late Dr. Kerr, Senior Chaplain at Madras at the time, which the Author has been permitted to consult.

([2]) Society for Promoting Christian Knowledge Reports, 1805, 1807, and 1808.

conclusion. The effect, however, of the Missionaries' disagreement upon the minds of the congregation could not but be unfavourable, and ought to serve as a warning to all future Missionaries, to endeavour, *with all lowliness and meekness, with long-suffering*, to forbear *one another in love; endeavouring to keep the unity of the Spirit in the bond of peace.* How can the Christian teacher expect his people to be humble, peaceable, united, unless he shows them how to *walk worthy of the vocation wherewith they are called?*[3] When the shepherd turns aside from the right path, it were surprising indeed if the sheep do not follow his steps.

Anxious state of the Mission.

16. The state of the Mission at the close of this Decade was such as to cause great anxiety to the Christian-Knowledge Society, and, indeed, to all persons interested in the progress of Christianity in India. Since the death of Gericke there had been no returns sent home, until the year 1806, when the Notitia reported seventy baptisms[4], making a total for seven years of six hundred and seventy-two.[5] At the same time there were one hundred and seventy-six Communicants; but in the present unsettled state of this Church, we read of these numbers with but little satisfaction. M. Pæzold, it is true, seems at this time to have possessed the confidence of the Society, yet it was soon apparent how little he deserved it; and already, in the effects

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([3]) Eph. iv. 1—3.

([4]) Society for Promoting Christian Knowledge Report, 1808.

([5]) The numbers were, for

1797	85
1798	68
1799	87
1800	78
1801	128
1802	156
1806	70
	672

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of his proceedings upon the institutions under his care, was illustrated, unhappily, the truth of Gericke's remark, made, as we have seen, just before his death—"Missionaries without the spirit and mind of Christ, and as full of the world as the Natives are, would soon make the Mission the most graceless thing imaginable."

The enemies of pure religion may exult over the prostration of this once flourishing Church; yet the misconduct of M. Pæzold will sufficiently account for its temporary decline. We protest against the conclusion ungenerously drawn from it to the prejudice of the Gospel, instead of ascribing it to the fault of the agent to whom its interests were entrusted. And when we consider that by means of this Mission nearly five thousand[1] souls had been admitted into the Church of Christ; that many hundred children had received a religious education in its Schools; that the Word of God and religious publications had been widely disseminated by its Missionaries through the interior of the country; we maintain, that these results present much more cause for encouragement to hope in God, than we have for despondency through the infirmities of man.

(1) The numbers actually reported were 4665, while for several years there are no returns.

CHAPTER II.

ENGLISH MISSION AT CUDDALORE.

FIRST DECADE. 1737 to 1746.

Auspicious commencement of the Mission.

1. CUDDALORE is a maritime town, near Fort St. David's, about one hundred miles south of Madras, and favourably situated for the propagation of Christianity. As early as 1717 Ziegenbalg established a Tamul School at this Station, in which, we have seen, Aaron, the first country Priest, was educated.[2] This School declined in a few years for want of efficient supervision; but was again revived, shortly after the establishment of the Madras Mission, on an improved plan, and placed under the care of Mr. John Beck, who died in 1732. In 1734 M. Sartorius visited the Station, when the Governor of Fort St. David's, and other English inhabitants, entered warmly into his proceedings, and proposed to establish a Mission there; but the want of labourers compelled him to postpone the design. He wrote, on that occasion, to the Christian-Knowledge Society, explaining this necessity, and remarking, that if there were more Missionaries on the coast they would find labour enough, and, by God's help, meet with good success.[3] In 1737 Messrs. Sartorius and Geister proceeded from Madras, under the Society's direction, to establish this

(2) Page 241 of this Volume.
(3) Society for Promoting Christian Knowledge Report, 1737.

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Mission. The Governor of Fort St. George recommended them and their undertaking to the Governor of Fort St. David's, who took them under his patronage, and promoted their undertaking both by his advice and pecuniary support. In consequence, they soon commenced operations with a cheerful mind. They did not find all the personal comforts which they had enjoyed at Madras; but they readily submitted to this sacrifice for their Master's sake.[1]

Death of Sartorius.

2. Having purchased a house and some ground in an advantageous situation, they began to gather the Natives together, Sartorius taking the Tamul department, and Geister the Portuguese. But in the midst of these active preparations Sartorius was suddenly removed to his rest, May 27th, 1738, in the thirty-fourth year of his age, and the eighth of his Missionary career. He was a diligent and an able labourer; and so perfect was his knowledge of Tamul, that even learned Natives confessed that he spake it like a Brahmin.[2] This loss was for some time irreparable, owing to Geister's imperfect acquaintance with the language; but by means of the Portuguese, which he understood, and with the help of his English friends, the aspect of affairs gradually improved. The Natives were becoming more familiar, and some went so far as to express an inclination to embrace Christianity; but on finding that the Missionary questioned their motives, they withdrew.[3]

Difficulty arising from a confusion of languages.

3. In 1738 the Mission premises were enlarged, and a room was fitted up for the exclusive purpose of Divine Worship. But M. Geister found that the

(1) Missions-Berichten. Vol. iii. p. 1310.

(2) Society for Promoting Christian Knowledge Reports, 1738, 1739.

(3) Missions-Berichten. Vol. iii. pp. 1313, *et seq.*

language spoken by those who principally attended was a mixture of Portuguese, Tamul, and Teloogoo, with some Dutch, English, and French; and this confusion of tongues rendered it very difficult for him to make himself understood. Nevertheless, he expressed a good hope, that, with God's blessing, he should in time gather a congregation from among this people. Those of whom he began to think well he encouraged to open their minds to him in private, when they were more communicative than in public; but he confessed that it was hard to raise their thoughts to heavenly things, and that he should despair of success if he had no strength or wisdom to depend on but his own.[4]

Arrival of a new Missionary.

4. In 1740 he was joined by a colleague from Europe, M. John Zechariah Kiernander, who was recommended to the Society by Professor Franck, of Halle, where he had been employed for some time in a responsible situation. He arrived at Cuddalore in the spring, and found M. Geister busily occupied in again enlarging the Mission premises, for the accommodation of two Missionaries, and the establishment of two Schools. They are described as substantial buildings, which the Society had desired; and the English on the spot contributed largely towards their erection.[5]

First Report of the Mission.

5. After much difficulty they succeeded in opening a Tamul School for the Heathen, under a Christian Master, which, in 1742, contained forty scholars. For the Portuguese they opened a separate School, which contained only five children, who were gratuitously instructed and maintained. They had also two adult slaves preparing for

(4) Missions-Berichten. Vol. iii. pp. 1313, *et seq.*
(5) Meier's Missions-Geschichte, pp. 69—72.

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baptism, who were supported by their masters. The children, as in the other Missions, were taught some useful trade, to enable them to get their livelihood when they left School. In the same year they baptized six Heathen converts, and received two Romanists into the Church. They also administered the Lord's Supper for the first time, when nine of the Native Christians who had previously joined them were admitted to the table.[1]

Progress of the Mission in 1743.

6. At this time the Mission was deprived of a kind and steady friend, by the death of the Governor of Fort St. David's, Mr. Hobart. M. Geister also, whose health had been declining for some time past, was at length incapacitated for duty, and obliged to retire from the Mission. M. Kiernander felt the loss of his services, and urged the Society to send him another colleague; but his spirit, instead of being discouraged by the increase of duty and responsibility which now devolved upon him, was stimulated to greater diligence; and in the year 1743 his Portuguese and Tamul congregations together amounted to ninety-seven, of whom forty-four were communicants.[2] He had an active Catechist in Ambrose, whom he described as "now qualified for most of the duties of a Missionary." The two Schoolmasters, also, were very efficient; and with these three Assistants the work advanced steadily, though not so fast as he desired.[3]

M. Kiernander, like his Brethren at Madras, suffered inconvenience from the non-arrival of his annual supplies; but the Governor and other gentlemen at Fort St. David's no sooner heard of his difficulty than they provided him with what money he wanted.

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(1) Society for Promoting Christian Knowledge Reports, 1741, 1743.

(2) Ibid, 1744. (3) Ibid, 1745, 1746.

Danger from the French invasion. Death of the Governor.

7. In the year 1746 the Mission was in great jeopardy from the invasion of the French, who, after taking Fort St. George, made several attempts on Fort St. David's, in which they were repulsed with loss. During these hostilities Cuddalore was thrown into such confusion, that M. Kiernander sent his family, with the Mission property, to Tranquebar. M. Geister, who had returned to Cuddalore, now left it again, going first to Negapatam, and thence to Batavia[4]; but Kiernander remained at his post through all the troubles and dangers that encompassed him; and he met with unvarying kindness from Mr. Hind, the intrepid Governor of the fort. This gentleman is described as a person of sincere piety, and as conducting himself, throughout the distressing circumstances attending the siege, with skill, prudence, and honour;—another proof that religion does not disqualify men for the discharge of the most arduous duties, as many in their ignorance have asserted. But this year, while this devout Governor was furthering the cause of Christianity, and his public services were receiving universal applause, both the British interests and the Church of Christ in India were deprived of his support by death. This event cast a deep gloom over Cuddalore, whose inhabitants were looking to their brave defender to restore the tranquillity which they had enjoyed under his government before the war.[5]

Success of the Mission in troublous times.

8. But God was all-sufficient to remove the Missionary's difficulty, and answer his prayers. He found an ample recompence for all his dangers and privations in the increased success vouchsafed to his labours. His congregations continued to increase in the midst of danger, and now amounted together to

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([4]) Meier's Missions-Geschichte, pp. 248—254.
([5]) Society for Promoting Christian Knowledge Report, 1747.

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two hundred and twenty-nine souls.[1] The Schools contained forty boys and eight girls. While, therefore, the First Decade of this Mission set in gloom, the clouds were spanned by a bow which encouraged the Missionary's hope.

SECOND DECADE. 1747 to 1756.

Contributions in India.

1. During the war the supplies from England were detained, at one time, for four successive years; but the Missionaries met with the same assistance, from their English, Danish, and Dutch friends, as their Brethren at Madras. The Governor of Fort St. David's, Charles Floyer, Esq., proved a steady friend; and, in July 1748, wrote to the Society, assuring them of his intention to protect their Missionaries, and do all in his power to assist them.[2] We have seen above that they had recently lost their faithful Catechist, Ambrose[3], who was removed to Tranquebar, and ordained to the pastoral office; but his place was soon supplied by two others, who had been carefully trained for the service, and proved very competent to visit the surrounding villages where the Christians resided.

Expulsion of Romish Priests. Transfer of their Church to the Mission.

2. At this time M. Breithaupt was at Cuddalore, where his thorough knowledge of Tamul made him very acceptable to the people; and the congregation increased so rapidly under his ministrations, that the Missionaries were anxious to erect a spacious Church; but the perilous state of the British possessions on the coast, together with their own

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(1) The numbers were, in

1742	8
1743	89
1744	22
1745	45
1746	65
	229

(2) Society for Promoting Christian Knowledge Report, 1749.
(3) Pp. 301, 302.

pecuniary difficulties, compelled them to postpone their desire to a more auspicious season. They were, however, soon provided with a Place of Worship in a way they had little anticipated. During a short cessation of hostilities, the Romish Priests were banished from Cuddalore, as from Madras, in consequence of the detection of their intrigues with the enemy in the time of war, and their Church was made over at once to the *Society for Promoting Christian Knowledge*.[4] The Priests had denuded it of all that could be taken away, even to the pulpit and the bell; but by the kindness of their friends every thing was provided which they required for the unostentatious performance of Divine Worship; and on the 26th of November 1749 the English, Tamul, and Portuguese congregations assembled at different hours of the day, when the Church was solemnly dedicated to the Lord in each language. There was now reason to hope, the Society remarked, that God would bring good out of evil,

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(4) The following is a copy of the Goverment Order by which the transfer was made:—

"To the Rev. M. John Zachariah Kiernander, British Missionary to the Honourable Society for Promoting Christian Knowledge.

"The Romish Church at Cuddalore being vacant, in consequence of our orders to the Priest that exercised that religion there to depart the Honourable Company's limits, we have therefore thought proper to appoint the said Place of Public Worship, hereafter to be called and known by the name of Christ's Church, for the use of the British Missionaries belonging to the Society for Promoting Christian Knowledge, till the Honourable Company's pleasure shall be known herein; desiring you will assemble your congregation in the joint Church, and let them know it is appointed for the increase of the Protestant Religion.

"Dated Fort St. David, this 25th day of November 1749. Signed, by order of the Honourable the President and Council, "CHARLES BOUCHIER, *Secretary*."

Society for Promoting Christian Knowledge Report, 1751. Also, Abstract of their Reports, p. 74.

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and prosper, by His providence, grace, and blessing, this, His own work, in their hands more in the latter end than in its beginning.

Improvement in the Mission.

3. M. Breithaupt having returned to Madras, in the year 1750 M. Hutteman supplied his place at Cuddalore[1], and the advantage of his co-operation was soon apparent. He brought with him from Tranquebar an able Catechist, named Rajaspen; and the result of their united exertions in the first year was an accession of one hundred and twenty-six converts. The renewal of hostilities in the country confined them within the limits of the Company's territories, where they found ample occupation. They now established an English service for the benefit of several persons who understood that language better than Tamul or Portuguese, especially some Caffres, whom they were preparing for baptism, and instructing with a view to their return to Africa, to teach their countrymen the way of salvation.

Their succours in time of famine.

4. Among the various contributions which they received during the prevalence of famine and war, there were two or three from parties that both gratified and encouraged them. The Native Christians at Tranquebar collected among themselves two hundred dollars for their suffering Brethren at Cuddalore. Another donation was sent them by a Jewish merchant at Madras, "whose heart," they remarked, "was touched by the distress under which the poor Christians in the country laboured through the ravages of the Mahrattas." A third was received from a person at a distance, who had been educated in their School, "as a token of gratitude." Relief sometimes came to them they knew

(1) M. Hutteman's transfer from Tranquebar to Cuddalore has been mentioned above.—See the Tranquebar Mission, Decade 5th, s. 8.

not how. On one occasion, when all their money was gone, and they were reduced to great extremity, they found twenty pagodas[2] in their "charity box."

Missionaries' deportment in trouble.

5. But the best token from the Lord that they were not forsaken in their trouble, was the grace He vouchsafed to render them submissive to His will, and to keep them active at their work. They had learned, as the Society expressed it, "how to possess their souls in patience under the most afflictive dispensations of His providence; how to do *His blessed will*, and not their *own*; and how to resign and submit themselves to the corrections of His fatherly hand with no less readiness than to obey His commands as their Lord and their God."[3]

Generous conduct of a Schoolmaster.

6. In the year 1754, on the death of their Portuguese Schoolmaster, a retired soldier, named John Kerr, who was a sincere Christian, offered his gratuitous services in the School; and he soon gave, as the Missionaries state, "convincing proofs of his good abilities, diligence, zeal, and exemplary conversation in Christ." He also showed himself a "kind and cordial friend to the Mission under its present poverty and distress." While in the army he had saved seventy pagodas[4]; but on finding the low state to which the Mission funds were reduced, and hearing that the Missionaries were disappointed of their supplies from Europe, it "touched the good man's heart," and he brought to them the whole of his little property, to be used without interest until they should be able to repay him. This proved a very seasonable supply; but the relief it afforded them was not more refreshing to

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(2) 8*l.* sterling.
(3) Society for Promoting Christian Knowledge Report, 1757.
(4) 28*l.* sterling.

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their spirits, than the evidence it gave of the Christian principles of one whom God had raised up to become their fellow-labourer.

Arabic Scriptures acceptable at Mocha.

7. About this time they were further cheered by tidings from Mocha, that the Arabic books which they had sent thither some time before were thankfully received by the Mahomedans, who now sent for a larger supply. The Missionaries therefore sent them several copies of the Arabic Testament and Psalter, trusting in God to cause the seed thus sown to bring forth good fruit.

Opposition from Romanists.

8. In the country immediately around Cuddalore "the progress of the Christian Religion seemed to be somewhat at a stand, through the circumstances and troubles of the present times." Though the French could obtain no footing in the place, yet, the Society's Report states, they succeeded in gaining possession of most of the adjacent territories, and "filled every village with Popish emissaries, who spread nothing but false stories and calumnies against the Protestant Missionaries; and thus they created, among ignorant people, the greatest prejudices, which they further strengthened by the influence of their power and riches." Even the French Commandant was not ashamed to stigmatize the first European reformers as heretics, and authors of a new Gospel. No wonder, therefore, that those who acted under him should so malign and persecute the Protestant converts, that they could hardly live among them, or in their neighbourhood. This hostility was pursued with such bitterness, that, as the Missionaries remarked, they "would fare better under a Mahomedan or pagan, than *such* a Christian Government." However, they did not shrink from reproving "the Romish Padres" (priests), and giving them good advice wherever they met with them; boldly speaking to them as "professed enemies of the Protestant Mission, and as having kept

back, by their misrepresentations and lies, several from embracing the Truth."[1]

Notwithstanding the trials with which God in His providence continued to exercise the faith of these indefatigable men, their conduct was such as to give unmingled satisfaction to the Society, who described them as coming "no whit behind the very chiefest of their Brethren in preaching the Gospel, or in God's blessing upon it." They were "diligent in training up children in the nurture and admonition of the Lord; in preparing adults for Christian baptism; in preaching the word in season and out of season to all that would hear it; and in rightly and duly administering the Sacrament of the Lord's Supper." These services were not confined to their native flock. The British residents at Cuddalore being without a Chaplain, they cheerfully performed his duties. In the year 1756 they baptized thirteen children, and administered the Lord's Supper to sixty-eight persons, civilians and military. They "had many conferences with the Heathen" also; "on which occasions they never failed to exhort these miserable strangers from the covenant of promise to turn from the worship of idols to that of the living and true God, through the Gospel of His Son our Lord Jesus Christ: and though the Word of God did not take effect upon all, yet some were convinced, and became disposed for further instruction."[2]

General progress of the Mission.

9. The baptisms and converts from Popery this Decade were six hundred and twelve[3], a number quite enough to certify the Missionaries' diligence amid the difficulties that encompassed their path.

(1) Society for Promoting Christian Knowledge Reports, 1756, 1757.

(2) Ibid. 1758.

(3) The variation in the numbers each year is accounted for by the fluctuation in the circumstances arising from the presence of

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Their Schools, which, at the commencement of the Decade, contained eighty-one scholars, had been much interrupted by the confusion and perils of the times; but they were able to keep up their School of industry, in which the poor Christian widows, and most of the charity children, were employed. They were taught knitting and other useful occupations, whereby they contributed towards their own support, and also to the relief of the Mission fund.

THIRD DECADE. 1757 to 1766.

Cuddalore beseiged.

1. Thus matters proceeded without interruption until the month of April 1758, when all was again thrown into confusion by the invasion of the French, who ravaged the country in a most inhuman manner. Many Romanists fled for refuge to a neighbouring Church, where, being professors of the same faith as the troops, they expected to be safe; but the soldiers, mistaking them for Protestants, barbarously massacred them, and rased the Church to the ground, before they discovered their mistake. It was reported that Messrs. Kiernander and Hutteman were among the slain; but they and their people were within the walls of Cuddalore, which was now closely besieged by a superior force, and again defended with great gallantry; and while the guns were roaring from the battle-

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of the French troops, and the prevalence of famine. They were as follows:—

1747	167
1748	49
1749	53
1750	62
1751	126
1752	68
1753	No Return.
1754	26
1755	46
1756	15
	—612

ments, the little band of Christians had recourse to the munition of prayer. M. Hutteman had scarcely begun to address them on the perilous circumstances of their situation, when the Commandant entered the Church, and said that he expected every hour to be stormed by the enemy. In consequence, the Service was closed with a brief recommendation of themselves, the garrison, and inhabitants, to the Lord of Hosts.

Natives' confidence in the Missionaries.

The fort held out through the night; but on the following day all were in consternation and alarm, and many of the Natives brought their most valuable effects to the Missionaries for security, until their house was filled;—an instructive token of the confidence which even the Heathen could repose in these men of God when they thought every other refuge closed against them.

The British capitulate.

2. On the 2d of May the garrison was summoned to surrender, and a truce granted for twenty-four hours. The walls being by this time entirely open towards the river, and those yet standing being very low and weak, the Governor saw that it was in vain to attempt to hold out any longer; and therefore, to spare the place the horrors of a storm, he capitulated on the terms proposed by the enemy. Mindful of the Missionaries, even in this anxious moment, he wrote to advise them to accompany his messenger to the French general, with a view to secure his protection. Accordingly, they followed the flag of truce to the enemy's camp; and the general, Count de Lally, no sooner heard their request, than he frankly assured them, with great humanity, "That they, as preachers of peace and concord, had nothing to fear from his army; but that he would give strict commands to spare their houses, and hurt nobody in them." The Count's own regiment being nearly all Irish, the officers spoke English; and one of them, Colonel Kennedy,

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for the Missionaries' greater security, accompanied them some way on their return home.

The Mission protected.

When the fort was delivered up to the French, the Count ordered a guard to be sent for the protection of the Missionaries and their premises; and a German officer, Baron Heidemann[1], who commanded a regiment of cavalry, defended them with his hussars. In gratitude for this kindness they refreshed the officers and men; but being unable to maintain the officers quartered upon them, and expecting to be required, with the other inhabitants, to take an oath of fidelity to the French, they resolved to retire to Tranquebar. While waiting for the boats, which they had requested their Brethren to send for them and their goods, Count de Lally himself paid them a visit; and after kindly inquiring about their country and religion, their object and success, he granted them passports, and the use of two boats to transport their property.

Missionaries' departure, and arrival at Tranquebar.

3. With much difficulty they prepared to depart, which occupied them incessantly for eight days. When all was ready, some hundreds of the inhabitants, Heathen as well as Christians, accompanied them to the beach, where they assembled their flock, and, kneeling down with them on the shore, commended them and the Mission to the Lord. It was a sorrowful parting, and the Missionaries embarked with heavy hearts. In two days, on May 8th, they reached Tranquebar, and were welcomed by their Brethren with a sympathy and cordiality which refreshed their spirits after the anxiety and fatigue of the last few weeks.

Jesuits' disappointment at their escape.

4. Their early departure from Cuddalore proved a providential deliverance; for on the next day a party of Jesuits, with their followers, arrived from

(1) This officer was a man of piety, and about two years after he quitted the French service, and retired to the Mission at Vepery, where he died in 1761.—Memoirs of Swartz. Vol. i. p. 124.

Pondicherry, in full expectation of catching them: and great was their chagrin when they found that they had escaped as a bird out of the snare of the fowler. In the rage of disappointment, they could not refrain from expressing their displeasure even against the Count de Lally for granting them a safe dismissal. Nor was this their only cause for grief; for amidst the general destruction of public buildings at Cuddalore, the Mission premises were preserved, and a person was allowed to guard the property which the Missionaries had been obliged to leave behind. The Dutch President, also, at Cuddalore acted a friendly part towards them, and exerted himself to protect the Christians who remained. All this they regarded as a manifest answer to their prayers, and they rendered to God the tribute of praise.[2]

M. Hutteman's exemplary conduct.

5. Not long after their arrival at Tranquebar M. Kiernander removed to Calcutta, for reasons which will be explained in the history of that Mission; while M. Hutteman continued to be actively occupied with the members of his flock who had joined him, and also with the Christians and others of the place. He took the opportunity of visiting Negapatam, where he preached in German and Portuguese, and distributed religious publications through the country. Indeed, his proceedings during his exile from his own station were such as to give general satisfaction.[3]

Cuddalore retaken. M. Hutteman returns.

6. Meanwhile Cuddalore was reduced to great distress under the French Government, until the place was retaken by the British; when the enemy, driven from all their recent conquests, were closely

(2) Society for Promoting Christian Knowledge Reports, 1759—1761. Memoirs of Swartz. Vol. i. pp. 122—126. Ormes's History of Hindoostan, Vol. ii. Mill's History of British India. 8vo. Vol. iii.

(3) Meier's Missions-Geschichte, pp. 469, 480.

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blockaded within the walls of Pondicherry.[1] In consequence, on the 18th of September 1760, M. Hutteman returned to Cuddalore, where, before resuming his labours, he rendered public thanks to Almighty God for their happy deliverance out of their heavy troubles. His sermon on this occasion was highly approved, especially by the English at Madras, and brought several contributions to their treasury. The Commander of Engineers repaired the damage done to the Mission premises out of the remains of a French fort which had been demolished; and nothing was wanting on the part of the English authorities to evince their approval of the Missionaries' conduct during the late depression of their affairs.

Ineffectual appeals to the British public for contributions.

7. But the Society did not meet with equal encouragement at home. As soon as they heard of M. Hutteman's return to Cuddalore, and his urgent wants, they published a special Appeal, explaining the extraordinary demand now made upon them, both to re-instate the Cuddalore establishment, and also to sustain the efforts just made to commence a Mission in Bengal. But this Appeal failed to rouse the dormant energies of the country.[2] It produced, indeed, one donation of a hundred pounds; but the annual subscriptions to the East-India Missions did not yet reach eighty pounds: and, but for the greater liberality of their German friends, and a legacy of one thousand pounds, the Society could not have met the present exigency.

Scattered flock reassemble at Cuddalore.

8. In resuming his labours, M. Hutteman felt the loss of his colleague, and also of his Schoolmaster, Mr. Kerr, who, on the fall of Cuddalore, was

(1) This fortress, the French capital in India, was taken by the British January 15, 1761.

(2) Society for Promoting Christian Knowledge Report, 1761. The Society published similar Appeals in 1749 and 1756, but with no better success.

removed, with the other prisoners of war, to Pondicherry, where he endeavoured to lead his fellow-captives to the Saviour, and assembled them on the Lord's Day for the reading of the Scriptures and prayer. But his health sank under the rigour of his confinement, and he expired in February 1760, in the forty-ninth year of his age. He showed his affection for the Mission to the last, by bequeathing to it fifty pagodas.[3] Notwithstanding these losses, M. Hutteman and his Catechists set themselves vigorously to work to gather together their dispersed congregation; and at Christmas a goodly company assembled, of whom thirty-seven partook of the Lord's Supper.

M. Hutteman appointed to officiate to the troops.

9. Cuddalore was now become a large military cantonment; and as the troops were without a Chaplain, M. Hutteman was appointed to officiate on the Lord's Day, and also to attend the Military Hospital. These services he performed gratuitously. The Government, unwilling to leave him without remuneration, appointed him Chaplain to the ship Medway, which he accepted, on condition of his being required to minister to the crew only when on shore. He had, indeed, performed Divine Service on board one British vessel, at the Captain's request, who wished him to return public thanks to Almighty God for the preservation of his ship and all the crew during a tremendous hurricane on the coast. But it is obvious that the frequent repetition of such services would have interfered too much with his Missionary duties.

M. Hutteman applies for a coadjutor.

10. In the year 1752 the Missionaries were permitted to occupy a portion of waste land which, at a great expense, they had brought into a state of cultivation. The Governor in Council, desirous further to show their estimation of M. Hutteman, and

(3) 20*l.* sterling. Meier's Missions-Geschichte, p. 479.

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of his services to the British and the Protestant interests during the late war, now made him a grant of this land, which he called *Padricottagam*, or *Church Land;* but instead of appropriating it to himself, he made it over to the Christian-Knowledge Society, reserving one-fourth of its produce for his own use, and that of his family after his decease. The ground was estimated at one hundred pagodas[1] a year, and its produce proved of special value in times of scarcity. With this accession of property, M. Hutteman wrote to the Society to send him another colleague, stating, that he should be able to maintain a Missionary out of their local resources, and that he was ready to sink under the burden of the Mission now that he was left to bear it alone. He had, indeed, two Native Assistants, who rendered him essential aid; and in 1762 he was joined by M. Obeck, a German, who was in every respect qualified to take charge of the School; and the children are said to have made great progress, both in learning and piety, under his care[2]; but the responsibility of the Mission, the English department, and the performance of the Public Services, rested wholly on M. Hutteman, who felt that he had neither time nor physical strength to discharge these obligations to his own satisfaction.

Conversion of a Pandaram.

11. From the converts at this time one case may be selected for special notice. It was that of a Pandaram, "a priest of Isuren's sect, a man of the noblest tribe, and of great judgment and learning." In his visits to M. Hutteman he avowed the scruples of his conscience, and expressed himself with great warmth against the vanity and wickedness of the Tamulian religion. After meditating for more than a twelvemonth upon the Missionary's exposition of the method of salvation through Jesu's

(1) 40*l.* sterling.
(2) Meier's Missions-Geschichte, pp. 494, 508.

atonement, and resorting to him from time to time for further instruction, "at last it pleased the Lord," as M. Hutteman expressed it, "to work in him a thorough conviction. He took his solemn leave of the Heathens, declaring unto them the reasons why he forsook the Malabar (Tamulian) religion, and embraced that of the Christians." His name was Arunasalam, which was changed at his baptism to Arulananden (John).

By the Missionary's desire, he wrote an account of his past history, which described the vagrant life of a Pandaram, the gross superstitions of the Heathen, and his ineffectual attempts to obtain peace of mind, until brought to believe in Christ for pardon and reconciliation to God.[3]

As soon as his conversion became known he received a warm remonstrance, though couched in respectful terms, from the Pandarams' College of Tarmaburam, in the kingdom of Tanjore; to which he sent an answer, both describing the principles which guided his conduct, and warning them of the danger of persevering in their present ways.

After his baptism he resolved to earn his livelihood by diligent labour, and, possessing superior abilities, he was appointed to the charge of the Tamul School; but the confinement was soon found to be uncongenial to one of his active habits, and his health began to decline. The enmity of his old companions and disciples also, at Cuddalore, rendered it unsafe for him to remain there. It was therefore deemed advisable for him to remove into the country, where he would be able to migrate from place to place, as he had been wont to do, but now in the service of a better master. His post in

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([3]) This account is given in the Society for Promoting Christian Knowledge Report for 1765; also in the Abstract of their Reports, pp. 90—94. Meier's Missions-Geschichte, pp. 519, 520.

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the School was filled by a young man from Tranquebar, named Manoel, under whose care the number of scholars soon began to increase.

Success of M. Hutteman with the Natives.

12. Hitherto M. Hutteman had been accustomed to discourse much with the Heathen in the streets and bazaars; but finding this to be dangerous, in consequence of the extreme heat, and inconvenient from the noise which perpetually disturbed him, he removed to the Tamul schoolroom, where he daily read and expounded a chapter of the Scriptures. The hour of assembly was announced to the neighbourhood by the ringing of a bell, and he generally had a good attendance. He did not omit, however, to enter into public discussion with the Natives on every favourable occasion when abroad; and though the number of converts was small, yet, considering the state of confusion from which they had recently emerged, it was as great as could be reasonably expected. The total of baptisms for the past seven years was one hundred and thirty-seven.[1]

FOURTH DECADE. 1767-1776.

M. Gerické's arrival. A new Church erected.

1. In April 1766 another Missionary, Christian William Gerické, sailed from England for Cuddalore, where he arrived on the 26th of June 1767[2], having been detained both at Bombay and in Ceylon. He was able immediately to assist in the English services, and thereby to afford M. Hutteman considerable relief. On the 20th of September they

(1) Namely—

1760	2
1761	31
1762	28
1763	27
1764	17
1765	12
1766	20
	—137

(2) M. Gerické's subsequent removal to Madras, and labours there, were mentioned in the last chapter.

opened a new Church, which, with the assistance of the Madras Government, they had erected, both for the use of the British troops, and also for their native congregation. It was a commodious building, eighty-seven feet by forty-two, with a small tower and spire. It was named Zion, and dedicated to the service of God with due solemnity.[3]

State of the Congregation.

2. For some time past the Portuguese service had been discontinued; but in 1768 the Missionaries resumed it for the benefit of some Romanists who desired to attend. M. Gerické being able to take part in the Tamul services, the Missionaries delivered a lecture every evening in that language. In the following year (1769) their congregation amounted to two hundred, forty-four of whom were communicants. They were also encouraged by the progress of their senior scholars, whom they were training for Catechists; and there was reason to hope that they would, in time, prove useful auxiliaries. Among the converts at this period, they speak of six Heathen and six Romanists who gave them special satisfaction. This year several Christians died in the faith, avowing their devotion to Christ. Some Heathen orphans, reduced to great extremity, and in danger of falling into the hands of the country gypsies, were taken into the Charity School and wholly maintained. In 1772 they opened an English School for the European children of the place, which soon contained thirty scholars, whose education was conducted by two Masters under the Missionaries' superintendence.

Good character of native labourers.

3. Their Catechists, of whom they had four, they describe as very diligent in visiting the Christians in the surrounding villages, discoursing with the Heathen, and distributing the New Testament

(3) Society for Promoting Christian Knowledge Reports, 1766, 1768. Meier's Missions-Geschichte, pp. 568—570.

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and Tracts. At the three great festivals of the Church, they brought as many of their scattered flocks as could conveniently accompany them to Cuddalore, for the benefit of the Missionaries' instruction, and to partake of the Lord's Supper. In 1773 a Romish Catechist, named Jesadijan, abjured the errors of his Church, and joined the Protestants. As he possessed a peculiar talent for addressing those of his own caste, and the Missionaries had reason to be satisfied with his piety and abilities, they took him into the number of their Catechists. Some time after, he visited his relations at Tanjore, who are described as bigoted Romanists. They called upon him to account for abandoning their Church, when he reasoned with them out of the Scriptures, by which, he said, he had discovered that their Church had mutilated God's command prohibiting the adoration of images, and had added, without any Scriptural authority, the worship of the Virgin and other saints. In this manner did he make a good confession of faith before many witnesses.[1]

A Church built in the country.

4. The Christians in the country being now sufficiently increased to require a Church for their accommodation, the Brethren erected one at Pollam, about twelve miles from Cuddalore, where the English had a factory. The place was principally inhabited by weavers. In November the Church was solemnly dedicated by the Missionaries to the service of God; and afterwards one of them generally went over, on the Lord's Day, to perform Divine Service. When unable themselves to attend, one of the Catechists supplied their place; and this little Church soon cheered them with its promising appearance.

But the Missionaries were not without a counter-

(1) Society for Promoting Christian Knowledge Report, 1776.

poise to this encouragement. M. Hutteman's letters at this period were written in a melancholy strain. In September he lost his wife, and was himself suffering from hypochondria, which accounts for the desponding tone in which he describes their difficulty. But, happily, he was associated with a colleague of a more cheerful temperament, who, in the darkest providences, did not fail to look also on the bright side of the cloud, and to encourage his drooping Brother to strengthen himself in the power and promises of Jehovah.

Character of Converts. Success with Romanists.

5. Among the converts in 1774, several are described as having been turned from a state of the grossest iniquity to one of eminent holiness and piety. No less than thirty-six Romanists joined the Protestant Church this year. In their report of this accession the Missionaries remark, that nothing could be more deplorable than the state of the Romish Church in India; that what our Saviour said of the Pharisees going about to make proselytes, and rendering them two-fold more the children of hell[2], might in general be applied to those Gentiles who were converted to Popery; that most of them were worse than the Heathen, their ignorance being beyond description, and their senseless dependence on a mere *opus operatum* rendering it hard to induce them to listen to the self-denying truths of the Gospel. They generally replied to the Missionary's exhortation, "Why should we come to your Church? You neither light candles, nor have you any images: you make no shows, but only preach and pray. When we go to our Church we are amused by the pageantry; but yours looks dull, and affords no delight to the senses. If we come to you we must hear your instructions daily; whereas, with us, it is enough if we receive a rosary

(2) Matthew xxiii. 15.

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and an image, and learn to cross ourselves, with a few forms of prayer."[1] Notwithstanding these prejudices, the Missionaries were very successful amongst them; and several, after their conversion, became bright examples of Christian excellence, and zealously exhorted others to embrace the true faith.

Native superstition during famine.

6. During the prevalence of a grievous famine the Missionaries seem to have been less afflicted by the distresses of the people, than by the sad means which they used to avert the calamity. One of these expedients will serve to exhibit their deluded state. They made a clay figure of a prostitute, and called it Codumpavy, or, *the great sinner;* giving out, that the god of rain was so enamoured of this notorious courtezan that he had quite forgotten his office. This figure they carried through the streets, loading it with imprecations, in order, as they pretended, to rouse the god from his amours, and remind him of his duty. When, in 1775, the famine was succeeded by an abundant harvest, the Natives, instead of ascribing this mercy to the only true God, from whom all blessings flow, blindly regarded it as the result of their own efforts to arouse the god of rain, and seemed to cleave the closer to their superstitions. On this occasion, M. Hutteman remarked, with great feeling, "Happy were it if the Heathen could be led to acknowledge the God of Heaven, who hath given them rain and fruitful seasons, and not left Himself without witness among them. But such is the perverseness of these deluded idolaters, that they draw a quite different conclusion from the manifestations of the Divine goodness, and infer that their religion is approved by God, and their ways acceptable before Him."[2]

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(1) Society for Promoting Christian Knowledge Reports, 1775, 1776. (2) Ibid. 1777.

State of the Mission.

7. In 1768 and the following years of this Decade M. Gerické performed numerous journeys up the country, some of which comprised a circuit of nearly three hundred miles. Though nothing occurred materially different from what we have already related of other Missionary excursions, yet they manifest the indefatigable zeal with which he prosecuted his great work. The converts he baptized in the country are incidentally mentioned, and do not appear to be included in the returns from Cuddalore, which give a total, for nine years, of four hundred and ninety.[3] Their communicants at this period had increased to seventy-two. They frequently express their own dissatisfaction with this measure of success; but their limited progress, as the Society justly remarked, could be no wonder to those who knew their circumstances. "Unsupported by any outward authority and assistance, despised by the proud Heathen and Mahomedans, hated and opposed by European infidels, and perfect strangers in a distant pagan country, it may easily be conceived what obstacles they must meet with in the discharge of their ministerial functions; —obstacles under which they could not bear up, did they not trust in the promises given to the faithful servants of Jesus Christ, and feel, in some measure,

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([3]) The numbers were—

1767	14
1768	No return.
1769	17
1770	30
1771	67
1772	43
1773	86
1774	108
1775	79
1776	46
	——490

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the internal support of the blessed Spirit."[1] While, however, praying and labouring for greater accessions to their flock, the Brethren were thankful to the Author of all grace for the numbers already given to them, and also for the Christian character which their people continued to preserve.

FIFTH DECADE. 1777 to 1786.

The Missionaries' varied progress.

1. Among the numerous places which M. Gericke visited, he paid great attention to the small congregation at Pollam. The circumstances of the inhabitants of this village were very unfavourable to their hearty reception of the truth. Their ignorance was great, their convictions were faint, and they evinced much alarm under the apprehension of suffering for Christ's sake. The Missionary endeavoured to encourage them by directing their thoughts to that eternal rest which remaineth for the people of God; but he found their faith too weak to realize the bright prospect which he set before them.[2]

Of the Christians who died in 1777, the Missionaries make special mention of one young man, from a village five miles from Cuddalore, who renounced his idolatries two years before, when he separated himself from his heathen relations, and took up the Cross of Christ. They tried hard to induce him to retrace his steps, and, when he was taken ill, were very importunate with him to return home; but fearing their endeavours to seduce him from the faith, he refused to trust himself in their hands. His faithful teachers watched over him with paternal care, and were much encouraged by his dying testimony to the truth as it is in Jesus. In the same year died also the Catechist Jesadijan, the Romish convert from Tanjore, whither he went for medical advice from a physician in whom he had

(1) Society for Promoting Christian Knowledge Report, 1774.
(2) Ibid. 1778.

formerly great confidence. He went, putting his trust in God the Holy Ghost to keep him stedfast in the Truth amidst the opposition to be expected from his relations. The means used for his bodily health were unsuccessful, but his prayers for his soul were answered; for the Tanjore Catechists and other Christians testified that he adhered to the Protestant faith to the last, notwithstanding the numerous solicitations of his relatives and other Romanists to induce him to return into their communion.

Pious soldiers at Chingleput.

2. This year M. Gerické, halting at Chingleput, on his way to Madras, found some soldiers whom he had formerly instructed and admitted to the Lord's Table at Vellore. He had also married them to native women, and they were now living content and happy with their wives. In giving this Report, he explained the cause of the harmony that prevailed among these families. They had formed themselves into a society for daily prayer and reading the Scriptures, together with other books with which he had formerly provided them. They told him, that since they received the Sacrament at Vellore they had been in different garrisons, and that they had everywhere kept up this custom of meeting together for devotion and mutual edification, which had induced several of their comrades to forsake evil company, and join their little band. While he was with them a serjeant came into the room. As this man was a Romanist they had hitherto refused to admit him, doubting his sincerity in the expression of his wish to join them; but upon his declaring before the servant of God his conviction of the errors of the Roman Church, and his desire to obtain further instruction, they were glad to receive him. The officers of these Christian soldiers were able to appreciate their character, and they expressed to M. Gerické their satis-

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faction at the regular life and good behaviour of his little flock. Here we see another instance of the benefit that accrued from these collateral labours of the earlier Christian Missionaries in India. It shows, also, the value of the Liturgy of the Church of England to men under such circumstances. Possessing this formulary, with the Bible, they carried their Church with them wherever they went; and instead of making them indifferent to the public ordinances of religion, as some have apprehended from such social exercises, the effect upon them was, to increase their longing desire for the public services of the sanctuary.[1]

Death of M. Hutteman. Cuddalore again taken by the French.

3. In 1781 M. Hutteman was removed, after an illness of eleven days, attended with severe suffering. In the same year Cuddalore became again the seat of war, when the greater part of the congregation was dispersed; and though M. Gerické was able for the present to remain, yet the reception of Catechumens was suspended.[2] In April Cuddalore was compelled to surrender at discretion to the combined armies of the French and Hyder Ali. In taking possession of the fortress, M. Gerické prevailed upon the French general not to give up the town to the troops of Hyder; and thus he was the means of preserving the place from devastation, and the Mission from immediate ruin. At the same time he concealed in his own house seven English officers, whom the French Admiral, Suffrein, had engaged to surrender to Hyder, who showed no mercy to the English, especially the officers, who

(1) In January 1786 M. Gerické gave an account of two hundred Highlanders, whom he found at Negapatam, walking in a manner becoming their Christian profession. - Such instances of piety in the Indian army could not but serve to redeem the European character in the Natives' estimation.—Society for Promoting Christian Knowledge Report, 1787.

(2) Ibid. 1782.

fell into his hands. M. Gerické also received under his hospitable roof the Admiral's Secretary, who was severely wounded in a late naval engagement, and took care of him for a considerable time, at great expense to himself, as if he had been his friend or brother.[3] These and other important services in the cause of humanity, and for the British in adversity, were acknowledged at the time by Lord Macartney, Governor of Fort St. George[4], and ought never to have been forgotten, as we shall too soon see they were, in the strife of this world's politics.

Gerické retires to Negapatam.

4. M. Gerické's exertions on this occasion, and his anxiety for the very existence of his Mission, brought on a fever, from which he with difficulty recovered. Great was the mortality among the Natives, from an epidemic prevailing at the time; and so many of his own flock died, that funerals were occurring daily. The French turned his Church into a powder magazine and laid the garden waste; but as they made no direct attempt to stop the business of the Mission, he continued, for a short time, the services on the Lord's Day and the instruction in the Schools. Seeing, however, little hope of good resulting from his longer stay, he deemed it advisable to retire from this scene of confusion; and, obtaining a passport from the Commanding Officer of the fort, he went by sea to Madras, and thence to Negapatam, where his services seemed to be more required for the present. On the renewal of peace, Cuddalore, then besieged by the English, was restored to them by the treaty, when M. Gerické hoped to return to his own Station; but failing in his repeated applications to the

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([3]) Brown's History of Christian Missions. Vol. i. pp. 197, 198.

([4]) Society for Promoting Christian Knowledge Report, 1795, p. 117. Memoirs of Swartz. Vol. ii. p. 277.

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French authorities to repair the injury done to the Mission Church and premises during their occupation of the place, he resolved to employ his time at Negapatam, waiting the leadings of Divine Providence to direct his way.

SIXTH AND SEVENTH DECADES. 1787 to 1806.

Owing to the return of the Dutch Chaplain to Europe, in 1787, he found himself in sole charge of this Station, and employed himself among the Europeans and Natives with his wonted activity. The communicants, of both congregations, this year exceeded one hundred; and the concluding sentence of M. Gericke's Report of these proceedings, will show how little he suffered his recent troubles to interfere with the call of duty. He remarked, "that the month spent among the poor good people at Negapatam was one of the pleasantest of his life."[1]

Appointment of a Portuguese Catechist.

5. In the year 1793 M. Gericke obtained for the Portuguese Church the services of a convert of that nation, named Domingo de Rosario, who took charge of the poor and the Schools, conducted the Public Worship with the Christians, and read to them M. Gericke's discourses in their own language. The large Dutch Church, and the hospital for lepers, needing repair, M. Gericke drew up a public address, in English and Portuguese, which was responded to with contributions to the amount required. When the work was done, not being able himself to attend the re-opening of the Church, he composed an appropriate prayer and sermon, which he sent to Rosario to read on the occasion. This man proved a diligent Teacher, and was very acceptable to the people; but the Tamul congregation were less happy in their Catechist.[2]

The ruinous state of the Dutch affairs, who were

(1) Society for Promoting Christian Knowledge Report, 1791.
(2) Ibid. 1794.

at this time at war with England, reduced the inhabitants of Negapatam to great poverty; but on the application of M. Swartz, who was now visiting the place, the Governor in Council of Fort St. George granted the poor people a monthly allowance of forty pagodas[3], to be expended under M. Gericke's directions. This seasonable aid for the sufferers greatly relieved the anxious mind of Gericke himself, who had in one year advanced a hundred pagodas[4] for their support, and he had begun to feel apprehensive for the supplies of the approaching season; but his fears were now removed, and he rendered thanks to the Lord for this timely relief.[5]

A Dutch Clergyman takes charge of the Station.

6. After his removal to Madras he paid an occasional visit to Negapatam, and always found Rosario faithful at his post; but the Tamul Catechist did not give him equal satisfaction. The people, however, remained united: there were fifty children in the Schools; and, in 1796, he administered the Lord's Supper to one hundred of the Portuguese, and forty of the Tamul congregation.

In the same year the Dutch inhabitants very unexpectedly obtained a Minister of their own, the Chaplain of Trincomalee, who was detained, on the capture of that place by the English, as a prisoner of war, being permitted to remove to Negapatam, where he resided several years, and proved a great acquisition to the inhabitants. Besides ministering to his own countrymen, he took charge of the Native Christians also; and in the first year of his residence he baptized thirty-eight children. Among the converts in the same year was a family of four persons, baptized by Dr. Rottler. The father, who was above forty-one years of age, had long been

(3) 16*l.* sterling. (4) 40*l.* sterling.

(5) Swartz's Memoirs. Vol. ii. p. 258. Society for Promoting Christian Knowledge Report, 1795.

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under instruction in the doctrines of Christianity, and he now came forward with his family to be admitted into the fellowship of Christ's true religion.

Low state of the Mission.

7. Yet, notwithstanding all that was done for Negapatam, both by Government and private benefactors, the entire community was fast sinking into a state of destitution. M. Gerické still held himself responsible for the Mission Establishment; but to maintain it, required a struggle with inadequate means, which caused him many anxious thoughts[1] until his death in 1803. After that lamented event, the Portuguese and Tamul Catechists were maintained out of his legacy to the Missions on the coast, and Government continued to grant an allowance for the poor. The Dutch Clergyman from Trincomalee seems to have remained at Negapatam till 1804, but there is no certain account of the time or cause of his leaving. The only Report received of this Station for the next two or three years, from the Missionaries on the coast who visited it, was included in the Notitia from the Vepery Mission[2]; and the number of baptisms during the past twenty years amounted to four hundred and thirty-five. Imperfect as these returns are, yet the result is sufficient to make every one, who is interested in the progress of Christianity, regret that a field, which yielded so fair a return for the little labour bestowed upon it, should be left to lie waste for want of means for its cultivation. But the Lord of the harvest, in the present low state of this and the other Missions on the coast, was trying His people's faith, and in a few years did He cause their hope to revive.

Decline of the Cuddalore Mission.

8. To return to Cuddalore, whose remaining history, to the year 1806, may be given in few words.

(1) Society for Promoting Christian Knowledge Reports, 1800—1803. (2) Ibid. 1806, 1808.

M. Gerické frequently visited the place from Madras, and was sometimes accompanied by a Missionary, when they ministered both to Europeans and Natives, and baptized children and adults. In 1792 Gerické appointed a pious young German, M. Henry Horst, as Reader to the Natives. The Government allowed him five pagodas a month for his services to the troops, and Gerické added the same amount for his instruction of the converts and children. His duties were, to read prayers, baptize, bury, marry, and teach the young. He is described as doing honour to his station, and his subsequent life realized the hopes entertained of him. The progress of the native flock under his care was such, that, in 1796, M. Gerické was encouraged to repair the Church, chiefly at his own expense.[3] In 1803, M. Horst removed to Tranquebar, when M. Holzberg, one of the Society's Missionaries at Madras, was appointed to Cuddalore. He found the congregation much diminished by the departure of the garrison to Trichinopoly, some of the Christians being in the service of the officers, and others married to privates. A goodly number, however, remained; and in his first year he baptized twenty-two converts, and received three from Romanism. The Tamul School also improved under his care; and he soon began to feel more encouraged than he was under his first impression on arriving at the place. He expressed the opinion that the Mission might flourish again, with sufficient pecuniary support; and, on his recommendation, the Society immediately remitted a sum of money for the present necessity[4]; but being unable to send out another Missionary, and having no funds to keep up the Church and School, they were constrained, for some

([3]) Society for Promoting Christian Knowledge Reports, 1794—1802. ([4]) Ibid. 1805.

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years, most reluctantly to suspend the Mission. The baptisms and converts from Romanism, from 1777 to 1806, were six hundred and thirty-seven; making a total, from the commencement, of two thousand one hundred and four. The unsettled state of Cuddalore for the last five-and-twenty years, and the want of funds to restore the Mission to its former state, are sufficient to account for its decline; but this must also be attributed to other causes, which remain to be explained.

CHAPTER III.

ENGLISH MISSION AT TRICHINOPOLY.

Previous visits to Trichinopoly.

1. The journeys of the Missionaries to distant parts led to the permanent occupation of one post after another, without any premeditated design. Like the Apostles of their Lord, they went forth simply to make known their sacred message to the widest possible extent, committing themselves to the guidance of Him who ruleth every thing on earth for the extension and edification of His Church. In the year 1757 M. Kohlhoff, of Tranquebar, was requested, by a German officer in the French service, to visit him, when sick, at Seringham, in the neighbourhood of Trichinopoly. While there, he had several opportunities to address the Brahmins of the celebrated pagoda at that place. The fort of Trichinopoly was then garrisoned by the English, whom he visited; and the reception he met with encouraged him and his Brethren again to extend their journeys thus far.[1] In 1762 M. Swartz also visited the place, and, with the assistance of the Commandant, Major Preston, and Mr. Newton[2], erected a small house to serve both for a School and a temporary Place of Worship. In September he baptized several Heathen, and received some

(1) Meier's Missions-Geschichte, pp. 438—440.

(2) This gentleman was brother to the learned Bishop Newton, author of the well-known Dissertations on the Prophecies.

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Romanists into the Church, after having carefully instructed them in the Protestant faith.[1]

Establishment of an English School.

2. In the year 1763 the powder magazine at Trichinopoly was blown up, when eighteen persons were killed. Among the Europeans who fell were three pious men, by whose society and conversation M. Swartz had often been refreshed in spirit. He endeavoured to render the mournful event conducive to the improvement of the living, by addressing them from Luke xiii. 4, the admonition of our Lord on the fall of the tower in Siloam. The number of sufferers in both cases was the same, and this coincidence gave point to his address.[2] This disaster led to the establishment of an Orphan Asylum at the Station, Divine Providence thus educing good from evil. Three hundred pagodas[3] having been collected for the children of the sufferers, at M. Swartz's proposal the money was applied to the opening of an English Asylum for their reception. Here they received a religious education; and several other soldiers' children, some by native mothers, were soon after admitted to be educated with them, at the request of their fathers, who had been converted from their evil ways, and awakened to the importance of religion, under the ministrations of M. Swartz. With the request of these men he cheerfully complied: the number of scholars rapidly increased; and thus was formed an establishment for a class of persons whom it was very important to the British interests in India to have carefully instructed and trained in the principles of Christianity. The commanding officer placed this institution under the Missionary's care.[4]

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(1) Meier's Missions-Geschichte, pp. 501, *et seq.*
(2) Ibid. pp. 512, *et seq.*
(3) 120*l.* sterling.
(4) Swartz's Memoirs. Vol. i. pp. 149, *et seq.*

3. He was indefatigable, also, in teaching his little native flock; in preparing Catechumens for baptism; and in addressing people of all descriptions. While he refrained from rudely shocking their prejudices, he reasoned with them in an unanswerable manner, and faithfully appealed to their consciences. Often would he take his stand under the shade of a tree, and there read some useful Tract, or expound a portion of Scripture, or enter into free discussion with those assembled. Several interesting conversations occurred at Trichinopoly about this time; but none that seem to have led to the hearers' conversion. Although Swartz never failed to set forth the fundamental doctrine of salvation through Jesu's death and resurrection, yet he seems always to have been listened to with attention, except when some determined sinner was irritated by his bold rebuke. He never would compromise the integrity of the Gospel by allowing any who retained their idolatrous practices to take refuge in the pretence that, in secret, they believed what he said. This is a common subterfuge with pagans when hard pressed by a Christian teacher's arguments or appeals; and the following was M. Swartz's method of dealing with it. An old Hindoo, who had been listening with pleasure to his exposition of the parables of the Prodigal Son and the Sower, said to him, "In my heart, inwardly, I worship God." "If that is the case," said the Missionary, "your outward conduct must prove the reverence which you profess to entertain in your heart towards the Almighty. What would you think of a man who reproached and even struck you, while he pretended that he had cordial love for you in his heart?" The Hindoo confessed that he could not value such love. "Neither," concluded Swartz, "can God accept the homage which you profess to feel inwardly for him, while in your

M. Swartz's Public Addresses.

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words and conduct you deny and dishonour him." At Caroor, also, twelve miles from Trichinopoly, he preached to Natives of all descriptions, under the shade of a tree, but with no immediate result. Here he prevailed upon the Commandant to assemble the British troops on the Lord's Day for Divine Worship.[1]

Fall of Madura. Commencement of the Trichinopoly Mission.

4. In the year 1764, at the request of Major Preston, the Commanding Officer, Swartz accompanied the troops that marched to the siege of Madura, where he preached, in English and German, on the Lord's Day, and visited the sick and wounded during the week. The Commandant of the fortress defended the place with great courage, until betrayed by one of his own people into the hands of the British, when the garrison immediately surrendered. The siege proved very destructive to the troops, and Major Preston was among the slain. Swartz severely felt the loss of this Christian soldier, who had been his chief encouragement and support; but the Lord raised up other friends to his Mission.

The fall of Madura placed Trichinopoly, the capital of the district, in possession of the English; so that he could now form his plans and commence operations with better hope of permanency. He was greatly assisted in his arrangements by a devout soldier, who had been wounded at the siege of Madura. Being, in consequence, invalided, the good man offered his gratuitous services to the Missionary, who, finding him competent to teach, appointed him Master of the Orphan School, which at this time contained sixteen children. Swartz now proposed to return to Tranquebar, where his services were much required; but all the Brethren concurred in opinion that he ought to remain and cherish the infant establishment which he had formed, until a Missio-

(1) Swartz's Memoirs. Vol. i. pp. 151, *et seq.*

nary should arrive from Europe to relieve him of the charge.

A Church built in the fort.

5. M. Swartz readily assented to this proposal; and in March 1765 he sent home, to the Society for Promoting Christian Knowledge, an account of the progress he had made. At this time Colonel Wood commanded at Trichinopoly, an able officer, but not more distinguished for his military services than for the effective aid which he rendered to the cause of Christianity in India. M. Swartz lived with him and his family on terms of intimate friendship; and with his assistance, and the contributions of the garrison under his command, a Church was erected in the fort capable of holding between fifteen hundred and two thousand persons. It was finished in 1766, and opened on Whit-Sunday, the 18th of May, by the name of CHRIST'S CHURCH, being dedicated to the Saviour with prayer and preaching, in English, Tamul, and Portuguese, at different hours of the day, from the early morning to the evening. This was indeed an occasion to gladden the heart of a Missionary; and in his Report to the Society of these proceedings, he mentioned the baptism of many Heathen and the reception of several Romanists during the past year. The English School also now contained thirty scholars, four of whom were wholly maintained.[2] He had likewise made a beginning in the education of the native children; but that School was yet very small.

The Mission permanently established.

6. Thus did Divine Providence manifestly lead to the establishment of the Trichinopoly Mission. The Christian-Knowledge Society, on the receipt of this Report, together with the recommendation of all the Tranquebar Missionaries to take the Station

(2) Society for Promoting Christian Knowledge Reports, 1764, 1766, 1767. Swartz's Memoirs. Vol. i. Meier's Missions-Geschichte, pp. 561, 562.

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under its care, did not hesitate to adopt the suggestion. But who was to undertake the charge? The Society had no one to send, and M. Swartz does not yet seem to have entertained the thought of remaining there. Indeed, he had intimated to the authorities at Copenhagen his purpose to return to Tranquebar as soon as practicable. This they communicated to the Christian-Knowledge Society, who, notwithstanding, strongly urged his being allowed to remain at Trichinopoly, especially as two new Missionaries were appointed to the Danish Mission. The determination of the question was, however, referred to M. Swartz himself, who, after mature deliberation, and consulting with his Brethren, decided to remain.[1]

Defeat of Hyder Ali.

7. The regular establishment of this Mission is to be dated from 1767, the year in which was commenced the war with Hyder Ali, mentioned above. As the neighbourhood of Trichinopoly soon became the scene of active operations, Swartz, with his infant Church, was exposed to all the horrors of the sanguinary conflict. The force in that garrison immediately took the field, and, at the fort of Mulwaggle, Colonel Wood, at the head of a small body of troops, repelled Hyder with a very superior force. After six hours of hard fighting, the enemy fled, leaving the field covered with the slain. During the two years that this war continued Swartz had many opportunities to exercise his Christian benevolence in attending the sick and wounded.[2]

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(1) Society for Promoting Christian Knowledge Report, 1767. Memoirs. Vol. i. pp. 157, 158.

(2) Some interesting and edifying notices of these exertions are given in his Memoirs; but as they would occupy an undue proportion of these pages, and are not precisely of a Missionary character, the reader is referred to that instructive work. Vol. i. pp. 172 *et seq.*

M. Swartz appointed Chaplain at Trichinopoly.

8. Not long after, the Governor of Fort St. George desired him to attend to the spiritual welfare of the garrison, and, without his solicitation, appointed him, for this service, a salary of one hundred pounds a year. For this providential supply he rendered thanks to God, as it enabled him to assist many poor people, and effect some improvements in the Mission. The first year's salary he set apart for the repair of the Mission-house and the Church windows; also for the erection of a small habitation for the English Schoolmaster, and another for the Tamul Assistant. He proposed in future, with the approval of the Christian-Knowledge Society, to appropriate one moiety to his own use, and the other to that of the native congregation. What he reserved for himself was chiefly distributed in charity.[3]

Persian New Testament required.

9. His attention was soon directed to the Mahomedans around him, of whom he found very few able to read, or willing to listen to his instructions. But observing that Persian was much spoken by the higher classes among them, he became anxious to obtain for them the New Testament in that language. The only version he possessed was an edition of the four Gospels, which they seemed to take pleasure in reading; and, being critical judges of the language, this spake well for the translation.[4] But as they wanted an application of the doctrine founded on the facts recorded in the Gospels, Swartz wrote to the Christian-Knowledge Society for the entire Testament.

Visit to Combaconum.

10. He had now three Native Assistants, whom he described as faithful in preaching the Gospel

(3) Society for Promoting Christian Knowledge Report, 1770.

(4) This was a re-publication of an ancient version, edited by Mr. Wheloc, and, after his decease, by Pierson, at London, in 1652—1657.—Horne's Critical Study of the Scriptures. Vol. ii. p. 211.

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daily, and distributing Tracts, both at Trichinopoly and in the adjacent villages. Through their united exertions, the Candidates for Baptism were becoming numerous; but great care was taken to prevent the admission of any from questionable motives. In 1768 Swartz, accompanied by a Catechist, visited Combaconum, about twenty-three miles from Tanjore, and one of the strongholds of idolatry in the Carnatic. There were above two hundred pagodas in the place, the principal of which is one of the seven great temples of South India. He found throngs of the deluded worshippers before the gates, busy with their preparations for the monthly festival; and, like Paul at Athens, *his spirit was stirred in him when he saw* them *wholly given to idolatry*. He and his Catechist earnestly appealed to them on the sin and folly of a superstition by which, they could not but acknowledge, they were neither enlightened, strengthened, nor comforted. In this manner, as Swartz expressed it, they talked themselves quite weary with various Heathen; but their zeal appears to have produced no other effect than to call forth the public confession of a Brahmin, that it was the lust of the eyes and of pleasure that prevented them from embracing the Truth.[1]

Swartz's method of address.

11. Although he did not immediately see the good result from his discourses which he desired, yet his mode of addressing the poor people was calculated to impress them with the conviction that he spake to them in love; and on one occasion he concluded with these expressions of the genuine kindness of his heart towards them:—"Do not suppose that I reprove you out of scorn: no, you are my Brethren: we are by creation the children of one common Father. It grieves us Christians

(1) Swartz proceeded thence to Tanjore; but his visits to that city will be more appropriately given in the next Chapter.

that you have forsaken that Almighty gracious Father, and have turned to idols who cannot profit you. You know, because you have often heard, that a day of judgment is before us, when we must render up an account. Should you persist in remaining enemies to God, and on that day hear with dismay the sentence of condemnation, I fear you will accuse us Christians of not warning you with sufficient earnestness and fervour. Suffer yourselves, then, to be persuaded, since you see that we want nothing of you, but that you turn with us to God, and be happy." When he ceased, the people declared that they were convinced of his sincere intentions, and promised to speak further with him on the subject. This touching appeal is a beautiful example of the tender earnestness with which a Missionary should address the poor deluded Gentiles.[2]

Persecution of a Mahomedan for visiting Swartz.

12. The Nabob of the Carnatic, Mahomet Ali, and his chief Minister, had behaved in a friendly manner to Swartz from the first; and one of the Nabob's sons, a bigoted Mahomedan, was among his frequent visitors. He would even mingle with the Europeans at Divine Worship; but it was in order to divert the officers' attention; and when he succeeded with any one, he pretended to be scandalized at his unchristian conduct, remarking, "If the man had the least reverence for the worship of God he would not allow himself to be interrupted." Yet this young man seems to have had a respect for "Padre Swartz," as he called him, notwithstanding the boldness with which he rebuked him, and the incontrovertible arguments with which he answered his objections.

But whatever personal respect the Nabob or his son may have had for Swartz, they had none for his

(2) Memoirs of C. F. Swartz. Vol. i. pp. 185, 186.

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religion, as they soon gave proof. Indeed, the Mahomedans generally held the Christians in great contempt; but the Missionary was visited by one who formed an exception to the rest. He had formerly been employed in the highest offices, and understood and spoke Persian well. He was therefore of some use to M. Swartz, to whom he often came in the evening, and, in return for the instruction he received, gave him a complete explanation of the Mahomedan doctrines and discipline, and read to him the best books he possessed. By this means Swartz learned to express himself in Persian, and to explain, in that language, the doctrines of Christianity. At length this man was put under arrest, by order of the Nabob, and confined to his house. The Nabob's son pretended that he had offended his father, and that he was imprisoned on that account; but every one believed that it was in consequence of his having visited M. Swartz, and spoken of Christianity in too favourable terms. Such arbitrary imprisonments were of frequent occurrence under the Native Governments. The man had no redress, and prayer was the Missionary's only resource. "God graciously help us," he ejaculates, "for Christ's sake, and tread down Satan under our feet!"[1]

Missionary anticipations.

13. After giving an appalling account of the wretched state of oppression and ignorance in which the great body of the people were held, of the number, wealth, and influence of the Brahmins, and of the debasing, demoralizing effect of these combined causes on the native character[2], he adds, with something of prophetic hope as to the future progress of Christianity, "Meanwhile, we faint not: we know that Christ is ordained a light to the

(1) Memoirs of Swartz. Vol. i. pp. 188, 189.
(2) Vide Book vii. c. 1. of this History.

Gentiles. He is able to dispel this Heathen darkness. Confiding in His Divine assistance, we go forth diligently among the Natives, to make known to them the way of life, and affectionately to invite them to the enjoyment of the salvation purchased for them by the Redeemer. The progress of conversion is not so great as we wish: still the rescuing of one single soul, not to mention many, is sufficient to encourage us not to be weary. Who knows to what important end the All-wise God may direct the revolutions which have taken place in India during the last twenty years? Oh that the Europeans in this country would discern the glory of God! Should He graciously work *a thorough change and reformation among the principal Europeans* a blessing would spread through the whole land. Many salutary regulations might be introduced. Multitudes of abominations might be prevented, and thus the obstacles which have hitherto deterred the Natives from embracing the Gospel might be lessened."[3] Every conscientious Missionary, from Ziegenbalg to Swartz, had indulged in similar anticipations. The influence of the Europeans upon the Natives was such as amply to justify the appropriation of much of their time and pains to elevate their moral and religious character, and God often crowned their exertions with success. One instance may be mentioned, for the sake of exhibiting the Missionary's jealousy of his own reputation with the people for whom he laboured. It was the case of an officer, to whom M. Swartz had been eminently useful in religion. This gentleman, to show his gratitude to his instructor, left him a legacy at his death; but Swartz declined accepting it, lest he should be suspected of acting from interested motives.[4]

([3]) Memoirs of C. F. Swartz. Vol. i. pp. 193, *et seq.*
([4]) Ibid. p. 198.

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Discussion with a Romish Priest.

14. At an earlier period Swartz encountered at Trichinopoly a Romish monk, disguised in the yellow garment of a pagan priest; and he now, in 1769, held a discussion with a regular priest of that Church, at the request of an officer's wife, who had hitherto been a Romanist; but was at length, through his instructions, inclined to embrace the Protestant faith. Having, however, some doubts yet lurking in her mind, she desired to hear the two priests discuss the chief points of difference between their Churches. Accordingly, they came together, when M. Swartz answered the usual objection of Romanists as to the comparative novelty of Protestantism, by an appeal to ecclesiastical history and the Sacred Scriptures. He exposed the priest's sophistry, in his defence of the worship of saints and images, the Papal supremacy, the idolatry of the mass, and the refusal of the Sacramental cup to the laity, by reference to the same infallible authority. In conclusion, he addressed to him this brief, but solemn warning: "My dear Padre, prove all things by the Word of God. You and I shall soon appear before the judgment-seat of Christ, where we shall have to render an account of our ministry and doctrine, and of the souls which we have neglected." The lady was struck with the Padre's rejection of the Protestant Bible, while he refused to produce his own; and she told him plainly that his cause looked desperate. One of his people called him away several times; and he now departed, expressing a wish that M. Swartz might become a saint; while the Missionary desired for him, in return, "sincerity of heart."[1]

Exertions of Swartz and his Catechists.

15. The Catechists were now increased to five, whom Swartz describes as a great comfort to him,

(1) Memoirs of Swartz. Vol. i. pp. 199, 200. Society for Promoting Christian Knowledge Report, 1770.

each possessing qualities which rendered him useful in his department of labour. Knowing how much, under God, depended on their conduct, he paid special attention to their improvement, assembling them daily for instruction in the duties of their office. At the same time he encouraged and exhorted them to try "whether they might not be so happy as to bring some of their wandering fellow-creatures into the way of truth." After morning prayer and meditation on the Word of God, he directed each whither to go for the day; and in the evening they returned to give him an account of what they had done.[2] He always took one of them with him in his visits to the Natives, and was often surprised at their aptitude in applying passages of Scripture to the people's circumstances, and in availing themselves of every opportunity to point out the superiority of the Christian religion. It was his own practice on these occasions, after the example of our Lord, to avail himself of passing events to illustrate the fulness and freedom of Gospel blessings, and then affectionately to invite and exhort them to partake of its imperishable fruits. The general impression upon their minds was decidedly favourable; and even the Nabob's son, mentioned above, who so maliciously exulted in the inconsistent conduct of the English, at last confessed to him, "Padre, we always regarded you Europeans as a most irreligious race of men, unacquainted even with the nature of *prayer*, till *you* came and told us you had good people amongst you in Europe. Since you are come here, indeed, we begin to think better of you." Whether this man was sincere or not in these commendations is uncertain; and the issue of the Natives' fair speeches had too often mocked the hopes of Swartz for him

(2) Memoirs of Swartz. Vol. i. pp. 256, 259, 264, *et seq.*

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to expect any thing from such flattering compliments. He speaks, however, of the conviction among many thousands, both Heathen and Romanists, as so remarkable, that they even spake of it among themselves. The fear of man, however, and other causes, held them back from avowing their belief in the Gospel.

Conversion of a Pandaram.

16. Among the satisfactory instances of success reported in the year 1770 Swartz particularly mentions that of a young Pandaram, who, for nearly seven years, had resorted to all the celebrated pagodas and sacred waters, as they were reputed, without finding rest to his soul. Being accosted one day by the Missionary and his Catechists, he told them that he had often entertained doubts as to the whole of the Heathen ceremonies, and that a Romanist had given him a little brazen crucifix, which he had carried about with him, and often placed before him and worshipped. "To-day," he said, "I was at the river; and beholding the numerous pagodas of Seringham, I thought within myself, What is all this? What can it avail? Just as I was thinking thus your Catechists approached, and recommended Christianity to me. I will now see what effect your doctrines will have. If I discover in them any thing better than I have found in Heathenism, I will cheerfully embrace them." Upon this, Swartz recommended him to remain with them a fortnight, and attend to the Christian instruction given him with becoming seriousness and prayer; honestly to state the doubts he might at any time entertain; and, when he had in some degree ascertained the nature of Christianity, to determine what he would do. The man was pleased with the proposal, and attended daily, with the other Catechumens, upon the Missionary's instruction; which so far wrought upon his mind, that he soon laid aside his Pandaram's habit and gave

up his rosary. He now studied with diligence, and began to pray, being present every morning and evening at M. Swartz's family devotions. At length he was baptized by the name of Nianapiragasam.[1] Afterwards he requested that an opportunity might be afforded him of again learning to read, which he had been previously taught, but had forgotten; and such was his improvement in Scriptural knowledge and piety, that, after a suitable time, he was appointed to the office of Catechist. Being of a good caste he was the more acceptable to the Heathen, and he discharged his duties to the Missionary's satisfaction.[2]

Labours and success.

17. On the death of the English Master, having no one to take his place, a great deal of anxiety devolved upon M. Swartz; but he knew how to submit to the dispensation, saying, "God's will be done. He knows best what we want in this our pilgrimage."[3] His devoted mind was also much encouraged by the success of his exertions, both among the British troops and the Natives. The addition to the Church in 1771 amounted to one hundred and forty, many of whom had much to contend with from their relations, who endeavoured, either by allurements to seduce them, or by persecution to drive them from the faith; but they were enabled to continue stedfast, rejecting the temptations, and patiently enduring the violence of their enemies.[4]

Romanists persecute a Catechist.

18. In October M. Swartz nearly lost his faithful young Catechist, Nianapiragasam, through the violence of the Romanists. Being sent for by one of them, a near relation, who was sick, he spent three days with him, explaining the nature of repentance,

(1) Swartz spells the name thus, Nyánapracásam (Spiritually enlightened).

(2) Memoirs of Swartz. Vol. i. pp. 232, 233.

(3) Ibid. p. 239. (4) Ibid. pp. 261, 262.

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of faith in Christ, with other Christian doctrines, and praying for his soul. The man, who was very ignorant of Christianity, listened with attention, and soon after died. When the Romanists came to bury him, Nianapiragasam desired to attend the funeral; to which they objected, and desired him to go away, on account of his having embraced the Gospel, which they called the Pariar law. The young man replied, that if their Catechist should come and tell him to go he would depart. But as soon as the Catechist came he struck him with his slipper, which was the signal for all the rest to fall upon him. They beat him and dragged him through the streets with such violence, that even the Heathen cried out against them as murderers. Upon this they desisted; and when M. Swartz came to him he found him senseless, in which state he had lain for three hours; but after bleeding him he came to himself. His chest was much injured, and he suffered a long time from the effects of this inhuman treatment. "However, the young man praiseth God," says Swartz, "and is not dismayed." In concluding his account of this outrage, he remarks of its perpetrators, "They are of their father, the devil, and the Pope."[1]

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(1) Memoirs of Swartz. Vol. i. pp. 276, 277. Oct. 22d, 1771. In the year 1842, when the Bishop of Calcutta was at Tanjore, he found this faithful man still alive; and his Chaplain, the Rev. J. H. Pratt, gave the following account of him:—"The old man is much bowed down by age, being in his ninety-third year: he is spoken of by Swartz in most affectionate terms, in a Letter dated October 1771, as a 'young man' who had grown in true wisdom, and, beside, showed a truly Christian spirit, almost above any of the Catechists." "He was baptized, he told the Bishop, when five years old;[a] and had laboured in the Mission more than sixty [he should have said *seventy*] years. He bears a most excellent character among the Missionaries, and also the resident gentry.

(a) They must have misunderstood him. He was a young man when baptized.—Sec. 16.

The Nabob being informed of the affair, promised to chastise them; and the Catechists were naturally anxious that Swartz should prosecute them to the utmost; but he knew how hopeless it was to expect justice in such a case from Mahomedans. The Nabob, he said, always squeezed the culprits, and the priest sent presents to the general and all the head people. Nothing, therefore, was to be expected from that quarter, unless he would consent to outbribe the opposite party—a system of corruption that his soul abhorred. He therefore determined to be quiet, seeking help only from the Lord. "It would have been folly in me," he wrote, "to expect any thing from those who, in all respects, side with the beast." The Nabob's son, who pretended to try the case at Trichinopoly, promised to give him a written declaration that the offence should not be repeated; but he did not keep his word. This, however, Swartz did not regret, saying, "Our help cometh, and must come, from another quarter. If God be with us, who will be against us?"

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gentry. He is said to know large portions of the Bible by heart. When he preaches, which he still does frequently, his style is very simple and powerful, being very much made up of passages of Scripture, well chosen, which seem to flow spontaneously from his well-stored mind and devoted heart. When the Bishop asked him, through an interpreter, upon what he was relying for the future, he replied, with all the energy and animation the old man could summon, in words which were interpreted to mean, 'I am looking to Christ as my only hope: He will pardon all my sins, and accept me at the Last Day. I wish for nothing else but Him. He is my intercessor.'" Mr. Pratt then remarks, "There is something deeply interesting in seeing these relics, as it were, of the early days of these Missions. May the Lord raise up many worthy successors of these great and holy men, to carry on the labour of love!"—Missionary Register, 1844, p. 106.

With such testimonies to the result of the earlier Missionaries' labours we need not be very solicitous to vindicate them against the misrepresentations of such enemies as the Jesuits Dubois and Wiseman, or any other of that order. Their record is still with us, as well as on high.

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He rightly judged also, as experience afterwards proved, that the violence of the Papists would probably disgust, not only their own people, but even the Heathen themselves, and thus tend, as in the days of primitive persecution, *to the furtherance of the Gospel;* while the patient endurance of the cross contributed no less to strengthen and animate his own followers.[1]

Explosion of powder mills. Preservation of the Christians.

19. Early in 1772 M. Swartz mentions an instance of God's fatherly care over him and the Mission family, on a second explosion of the powder magazine at Trichinopoly. By this calamity many Europeans were killed, and many severely injured; while the number of poor Natives among the sufferers was much greater. The whole street was covered with the massive stones of which the building was constructed, with the bodies of men prostrated beneath them. Besides the powder which exploded, quantities of shells and ball cartridges were blown into the air, and fell down again as thick as hail. The windows of M. Swartz's house were shattered to pieces, and several balls flew into the room next to that in which he was sitting; but amidst the surrounding destruction, both he and his Catechists, the school-children and members of his congregation, escaped unhurt.[2] His devout reflections on this awful event must not be omitted. "Human chastisements are trifles when compared with Divine ones. Well may we stir up one another to fear God as well as to love Him. So many hundred souls sent into eternity without a moment's warning, with all their sins about them—how terrible! No doubt many were amongst those unhappy people who dreamed of repenting to-morrow.

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(1) Memoirs of Swartz. Vol. i, pp. 276—281. Society for Promoting Christian Knowledge Report, 1773.

(2) Society for Promoting Christian Knowledge Report, 1773.

May we be wise, and employ the present time to the best of purposes! May we never slumber, lest the Bridegroom come at midnight, and find us sleeping! Blessed are those that wake, and keep their garments undefiled!"[3]

Two new Catechists.

20. This year two young Catechists were added to the Mission Establishment, one of whom proved a useful labourer in the cause. He was brought to Swartz by one of the Catechists, who met with him in the country. Remaining at Trichinopoly several days, he heard in silence the instructions given there, and at length avowed his conviction of the falsehood of Heathenism. He then desired to go back into the country; and, after a few days, returned with his mother, when he continued to attend diligently to reading and prayer, and gave such proofs of sincerity that he was baptized, receiving the name of Sattianaden (Possessor of the Truth). The other young Catechist was called Abiseganaden (Christian). These two young men were of high caste; and so unusual was their improvement in knowledge and piety, that Swartz conceived great hopes of their becoming useful in teaching their brethren. In the issue they both confirmed his good opinion of them, especially Sattianaden, who, it will be seen, more than fulfilled his most sanguine expectations.[4]

Death of an aged Convert.

21. Among the converts at this period, mention is made of a man, said to be more than a hundred years old, who placed himself under instruction, and, considering his extreme age, comprehended well what he was taught, and prayed fervently. Not long afterwards he was taken ill, when he earnestly entreated that he might not be allowed to die unbaptized; "for," said he, "I believe in Jesus

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([3]) Memoirs of Swartz. Vol. i. pp. 282, 283.

([4]) Society for Promoting Christian Knowledge Reports, 1774.

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Christ." He was accordingly baptized, and named, at his own request, Rayappen (Peter), after one of the younger Catechists, to whom he was much attached. During his illness he desired to be read to and prayed with diligently. M. Swartz visited him the day before his departure, when he said, "Now, Padre, I am going to the kingdom of blessedness; and when I am gone, see to it that my wife, who is ninety years of age, may at length follow me." He expired soon after, and his dying wish for his wife was realized; for she placed herself under instruction, was in due time received into the Church, and delighted her teachers by her grave, devout, and quiet demeanour. Swartz described her as partaking of the spirit of those holy matrons of whom Paul and Peter wrote.[1]

([1]) Society for Promoting Christian Knowledge Report, 1774, p. 285.

In 1772 M. Swartz had occasion to write to a friend at Madras, W. Chambers, Esq., about one of his native servants, who had recently embraced Christianity; and as his Letters show an intimate acquaintance with the native character, and offer suggestions for the treatment of young converts which may prove useful to others, a few extracts from them will not be out of place here.

"Nulla Tumbi, your former servant, desireth to return, after he has been instructed and baptized. He has behaved, during the time of his being instructed, in such a manner as to give us hope that he will prove sincere: but as he has met with no temptations *in money affairs* one cannot judge. May the knowledge of Jesus, and of all His sufferings, cleanse and strengthen him against all temptations of that sort." "He is naturally passionate, but not malicious." "You know how to behave to such beginners, how to treat them with a *kind severity*. Though such people have a good will and intention, they must not expect that we should trust them immediately, much less *blindly*. I beseech the Father of Mercy to grant him a truly Christian spirit, to 'walk worthy of the vocation wherewith he is called.'" With what confidence do we receive the reports of one who was so wise in discriminating character, so careful in admitting those who offered themselves for baptism, and so candid in cautioning others not to form too favourable an estimate of his converts.—Memoirs of Swartz. Vol. i. pp. 291—294.

22. Two or three other cases may be given, in illustration of the general character of the converts, and of the firmness with which they stood the trials to which they were exposed. One was that of a young man of high caste, who had deliberated above three years whether he should embrace the Christian religion. The opposition of his numerous relations presented the greatest obstacle that he had to overcome; but nothing could deter him from obeying the conviction of his mind. Having acquired a knowledge of the English language, he was taken into a gentleman's service, when the Heathen shunned and reviled him; but this treatment he bore with humility, yet without dejection: and soon after, seeing that they could not depress his spirits, they acknowledged the wrong they had done him, and even entreated him to read to them some passages of the New Testament. Encouraging instances of conversion.

The conversion of two families in the neighbourhood of Trichinopoly may also be mentioned. The first, on their return home, found the whole village enraged against them, denying them the most common civilities, and even forbidding them to walk in the public road. But the humility, and even cheerful courage, with which they endured all this indignity, soon disarmed their opponents, who became ashamed of their conduct, and now behaved towards them with, to say the least, common humanity. The other family inhabited a village in the opposite direction, whose Headman was connected with them by marriage; but instead of following their example, he was greatly incensed against his father-in-law for embracing Christianity, and desired him not to return home. The other inhabitants also were bitter against them; but after explaining the reasons of their conduct in a gentle spirit, the people's rage soon subsided, and another family in the place turned to the Lord. M. Swartz, indeed,

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entertained hopes of shortly seeing the whole village inhabited by Christians.

In speaking, however, of the unusual number of converts during this time, he, with his usual candour, acknowledged that several of them seemed to have been moved rather by the calamity of a famine which prevailed, than by a desire to know the way of eternal salvation. Nevertheless, as they were very urgent for instruction, he deemed it to be his duty to bestow on them all diligence, though his labour with them was sometimes increased to a great degree, for he indulged the hope that some of them might make a good use of what he taught them: nor were his expectations disappointed.[1]

General state of the Mission.

23. The converts during the whole Decade were twelve hundred and thirty-eight.[2] This unusual success in an infant Mission is in some measure, doubtless, to be accounted for by the previous exertions of the Missionaries and Catechists, both here and in the surrounding country, which prepared the way for the Gospel. At this time Swartz stated that many of the Heathen, who were convinced of the excellence of Christianity, were unhappily kept back from embracing it by fear and other worldly considerations. "Still," he adds, "we

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(1) Society for Promoting Christian Knowledge Reports, 1775—1777.

(2) The numbers were:

1767	20
1768	20
1769	36
1770	50
1771	140
1772	70
1773	146
1774	500
1775	206
1776	50
	—— 1238

hope God will bless our feeble endeavours to the conversion of some. It is our duty to be faithful in the discharge of our office, without being too anxious about the number of those who are benefitted by it." From the Schools also, which continued to improve under his vigilance, he was encouraged to hope that many well-educated youths would be raised up to become a blessing to their country.[3]

SECOND DECADE. 1777 to 1786.

Arrival and death of a Missionary.

1. M. Swartz had for some time urged the Society to send him a coadjutor, that he might be at liberty to avail himself of the opening prospects for Missionary exertion in Tanjore; and in 1777 he was made glad by the intelligence that one had arrived for him at Madras, little thinking how soon his hopes were to be disappointed. The name of this young Missionary was John James Schoelkopf, whose character and attainments had raised great expectations, both at Halle and in London, of his treading in the steps of his experienced colleague. He landed at Madras on the 16th of June; but was soon after seized with pleurisy, which terminated his life in a few days. Painful as this event was to M. Swartz, yet he met it with devout resignation to the will of God. After giving to Professor Freylinghausen an account of the afflictive dispensation, he added, "You may easily conceive how deeply this intelligence affected me. But the Lord is holy: just and true are all His ways. Our duty is to submit to His will. May He have mercy on us, and support the work in which we are engaged, for Christ's sake!"[4]

M. Pohle appointed to this Mission.

2. M. Swartz now wrote to the Brethren at Tranquebar for assistance; and although they could

(3) Society for Promoting Christian Knowledge Report, 1778.
(4) Ibid. 1777, 1778. Memoirs of Swartz. Vol. i. pp. 317, 318.

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ill spare one of their number, they immediately resolved that M. Pohle, one of their junior Brethren, should be transferred to Trichinopoly, till superseded from home. But the Christian-Knowledge Society, satisfied with the account they received of his character and abilities, accepted him as their Missionary, with the sanction of the Danish College.[1]

Diligence of the Catechists.

3. This year (1777) died the old and faithful Catechist Rayappen, whose character M. Swartz thus described:—"His solid knowledge of the Christian doctrine, his meek behaviour towards all, his contented mind, and, more particularly, his love of Christ and humble zeal in preaching the Word of God, were acknowledged both by Christians and Heathens." His end was peace. Great was the loss of such an assistant to M. Pohle on entering upon his charge; but he soon found the value of the other Catechists, who continued diligently to proclaim the glad tidings of salvation in all directions; and wherever they went they generally found an attentive audience, though many of their hearers still hesitated to embrace the truth which they professed to admire. They sat musing in their hearts what these things were, and what they ought to do. At one place several families, impressed with the importance of what they heard, consulted together whether they should receive and publicly profess this "true Law" (*Vedâm*), as they called it, or whether they should remain in their old way. The question was decided for that time in the negative, by one of their chief men, who put an end to their deliberation by objecting, that if they received the doctrine of the *Vedâm* there would be none to perform the ceremonies of the pagoda, and that this would cause a great tumult.[2] Thus it is that consi-

(1) Society for Promoting Christian Knowledge Reports, 1778, 1779. (2) Ibid. 1779.

derations of expediency too often move mankind to suspend their convictions of duty. In such cases, however, the impression of religious principle cannot be very deep in the heart.

Secular views of the English Teachers.

4. The Missionaries were not so happy in their two English Teachers, who exhibited a mercenary spirit, in proposing to throw up the Mission School with a view to promote their own temporal interests. To seek a more lucrative situation would not have been unreasonable, indeed, under ordinary circumstances: a Christian is as much at liberty as other men to improve his condition in life. But when a man has once given himself up to the Lord, especially in the service of spreading His Kingdom in the world, there must be an end to the calculations of secular advantage, or he cannot heartily devote his time and abilities to the work. At first, and for some time after, both these men gave M. Swartz reason to believe that they had sincerely dedicated themselves to the Mission. He was therefore greatly disappointed on their manifestation of a contrary mind. "They have by no means," he remarked, "a due value for the welfare of immortal souls. As they see other people labouring for riches, and many succeeding in their schemes, they also become eager for their possession. Oh may the gracious Lord not leave us!"[3]

M. Pohle's exertions. Appointed Chaplain to the Garrison.

5. About this time M. Swartz removed to Tanjore; and the Mission soon felt the loss of his enterprising spirit. M. Pohle's heart was in his work indeed; but he was more at home in literary pursuits than in the active occupations of the Missionary field. He was not a Swartz. If, therefore, from this period we do not read of many occurrences at Trichinopoly beyond the usual details of the home duties, we shall at least see that the

(3) Memoirs, Vol. i. p. 324.

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Mission gradually improved under his care. He had three Schools, containing about ninety children, three Schoolmasters, and six Catechists, an establishment which found him ample occupation. In the year 1778 he was able to conduct the public services of the Church, both in English and Tamul. He also visited the country people, in company with the Catechists, "to make known to them," as he expressed it, "the only true God, and what He has done for their salvation; to acquaint them with the means of grace and the hope of glory." Like Swartz, he opened and closed each day with public prayer, which was attended by many Heathen, and even Brahmins, who appeared to take an interest in the reading of Scripture, in their singing and prayers.[1]

In 1779 he was appointed, at the request of M. Swartz, Chaplain to the garrison. His stipend, one hundred pounds, he, like his colleague, chiefly expended in the maintenance of Catechists and Schoolmasters.[2]

State of the Congregation in time of war.

6. Political events in the Carnatic at this period, in which Swartz was called to act an important part, absorbed the public interest; and the Mission Reports from Trichinopoly consisted for several years of little more than the annual Notitia. These, however, are sufficient to show that the Gospel of Christ was spreading in this place, notwithstanding the agitation of politics and the din of war. Many of the Christians, indeed, were dispersed abroad by the calamities of the times, until, in the year 1784, the congregation at Trichinopoly was reduced to three hundred and twenty; but of these, no less than two hundred and seven were communicants.

Character of the Hanoverian troops.

7. Besides his other duties, which were seldom interrupted, M. Pohle found time to perform Divine

(1) Society for Promoting Christian Knowledge Report, 1780.
(2) Ibid. 1781. Swartz's Memoirs. Vol. i. p. 368.

Worship, administer the Lord's Supper, and preach, in German, for the benefit of some sick Hanoverian soldiers in the hospital. These men conducted themselves in a becoming manner, and their good example made a favourable impression on the Tamul Christians. For this result the Missionary rendered thanks to God. It tended so to strengthen his hands and confirm his words, that he regarded it as an ample recompence for all his pains. He also, in the course of his journeys through the country, visited the troops at Trippatore, the majority of whom were Hanoverians, maintaining the same Christian character as their countrymen at Trichinopoly. There was likewise a small congregation of Christians at Trippatore, with whom he left a Catechist, who proved faithful to his charge, and was successful in his work.

State of the Mission.

8. The returns of converts for six years of this Decade give a total of two hundred and forty-seven.[3] In accounting for the comparatively small number that now joined the Church, M. Pohle remarked, that to the Gentiles of all descriptions the Gospel had been preached, many of whom owned its excellency and even its truth, though indifferent as to embracing it. And not all who applied for admission into the Church were "fit to be admitted; inasmuch as the body of Christ should be preserved, as far as possible, holy and undefiled."[4] While, for this reason, he would have "nothing to do with

(3) The numbers were as follows:

1777	50
1778	60
1779	32
1784	22
1785	45
1786	38
	247

(4) Society for Promoting Christian Knowledge Report, 1787.

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people that want only to be fed, or that are unknown vagabonds," he remarked, in a former Report, that "such as are known, and want to be *Christians*, and, after being received, to eat the labour of their own hands, them it would be unjust to reject, though they should want a little assistance during the time of their preparation. They must live from hand to mouth; and it would be cruel not to assist them, under pretence of a supposed hypocrisy, or lest it should be looked upon as buying Christians for money."[1]

THIRD DECADE. 1787 to 1796.

Improving prospect.

1. Although M. Pohle was by no means satisfied with the result of his labours at this period, yet he had reason to believe that they had proved the means of salvation to many; and several who had this year died in the Lord he hoped to meet in heaven: so that, on the whole, he was encouraged to persevere in faith and prayer.[2] In the year 1788 he baptized seventy-four, and admitted three converts from Romanism. There was one Jew among the adult baptisms. Besides these converts, one member of the Church, who had been excommunicated for misconduct, the Missionary now re-admitted upon his repentance. The communicants were increased to two hundred and nineteen; and though, as he remarked, he could not boast of a great number of proselytes, yet he could say, that true Christianity seemed to be making better progress in his congregations. His spirit was further cheered by the regularity with which some European soldiers attended Divine Service, under the encouragement of their commanding officer.[3] M. Pohle's Assistants also gave him entire satisfaction.

([1]) Society for Promoting Christian Knowledge Report, 1785.
([2]) Ibid. 1788 & 1789.
([3]) Ibid. 1790.

The appointment of M. C. D. Klein to this Station was mentioned above.[4] Besides other services, this young man took charge of the English School, and proved a valuable coadjutor. The Catechists were frequently sent into the adjacent villages to discourse with the people; and the senior Catechist, Ignasimuttoo, is particularly mentioned for the frequency and readiness with which he preached Jesus Christ to the Natives. Though too old to assist much in the Church or School, yet he continued in this way to make himself useful, and his services proved very efficient. M. Pohle enlarged, in his report at this time, on the subject of preaching Christ and His Gospel, in a manner that the Society deemed "most orthodox and satisfactory;" "evidencing thereby," they remarked, "that he was indeed a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

Necessity of caution in admitting Candidates.

2. Among the converts in the year 1789, one old man was received from the Roman Church; also a man who had formerly apostatized from the true faith, but now publicly implored pardon of God, and begged to be received again into the Church.[5]

The war now raging in the Carnatic caused many of the congregation to leave their homes; but others, Heathens, from the same cause, came to Trichinopoly for protection, and no opportunity was omitted to preach to them, as well as to the Christians and soldiers in camp, who were visited for the purpose by M. Klein and the Catechists, after the example of Swartz. But they still found it necessary to use great caution in the reception of candidates for baptism. M. Pohle, in his Report for 1790, remarked, that there were persons who applied for the administration of that ordinance with sinister views; and experience

(4) Vide Tranquebar Mission, Decade 9. s. 4.
(5) Society for Promoting Christian Knowledge Report, 1791.

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having taught him, that if a man is not truly concerned in his inmost soul, but is manifestly indifferent about his being a sinner, and about that Saviour from sin whom God hath, in infinite mercy, given to the world, he is not fit to enter into the kingdom of heaven.[1] Similar remarks, we have seen, were made by other Missionaries; and we repeat them, for the purpose of showing the uniformity of their experience on this important question, and of their fidelity in acting upon it.

Death of an aged Catechist.

3. In the year 1792 M. Pohle was deprived of the valuable assistance he had received from M. Klein, who returned to Tranquebar. He sustained a great loss, also, by the death of the good old Catechist, Ignasimuttoo. This was the last of the Assistants whom he found at Trichinopoly on his first arrival; and he had indeed faithfully preached Christ, notwithstanding the opposition to which it had exposed him. Through God's help he had proved an effectual labourer in the vineyard, and at length came to his *grave in a full age, like as a shock of corn cometh in in his season.*"[2] As there was now only one Catechist remaining at Trichinopoly, he could not often leave his duties at home to visit the villages. M. Pohle also, from this lack of assistance, was able to make only one journey this year: he had, however, frequent opportunities to converse with the Heathen on the doctrines of redemption.

Need of episcopal jurisdiction.

4. In his capacity of Chaplain to the garrison, he felt much perplexed how to act in the case of Europeans, especially the English, who often desired to have their marriages and baptisms solemnized in private, without proper reason or license; and hence arose considerable inconvenience to a

(1) Society for Promoting Christian Knowledge Report, 1792.
(2) Job v. 26.

Minister conscientiously desirous of doing his duty. This led him to express his wish to see this evil remedied by order of the East-India Company; but especially did he feel, he said, the want of episcopal authority in India to prevent such irregularities; and observed, that it would be a benefit to have a Bishop resident among them, as the Romanists had.[3] There can be no doubt that the Church of England ought to exist in her full efficiency in all her Colonies, especially in one where the British possessions were rapidly growing into a mighty empire; and it is interesting to read this early suggestion of an humble Missionary on the subject, arising out of the practical inconvenience which he felt from the want of competent ecclesiastical authority on the spot. But it is humiliating to the British Christian's feelings to know how hard a struggle was maintained, and how long a period elapsed, before this desideratum was obtained from the Government of his country. Though the Christian-Knowledge Society did not think proper to interfere with the authorities under whom M. Pohle was acting; yet they intimated to him their wish that he should adhere to the directions and order of the Rubrics as far as practicable. This pacified his mind.

Missionary Journeys.

5. In the year 1794 two able Catechists were added to the Mission, and two or three young Natives, of promising talents and piety, and respectable caste, were under training at Tranquebar for this service. M. Pohle, whose health had suffered from his unremitting attention to his duty, was relieved by visits from two of the Brethren; and finding that he could now leave his congregation and Schools with those who would take care of them, he made several journeys, partly for the

(3) Society for Promoting Christian Knowledge Report, 1794.

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benefit of his health, and partly in the exercise of his Missionary office. In January he visited the provinces of Namgul and Bharamahl, to the north, where he was hospitably entertained by the Commandant. No Protestant Missionary had been in this country before; but he found not any great impediment in his way. Both he and his Catechist daily preached to the Natives of different religions, especially to the Heathen, who heard them refute their errors without interruption. He made a point of visiting one or two villages every day, and had the satisfaction of observing that he was listened to with joy and amazement. After an absence of little more than a fortnight he returned home; and in the following month set out again to the eastward, where he visited several of the Mission Stations, and performed every Missionary function during the whole of his journey. In September he made a journey to Combaconum, where he was joined by a friend from the coast. Here he prayed with and preached to the Christians, and likewise conversed with the Natives, both high and low, daily going out amongst them.[1]

In 1795 he reports a gradual improvement in the Schools and congregation; and in the same year he made three journeys, the last being to Cuddalore, where he married the sister-in-law of M. Horst, the Reader of the Mission Church at that place.

M. Pohle resists a temptation to bribery.

6. At this time a Polygar Chief, in confinement at Trichinopoly, offered to M. Pohle five thousand pagodas, to procure for him liberty from the Commandant to perform some of his Heathenish ceremonies; but he refused to accept the money.[2] It was supposed that the man hoped thereby to make his escape; but whatever his motive, the good

(1) Society for Promoting Christian Knowledge Reports, 1796.
(2) Ibid. 1797.

Missionary knew his duty better than to abuse, in this or in any way, his influence with the Commandant whose friendship he enjoyed.

State of the Church.

7. He had now three Catechists, besides an English and a Tamul Schoolmaster. Though the returns this Decade amounted to six hundred and twenty-nine[3]; yet at this time the native congregations consisted of only three hundred and five members, many having left the place at the commencement of the last war. The mortality, also, had been great. The regular functions of the Mission, in Church and School, continued to be punctually carried on; while the Missionary and his Catechists daily preached the Gospel of salvation by Jesus Christ, in the neighbouring villages, and to such as resorted to the town. Small, indeed, was the fruit that he beheld immediately springing from all this seed; but it will soon appear that he did not sow it in vain. Some of the military continued to encourage him by their constant and devout attendance on the means of grace; but others tried his faith. He felt, however, that there was more cause for thankfulness to God than for complaint.

FOURTH DECADE. 1797-1806.

Various difficulties and exertions.

1. Among the applications for baptism in 1797, there were several which M. Pohle thought proper to decline, the motives which induced the parties

(3) The numbers were as follows:—

1787	49
1788	74
1789	64
1790	83
1791	72
1792	68
1793	75
1794	53
1795	36
1796	55
	629

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to offer themselves not appearing to him, as he remarked, "Christian and satisfactory." In 1799 he baptized four adult Romanists, whose parents had neglected their baptism in childhood. An attempt was made about this time to encroach upon the Mission ground, by the erection of some bazaars (shops) for the market people; but the design was over-ruled by the commanding officer, who saw the injustice of such an intrusion. This will serve as an example of the numerous annoyances offered to the Missionaries in those days, which were sometimes of a more serious nature; and though, in the end, they generally obtained justice, yet these appeals to the magistrate were often attended with vexation and delay.[1]

The Catechists met with varied success in their excursions through the villages. Many of the Heathen avowed their approval of the Gospel, but declared that they were too much scandalized by the immoralities of Europeans to embrace their religion. Yet these ungodly men were the chief persons who poured contempt upon the Missionaries and their converts, and spread abroad an evil report against them. Whilst, by their own wickedness, bringing Christianity into contempt with the Natives, they were not ashamed to slander those who had grace to surmount this stumbling-block, and join the followers of Christ. Unpretending as this little Church was, yet did the Lord refresh it with the dew of heaven, and cause it to smile as an oasis amid the moral wilderness around. The Catechists and Schoolmasters, unmoved by opposition from Natives, or by the contempt of Europeans, persevered in the discharge of their several duties; and to this Report M. Pohle subjoins the expression of his earnest hope, that a succession of faithful and

(1) Society for Promoting Christian Knowledge Report, 1800.

pious Missionaries, whose principles and morals were correct, and who were true servants of Jesus Christ, might be perpetuated.[2]

The English School, now increased to fifty-four children, had hitherto assembled in the Church, which having thereby sustained some injury, M. Pohle removed the scholars to the Tamul school-room, and erected a smaller room for the native children, who were less numerous. The domestic operations of the Mission were seldom interrupted, except now and then by the illness of the Missionary. On these occasions his senior Catechist assembled the native flock; and the garrison Chaplain, who had been recently appointed, took his English services; but in the year 1801 he was deprived of the assistance of this gentleman, upon his removal to Madras, when the clerical duties of the garrison again devolved on himself. For some time past, however, he had felt the infirmities of age growing upon him, and he became, in consequence, very desirous of a Missionary colleague.

Visits to Dindegul and Madura.

2. In the month of March this year M. Pohle sent two Catechists to Dindegul and Madura, to visit and instruct the Christians in those parts, and preach to the Heathen. He also supplied them with suitable books for distribution. Sattianaden, the senior Catechist, baptized several converts at Dindegul, where the congregation was now increased to seventy souls. After an absence of two months they returned, and gave a satisfactory report of their proceedings. M. Pohle was himself too infirm to undertake so long a journey, to inspect their work; but in the same year (1802) M. Gerické visited those places for him, and quite confirmed the Catechist's report. He found the Church at Dindegul augmented to seventy-five, of whom

(2) Society for Promoting Christian Knowledge Report, 1801.

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twenty-nine received the Sacrament of the Lord's Supper at his hands.[1]

The converts unjustly aspersed.

3. In the year 1804 the Rev. Dr. Kerr, the Chaplain, officiated in English for M. Pohle. Dr. Kerr had recently returned from Europe; and he gratified the anxious Missionary with the report of a conversation which he had held with some English prelates on the subject of the Mission. He was encouraged thereby to hope that the Church of England would soon begin to rise in her strength to the discharge of her Missionary obligations, and no longer leave the Committee of the Christian-Knowledge Society to struggle alone with an enterprise so far beyond the means placed at their disposal.

But these pleasing anticipations were not without some drawback; for he was pained at the same time to hear of the evil reports which were brought against the Native Christians. It had been said, he was told, that they "mixed Heathenism with their Christianity;" "a charge," he remarked, "applicable only to the Papists, and not at all, with truth, to the Protestant converts." And then he adds, perhaps with some feeling of indignation—for what honest mind could have refrained?—"Oh that our *European* Christians were not chargeable in that respect, who spent the 24th of *December* and *Christmas Day*, numerously, at the famous (or rather infamous) *Sokkawasel* Feast of the Heathens, at *Seringham*, not attending Divine Service at Church."[2]

This countenance of the idolatries of the country, to the neglect of their own religion, was now becoming too general among the East-India Company's servants under the Madras Presidency; and together with the progress of this shameful com-

(1) Society for Promoting Christian Knowledge Report, 1804.
(2) Ibid. 1805.

promise of all that was sacred to all that was abominable, had grown the fashion of slandering the Native Christians. No pains were taken to discriminate between Protestants and Papists. The low-caste converts of the latter body had long been notorious for drunkenness and almost every species of crime; but no such allegations could be justly brought against the former. A disreputable person among the Native Protestants was an exception to the general character. But it was convenient to involve all in one common censure, until the term *Native Christian* came to be regarded as synonymous with whatever was vile. There were those who seem to have thought, that the darker the cloud they drew over the character of those defenceless people, the better it would serve to veil their own misconduct. It must be confessed, indeed, that some persons of respectability, who were too correct in their moral conduct to be suspected of such a motive, were yet carried away by the prevailing prejudice. Their only knowledge of the Native Christians was gathered from those who appeared before them as criminals or witnesses; and since these were generally found to be regardless of truth, it was too hastily concluded that there were no better Christians in the country. Whether Protestants or Papists they did not care to inquire; but whichever they were, it was most unfair to condemn the whole from these specimens. As well might we form our estimate of England, or any other Christian country, from the criminals in her prisons and courts of justice. We shall soon have occasion again to notice the wrong that was done, whether maliciously or in ignorance, to the Missionaries' converts; and will only remark further, in this place, that if the European and Native Christians in India, in those days, had been compared, there would have been found as many, at least, of

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the latter as of the former who had a strict regard for truth and honesty; whilst for every European who observed the Lord's Day with religious reverence, honoured the Sacrament of His Last Supper, and held in utter abhorrence the abominations of the Heathen, there were, at least, ten Native Protestants who maintained this consistency of conduct.

Testimony concerning Native and European Christians.

4. The following testimony to their character at this period is from an unquestionable witness. The Rev. Dr. Buchanan, after visiting and carefully examining all the Missions between Madras and Trichinopoly, wrote thus from Madura, Sept. 14th, 1806: "I have conversed with many (converted) Hindoos of the Brahmin and other castes, who appear to be true members of Christ's body. I have seen in the feeble-minded native of Hindoostan truth, generosity, a spirit without guile, ardent zeal for the faith, and a love for those who love the Lord Jesus Christ in sincerity. I am satisfied that our Saviour hath a Church here; and that in process of time all castes will come into it."[1]

These humble and faithful Christians were not likely to come under the notice of those who took no pains to look out for them. They presented an example which the generality of Europeans would have done well to follow. We can hardly be surprised, however, that so few Englishmen remembered their moral and religious duties, when we consider how grievously they were neglected by their rulers. Trichinopoly at this time presented a disgraceful instance of this neglect. Writing from that place, on the 5th of September 1806, Dr. Buchanan remarked: "At this station there are about a thousand English troops. M. Pohle being a German, does not speak English very well; but

(1) Memoirs of Buchanan. Vol. ii. pp. 45, 46.

he is reverenced for his piety by the English; and both officers and men *are glad to hear the religion of their country preached in any way.* On the Sunday morning I preached in Christ's Church to a full assembly from these words, 'For we have seen His star in the east, and are come to worship Him.' Indeed, what I had seen in these provinces rendered this text the most appropriate I could select. Next day some of the English soldiers came to me, desiring to know how they might procure Bibles. 'It is a delightful thing,' said one of them, 'to hear our own religion preached by our own countrymen.' I am informed that there are at this time above twenty English regiments in India, and that not one of them has a Chaplain. The men live without religion, and when they die they bury each other. O, England, England! it is not for thine own goodness that Providence giveth thee the treasures of India!"[2]

In such a famine of the Word of Life what could be expected but that the people should soon become dead to religion. If history demands the record of the fact, though to our countrymen's shame, justice to their memory requires that we state the cause. At the same time we maintain, in vindication of the Native Protestants, that allegations to their prejudice, by men who were themselves so regardless of their own Christian character, ought, under any circumstances, to be received with suspicion; and when opposed by such unquestionable testimony as we have here adduced, they should be treated as unworthy of regard.

Stir among the Romanists.

5. There was at this time some stir among the Romanists at Trichinopoly, several of whom had come over to the Protestant Church; and even a Romish Priest, who was lately in the vicinity of the

(2) Buchanan's Christian Researches, p. 80. Tenth Edition.

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place, preached the atonement with great clearness and force, to the astonishment of the people; but he was removed by his superiors in consequence[1], and was no more heard of at Trichinopoly; yet the impression made by his preaching will, probably, account for the conversion at this time of a greater number of Romanists than usual from the errors and superstitions of their Church.

Conclusion.

6. M. Pohle, "now stricken in years," devoted himself chiefly to the English Church, which of itself demanded the whole labours of one Minister.[2] He, however, continued to direct the operations of his Native Assistants, and received their Reports. He had at present three Catechists, with two English and two Tamul Schoolmasters, who were in training for the Catechist's office. The Notitia, for seven years of this Decade, give a total of three hundred and forty-eight[3] added to the Church. The English School was in a satisfactory state; the Tamul Schools were improving; the congregation consisted of about four hundred souls; and "M. Pohle," the Society reported at this period, "considered his Mission, on the whole, to be on a prosperous footing."[4]

([1]) Buchanan's Memoirs. Vol. ii. p. 36.

([2]) Ibid. pp. 44, 45.

([3]) In 1797..... 44
1799..... 43
1800..... 61
1801..... 34
1802..... 47
1803..... 95
1806..... 24
—348

([4]) Society for Promoting Christian Knowledge Report, 1808.

CHAPTER IV.

TANJORE MISSION, ESTABLISHED IN 1777.

FIRST DECADE. 1777 to 1786.

M. Swartz's interviews with the Rajah of Tanjore.

1. We have seen, that, from a very early period, the Danish Missionaries at Tranquebar directed their attention to Tanjore, and ultimately succeeded in forming a Church there, under Rajanaiken and other Native Catechists. The Missionaries themselves visited the place from time to time; and in 1757 M. Kohlhoff, on his way home from Seringham, stopped there, and preached both to the Europeans and Native Christians, and held a conference with one of the Rajah's ministers, to whom he declared the truths of the Gospel.[1] M. Swartz, during his residence at Trichinopoly, made several journeys hither, chiefly for the purpose of instructing the Christians; but he had frequent opportunities to address Hindoos and Mahomedans. In the month of April 1769 he spent nearly three weeks here, preaching generally three times a day to the Tamul, German, and Portuguese congregations. His proceedings were reported to the Rajah, Tuljajee, who became very desirous to hear him, and, before he left, sent for him. When introduced, the Rajah was surrounded by his principal officers, and a seat was placed opposite to him for M. Swartz, whom the Rajah received very kindly, and asked

(1) Memoirs of Swartz. Vol. i. p. 115.

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him several questions relating to religion. The conversation was held in Persian, through an interpreter; until discovering that the Rajah understood that language imperfectly, and observing that the interpreter did not repeat all that he said, Swartz requested permission to speak in Tamul, at which the Rajah appeared to be much pleased, and now discoursed with him more freely. He first inquired "how it happened that some Europeans worshipped God with images, and others without them?" to which Swartz answered, that the worship of images was expressly forbidden by the Word of God, and that this corrupt practice originated in the neglect of the Holy Scriptures, which had, in consequence, been removed by such Christians from general use among the people. The Rajah next asked how man could attain to the knowledge of God? The Missionary replied, by the works of creation and providence, and by the word of revelation. This led him to explain, with the Rajah's consent, the principal doctrines of the Bible, closing with a full exposition of the method of redemption through the atonement of Jesus Christ. The Rajah listened with attention and apparent pleasure, assuring him of the satisfaction that he had felt in hearing many things which he had never heard before. M. Swartz was then invited to partake of some refreshment; when, the Rajah having desired him to do as he was accustomed, he implored the Divine Blessing, and sang some verses of a Lutheran Hymn in Tamul. This repast finished, he withdrew, repeating his wishes for the Rajah's happiness.

The favourable impression made upon the Rajah's mind on this occasion led to the kindness and confidence with which he ever after distinguished M. Swartz; and some days after his return to Trichinopoly he was informed that the Rajah was

desirous of his settling at Tanjore. In consequence, in the month of June he paid a second visit, accompanied by Colonel Woodd, Commandant of Trichinopoly, whom the Rajah wished to see. His Highness received them both kindly, and questioned Swartz further concerning the doctrines and duties of Christianity. Having answered his questions, and assured him how much the Christian religion contributed to the welfare both of princes and people, the Missionary added, "This is our wish, that you and your subjects may embrace it to your present and eternal happiness." The Rajah looked at him and smiled. But his chief Brahmin, whose apprehensions were, probably, awakened by his master's attention to Swartz, often interposed, and told him what he had seen among the Papists at Pondicherry; to which the Rajah replied, that these Christians were very different from those of whom the Brahmin spake.

Brahmins jealous of his influence.

2. This was the only interview he had with the Rajah during his present visit; but he found daily opportunities to converse with large companies of the Heathen, the lower castes of whom, especially, seemed desirous of hearing the Word of God. The people generally commended his doctrine, and often said, "Oh, that the king would embrace it! All would then forsake Heathenism." But the Rajah was surrounded by a crowd of Brahmins, who exerted all their influence to prevent his seeing this faithful Teacher. The constraint under which he was held, even in his own palace, Swartz has thus described: "The poor king sits, as it were, in a prison. His officers deceive him and the whole country, and resist to the utmost the settlement of a Missionary here. Many, even of the Brahmins themselves, said that the king would gladly have me with him; but he was afraid of the people around him. The great about the

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court saw, with regret, that he was desirous of detaining me, being fearful lest their corrupt practices might be exposed."

Such was the influence of these Brahmins, that they kept Swartz a fortnight before he could obtain permission to enter the fort whenever he pleased. He then visited the principal officers of the Rajah, and fully declared to them the Gospel of Christ. One of them having offered him a present, he civilly declined it, lest, as he told them, he should interpose any obstacle to their reception of Christianity, by giving occasion to any to suspect him of interested motives. The person who tendered him the present said that he should never think this of him. "That may be," answered Swartz, "but you cannot prevent others from thinking thus. I seek the good of your souls, and not gifts." He then accepted a nosegay, and took his leave.

Finding that there was no hope of seeing the Rajah again, he sent to know what was his purpose with regard to him, being, he said, willing to remain at Tanjore, and ready to serve him from his heart in the cause of God. The answer he received was, that he might return to Trichinopoly for this time, but that he was to remember that the king looked upon him as *his Padre*. Upon this Swartz returned home. Though the object of these two visits was only partially accomplished, yet his interviews with the Rajah led to his subsequent establishment and favourable reception as a Missionary at Tanjore.[1]

Intercourse with Mahomedans.

3. The Mahomedans of the place, hitherto the most unteachable of all classes, were by no means indifferent spectators of this Christian Teacher's proceedings; and on another occasion, in October

(1) Society for Promoting Christian Knowledge Report, 1770. Swartz's Memoirs. Vol. i. pp. 200, 209.

1770, one of them asked him what difference there was between their religions. To which he simply replied, "We both have a heavy burden of sin to carry. You have no one to remove it; but we have, in Jesus Christ, a powerful deliverer." Another of this haughty race said to him, "The people talk of you very strangely, asserting that you come here to draw them over to your religion." To this he fearlessly answered, "They say what is perfectly true. I wish I could persuade them all to turn to the Living God." "So then," the man rejoined, "you avow that to be your object." Irritated as some of these bigoted people must have been by his open declaration of the truth; yet such was the respect in which he was generally held, that no reproach followed this honest avowal of his design, nor any attempt to interrupt him or counteract his exertions. He held several similar conversations with Brahmins and others, during this visit, but without any immediate result.

His preaching acceptable to Romanists.

4. The Romanists of the place seem to have been specially interested in his instructions, and were desirous to hear the entire doctrines of Christianity discussed. For this purpose they requested him to hold a public conference with their own priest, to which he willingly assented, on these three conditions: that it should be conducted in the spirit of kindness and charity; that the appeal should be exclusively to the Word of God; and that correct minutes of the argument should be made in writing, in order that the whole might afterwards be reviewed. The priest agreed to meet him; but when the appointed day arrived, and all were assembled, he refused to make his appearance. The people were much displeased with him for breaking his engagement; but Swartz determined that they should not be wholly disappointed, and, before they departed, expounded to them several passages of

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Scripture.[1] Many of them went so far as to avow their inclination to embrace the pure Gospel, provided a Protestant Missionary were resident among them. Swartz had long seen the importance of occupying this Station, but he was unable yet to disengage himself from Trichinopoly.[2]

Siege of Tanjore by the English.

5. The political state of Tanjore about this time (in 1771) raised another impediment in the way of this design. The Rajah having violated a treaty between himself and the Nabob of the Carnatic, to which the Madras Government were guarantees, the Nabob appealed to them for redress; and the Rajah refusing, or at least hesitating, to comply with his demand on their representations, the British troops at Trichinopoly were directed to march against the fort. After capturing Vellam, a fortress of considerable strength, and one of the bulwarks of Tanjore, they proceeded to besiege the place. On the 27th of October, seeing that they had nearly effected a practicable breach, the Rajah entered into terms, and signed a treaty of peace with the Nabob's eldest son. M. Swartz rejoiced at the cessation of hostilities, during the progress of which he had felt painfully apprehensive that the Rajah, for whom he had a sincere regard, must be ruined if he persisted in holding out. He now hoped that the accommodation between the hostile powers would be permanent, and tend to the furtherance of the kingdom of God.[3]

Interview with the Rajah of Tanjore and his chief Brahmin.

6. Shortly after (in March 1772) he proceeded to Tanjore, accompanied by three of his Catechists. On the day after his arrival, the Rajah having heard that he had been explaining the doctrines of Christianity to his officers and servants in the palace, desired to hear him himself. He was accordingly

(1) Memoirs. Vol. i. pp. 248—258.
(2) Society for Promoting Christian Knowledge Report, 1772.
(3) Memoirs. Vol. i. pp. 270—276.

conducted to a shady tree in the court in front of the Rajah's apartment, who soon approached, holding over his head a yellow umbrella. At first Swartz did not recognise him, as he looked very thin compared with his robust appearance two years before. The anxious state of his kingdom had doubtless preyed upon his frame. Having respectfully saluted ("made a low salaam to") the humble Missionary, he said, "Padre, I wish to speak with you privately;" and then led him to a detached court. They had been together only a few minutes, when the head Brahmin joined them. The Rajah prostrated himself to the ground before this man, and afterwards stood up with folded hands, while the haughty priest was placing himself on an elevated seat. The Rajah having made a sign to Swartz to address the Brahmin, who himself also expressed a wish to hear the discourse which he had delivered in the palace on the preceding day, the Missionary began, directing him to the supreme Creator and Preserver of all things; explaining the nature of that worship which is worthy of His Divine Majesty; and exhibiting His mercy in Christ to the penitent sinner. The Brahmin listened in silence; and when he paused, he was desired to withdraw a little; but he was not called in again. The Rajah, however, joined him while partaking of refreshment, and asked him many questions respecting the nature of repentance; and particularly whether it were allowable to return to the sins which we profess to lament. The faithful Missionary replied, that true repentance consisted in a hatred of all sin, which was inconsistent with such a return.[4]

7. The real object of the Rajah in conversing so freely with Swartz on religious topics, and his

The Rajah's proposal to embrace Christianity.

(4) Memoirs. Vol. i. pp. 286, 287.

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reason for wishing a private interview with him, are not stated: it appears, however, that at one time he had felt a strong desire to adopt the Christian faith, and assembled all the chief ministers and officers of his court for the express purpose of submitting to them a proposition to that effect. But they all united in remonstrating against it, asserting that all his ancestors had served their long-established gods, and had prospered. "He should therefore," they added, "utterly renounce any idea or intention of this sort." This was mentioned to Swartz not long after by one of the party; and he remarks upon it, "No wonder that a scheme thus pursued should meet with a complete failure." Considering the consequence which the Brahmins assumed in the State, and their influence at court, we cannot be surprised that they were jealous of the Rajah's intimacy with him, and strenuous to defeat the design he had entertained of embracing Christianity. It will serve, however, to show the folly of these people's confidence in their gods, to state, that in a short time the affairs of Tanjore were reduced to a ruined condition, and that these evil counsellors of the Rajah were then either immured in prison, for political offences, or wandering about the country as vagabonds and beggars.[1]

Swartz celebrates a marriage in the Rajah's presence.

8. But neither the influence of the Brahmins, nor the boldness and fidelity of Swartz, could shake the Rajah's confidence in him. Of this he soon gave another proof. Intending to marry the daughter of one of his officers, Captain Berg, to another European officer in his service, he requested M. Swartz previously to examine and instruct the young couple in Christianity, and then to perform the ceremony in his presence. Swartz readily consented; and when the day for their marriage was fixed, the

(1) Memoirs. Vol. ii. pp. 405, 406. Note.

bridal party met towards evening in the open air, in front of the female apartments in the palace. The women, though concealed behind a screen, heard all that passed; while the Rajah was present, and, with a goodly assemblage of his courtiers and attendants, stood the whole time, listening with attention, and making his remarks on the service. Swartz was accompanied by two Catechists and a Schoolmaster. They began with a hymn: Swartz then prayed, and afterwards preached a discourse upon the duties of husband and wife, which he enforced by Christian motives, and warned all present against transgressing them by the most awful considerations. The ceremony was then performed, and concluded with prayer and another hymn. As the service was conducted in Tamul it was intelligible to the whole company; and the solemnity preserved throughout was calculated favourably to impress every mind.[2]

Promising commencement at Vellam.

9. There was one party, however, upon whom it made a contrary impression. "All this displeased the devil," Swartz remarked, alluding to the jealousy of the Brahmins, who looked upon it as a dangerous innovation; and it was at their instigation, he suspected, that two of the Rajah's servants ventured afterwards to attack him, when speaking to a number of people. They also assaulted two of the Catechists while engaged in a similar manner, and took away their Testaments. The Catechists behaved like Christians, declaring to the people present that they were not ashamed to suffer for the sake of the Truth.

All this was enough to convince M. Swartz that the time was not yet come for him to settle at Tanjore. The Rajah was unable to protect him and his Catechists against the influence of the Brahmins;

(2) Memoirs. Vol. i. pp. 286—289. Society for Promoting Christian Knowledge Report, 1774.

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and the affairs of his kingdom were in so unsettled a state that a Christian Establishment at the capital might soon be dispersed. Unwilling, however, altogether to relinquish his design, he determined, after the example of the British army in its approaches to the fort, to secure, if practicable, the important outpost of Vellam; and early in the following year he was able to effect this purpose. There was already a sufficient number of Native Christians to form a congregation, and others were willing to be instructed. The officers of the garrison also assisted him in the erection of a chapel by their liberal contributions, and the Commandant assigned him a spot for the building. Here he stationed a Catechist, and made arrangements for the prosecution of the work during his absence. Before his departure he received a visit from several families residing in a village beyond the Coleroon, about twenty miles from Trichinopoly, who, attracted by the report of his exertions at Vellam, came in quest of instruction, and entreated him to give them also a Catechist. After some days he went to see them; and finding the greater part of the village inclined to embrace Christianity, he left with them two Catechists, and gave directions for a small church to be built, promising, at his departure, to see them again very soon. Returning to Vellam, after an absence of six months, he found the congregation increased to eighty souls, with a fair prospect of its continuing to improve. He then opened a School, which was attended with good effect.[1]

Violent opposition of the Romanists.

10. We have seen the opposition which he encountered from the Brahmins and others within the fort of Tanjore; but he had much more determined

(1) Society for Promoting Christian Knowledge Report, 1775, 1776. Memoirs of Swartz. Vol. i. pp. 298, *et seq.*

enemies to resist him without. These were the Romanists, who stirred up the Natives everywhere against the Protestants; and shortly after he had left the village beyond the Coleroon, where a prospect of a plentiful harvest soon began to appear, they raised a disturbance in the place, in order to put a stop to the work. The Romish Priest threatened his own people, that unless they would enter into an agreement to get rid of the Protestant Missionary and his Catechists, he would neither marry any of them, nor baptize their children, nor bury their dead. He moved the Heathen also against them by the assertion, that if they allowed Swartz and his Assistants to gain ground in the place, their pagodas would soon go to ruin, and their feasts come to an end. This had the desired effect. Instantly the inhabitants took the alarm, and all castes combined to ill-treat the Catechists, whom they drove out of the place. M. Swartz, knowing that any application to the native authorities for redress would only augment the poor Christians' troubles, determined patiently to bear this outrage, committing the matter to God in prayer, and abiding His time to bring good out of evil.[2]

Declines to interfere with the Rajah's political concerns.

11. For some time past the Rajah of Tanjore had wished to consult M. Swartz in the alarming aspect of his affairs, being again threatened with hostilities by the Nabob, and desiring the Missionary to intercede for him with the British Government. At his request, Swartz visited him in January 1773, but declined the mission that he was requested to undertake. Knowing that the English were in alliance with the Nabob, he considered it too delicate a matter for him to interfere with. He was aware, also, of the danger of engaging in such affairs with a people so prone to deceit as the Hindoos, which

(2) Society for Promoting Christian Knowledge Report, 1775.

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he plainly told the Rajah and the people about him. The Rajah replied, "Padre, I have confidence in you, because you are indifferent to money." But Swartz, instead of being moved from his determination by this compliment, faithfully warned the Rajah and his Brahmins of their danger, and told them that they must perish if they persisted in their present course. One of them asking what they could do, he promptly answered, "Turn to Him who can help you." The man rejoined, "Is it not the way of the world?" "Well," replied the honest Christian, "the course of the world will undo you."

But it was evident that he had nothing to hope from these officers of state. Happy as he would have been to serve the poor Rajah, for whom he entertained a sincere regard, yet he saw that it was not possible while his affairs were in the hands of these rapacious and unprincipled men, who, it was evident, did not wish him to be in any way engaged in the business, lest their own iniquitous proceedings should be brought to light. He also deemed it incompatible with his sacred office to intermeddle with this world's politics, unless from obvious necessity, and with a reasonable hope of reconciling contending parties.[1]

Fall of Tanjore. Rajah imprisoned.

12. Not long after this interview the impending storm burst upon Tanjore. In September 1773 the British army took the town by assault. The Rajah and his family were taken prisoners in the fort; and the Nabob obtained possession of his treasures and kingdom. This change of government proved unfavourable to the influence of Swartz and to the progress of Christianity in the place. His little Church was destroyed in the siege, and in vain did he entreat the Nabob and his sons to permit him to

(1) Memoirs of Swartz. Vol. i. pp. 295. 302.

build another. During their occupation of Tanjore this ardent Missionary, having occasion twice to visit Madras, where the Nabob resided, used all the interest he could to endeavour to prevail upon him to grant his request; but his perseverance was of no avail. At Vellam, however, he maintained his post, and placed two Catechists in charge of that increasing flock.[2]

Rajah of Tanjore restored to his kingdom.

13. In this state affairs remained in Tanjore till the year 1776, when Swartz had the satisfaction of seeing the kingdom restored to its lawful sovereign, by an order from the Court of Directors, who disapproved of his deposition by the Madras Government. The Governor of Fort St. George was recalled, and in the month of April the restoration of Tuljajee was proclaimed in the city. This happy event led to the renewal of the Missionary's intercourse with him, which proved more beneficial than heretofore, both to the prince himself and also to his subjects.[3]

Shortly after the Rajah's restoration the Madras Government requested M. Swartz to undertake some political matter with his court, which he politely declined, being, he remarked, a business which would interfere with the conscientious discharge of his sacred office. In consequence of this application he refrained from conversing with the Rajah for some months, lest he should be suspected of exerting any political influence over him.

Swartz studies the Mahratta language

14. But he did not cease to feel interested in his welfare, and was specially anxious for the salvation of his soul. The reigning family of Tanjore were of Mahratta origin, and, at the Rajah's request, Swartz learned that language; and there can be little doubt that he owed much of his influence in

(2) Memoirs of Swartz. Vol. i. pp. 303, 304.
(3) Ibid. pp. 315, 316.

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the palace to his intercourse with the family in their own tongue. He also translated into Mahratta his celebrated "Dialogues between a Christian and a Heathen[1]," written originally in Tamul, and presented a copy of the work to the Rajah, who read it, but with what effect does not appear. His confidence in Swartz was great, and for his sake showed kindness to the Native Christians; but he was a person of dissolute habits, and his excesses left but little reason to hope that his heart was touched by Divine truth.

His varied labours and trials.

15. The Missionary's faith and patience were not less tried by the people, who would applaud what they heard, and confess, "True, what can avail all our images, and the numberless ceremonies performed by us? There is but one Supreme Being, the Maker and Preserver of all." Few, however, were found conscientious enough to renounce what they condemned; and Swartz must often have turned away in despair, but for his confidence in the revealed purposes of Jehovah. On one occasion, standing aloof from a multitude engaged in the celebration of a heathen festival, he silently observed their superstitions. But he was soon recognised, when a crowd gathered round him, to whom he declared the absurdity and inuti-

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([1]) In October 1771 Archdeacon Congreve, an Irish Clergyman, who was a liberal contributor to the East-Indian Missions, sent 100*l.* to the Society for Promoting Christian Knowledge, to be remitted to Swartz, for translating, printing, and dispersing, in the Tamul language, *Leslie's Truth of Christianity demonstrated in a Dialogue with a Deist.* At the suggestion of the Society, who did not think this work quite suitable for the purpose, *Bishop Wilson's Instruction for the Indians* was added to it; and both were sent to M. Swartz, for him to make what use of them he should think proper. The result was the "Dialogues" here mentioned, one of the most useful productions of the kind ever published in an Indian language.—Society for Promoting Christian Knowledge Report, 1772, pp. 117, 118.

lity of their idolatries, and explained the doctrine of redemption by Jesus Christ. All seemed pleased, acknowledged their own folly, and extolled the excellency of the Christian doctrines which he preached. Before and after noon crowd after crowd drew near, and he went on preaching to them till he was quite exhausted. Much, however, as we admire his zeal, it was a heartless scene. Swartz and his Hindoos were but an humbler copy of the assembly of Paul and the Athenians, who listened with attention, raised subtle questions, and went to their homes resolving to hear no more. Labours so incessant could not, however, always be in vain.[2] That they were not in vain we have already had satisfactory evidence, and more remains to be given.

The Mission established at Tanjore.

16. From this period (the year 1777) we may date the establishment of this Mission, as M. Swartz now resided principally at Tanjore, which was become a place of increased interest and importance. The English had a political Resident at the Rajah's Court, and the fort was garrisoned by their troops. In consequence, the influence of the Brahmins soon began to wane, and they manifested less reluctance than heretofore to listen to the discourses of Swartz. Scarcely a day passed without their visiting him, and some of them avowed their convictions of the truth; but, like the multitude, they shrunk from the consequences of an open profession. He entertained, notwithstanding, a cheerful hope of seeing better days. He could not think that the present stir, both at Trichinopoly and Tanjore, would pass away without some of the thousands who flocked to hear awaking from the sleep of death.[3]

A remarkable conversion.

17. The following instance of conversion will illustrate the difficulties of the Natives on their

(2) Carne's Lives of eminent Missionaries. Vol. i. p. 102.
(3) Society for Promoting Christian Knowledge Report, 1780.

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embracing Christianity. About this time the public worship of the Christians was blessed to the soul of a man, of the Shraf caste, twenty-four years of age. This young man took pleasure in attending the Evening Service, when he heard the Scriptures explained, united with the Christians in prayer, and, after much deliberation, resolved to join the despised people of God. His only motive was a desire to be happy; but he was little aware, perhaps, how great a sea of trouble he must pass before he reached the peaceful haven which he sought. He was betrothed to the daughter of a rich man at Seringham, and their families had fixed the wedding-day; but, in avowing his readiness to fulfil his engagement to the young woman, he declared to his mother that he would not be married with any idolatrous rites. The mother, still a Heathen, instantly replied in a rage, "I wish I had killed you as soon as you were born;" with more to the same effect. Yet, much as he loved his mother, he loved the Truth more, and remained fixed in his determination. This happened before his baptism; and his relations, artfully contriving to get possession of him, kept him for some time in close confinement. At length he made his escape, and fled to Tanjore, whither his mother and her friends followed him. After making a disturbance in the place, they went to M. Swartz, and entreated him not to receive the man; but he answered, in the presence of many Brahmins and others who were with him at the time, that he never forced any to do what was against their will; but that neither could he reject the young man if he desired to be instructed. Pointing to him, he said, "Here he is: ask him whether he likes to go with you, or stay with us." Before they had time to put the question, he himself anticipated them, saying, "Mother, and friends, if you can show me a better way to

heaven, I will follow you; but I will not live any longer in idolatry." They contrived, however, to seize him and carry him off to Vellam; but again he made his escape, and returned to Tanjore. M. Swartz now instructed him daily, and in due time admitted him by baptism into the Church of Christ.[1]

A new Church begun at Tanjore.

18. In January 1779, the congregation rapidly increasing, it was determined to erect a more spacious and durable Place of Worship than the thatched building with mud walls in which they had hitherto assembled. A subscription was set on foot for the purpose; but Swartz described the amount collected as "shamefully insignificant. At Madras," he remarked, "about ten thousand pagodas[2] were cheerfully contributed towards erecting a *play-house;* but to build a *house of prayer* people have no money." He now felt the loss of a pious friend, Major Stevens, who had built their present Church at his own expense; but he was killed last year before Pondicherry. General Munro, however, the commander of the forces, promised to take his place in patronizing the Mission, and he kept his word. He contributed twenty pounds towards the building of the proposed new Church; and, on March 10th, 1779, he laid the foundation-stone in the little fort, in the presence of the garrison, who were assembled for the occasion. Swartz invoked God's blessing upon the work, and preached a short sermon on the sixty-seventh Psalm.

He now had recourse to every means he could devise to raise funds for the building. The Rajah having, according to eastern custom, presented him with some gold cloths, on occasion of the visit of Lord Pigot, when Governor of Fort St. George, he offered them for sale to the merchants, who, to his

(1) Memoirs. Vol. i. pp. 333, 334. (2) 4000*l.* sterling.

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agreeable surprise, valued them at one hundred and thirty-six pagodas.[1] This money enabled him to proceed with the Church for some time without interruption; and hearing that General Munro had applied to Government to remunerate him for his public services, he wrote to decline any personal recompence, but at the same time requested permission to use, in the erection of his Church, the bricks and lime in the Company's stores at Tanjore. The General, being about to proceed to Madras on public business, promised to support his application, which was ultimately successful; but in the meantime we must advert to business of a different nature, to which his application may have contributed to lead.

Government propose to Swartz a Mission to Hyder.

19. From this date the Missionary work at Tanjore was greatly interrupted, and brought into extreme peril, by distressing wars and political commotions, for many years; in the course of which, however, Swartz was called upon to bear a distinguished part, honourable to his own Missionary name and character; of the greatest importance to the British Government itself; and, in the end, beneficial to the Mission. In times of the greatest emergency, twice did the Government of Madras entreat him to mediate between them and their furious enemies, Hyder and his son successively; while to his individual exertions, combined with the universal confidence in his integrity, is to be ascribed the peaceful and equitable settlement of the Tanjore Government.

We have had frequent occasion incidentally to notice, in the foregoing pages, that at this period the British interests in South India were brought into a critical state by the war with Hyder, the usurper of Mysore. The Carnatic was overrun by

(1) 54*l.* 8*s.* sterling.—Memoirs. Vol. i. pp. 437, 438.

his troops, whose way was marked by desolation and blood. The cruelties inflicted on the unoffending and defenceless inhabitants are not to be told: the merciless invaders spared no age or sex. Madras itself, as we have seen[2], was thrown into great consternation, in consequence of the near approach of these troops; and the British authorities, long incredulous to the reports they received, at length saw, in the fires around them, and in the crowds that fled to them for protection, that the danger was imminent. At this crisis the eye of Government itself was directed to Swartz as their main hope. Hyder would not trust them; but, to his own people, who had in vain endeavoured to prevail upon him to receive an embassy from Madras, he at last made this memorable reply, "Then let them send me *the Christian:* he will not deceive me." He meant Swartz. Whether he had ever seen him is not certain; but he knew his character, and would consent to treat with no other man. This was, no doubt, communicated to the Madras Government, who sent for Swartz, without mentioning for what purpose they desired to see him. He went, expecting an answer to his application for materials to build his Church; but, after promising that his request should be granted, they said that they had sent for him on a different business. They then proposed to him to undertake a confidential mission to Hyder, at Seringapatam, with a view to ascertain his actual disposition towards the English, and to assure him of their own pacific intentions.

His reasons for undertaking it.

20. A proposal so extraordinary took Swartz by surprise, and he desired time to consider what to do. He saw at once the difficulty and danger of the undertaking; but he was not accustomed to

(2) Madras Mission. Decade 6th.

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decline any service from personal considerations; and pondering the subject, with prayer for Divine direction, the objections to it appeared to be counterbalanced by its probable advantages. He was to go, not as a mere political agent, but as a messenger of peace; and he deemed it quite within his province to avert, if possible, the effusion of blood, with all other calamities of war. He would also have an opportunity to preach the Gospel in many parts where it had never been heard before. And lastly, this was the most acceptable service he could perform for the British Government, in return for the repeated acts of kindness which they had shown him in his Missionary work. He soon resolved, therefore, to comply with their request; but determined to receive no pecuniary remuneration from either party, except his travelling expenses. He then set out for Trichinopoly, by way of Tanjore, where he made arrangements for the conduct of the Mission during his absence. On the 1st of July 1779 he left Trichinopoly for Mysore, accompanied by his faithful Catechist Sattianaden.

His arrival and proceedings in Mysore.

21. When he reached Caroor, on the borders of the Mysore kingdom, he was detained for a month, until an answer should be received from Hyder to his application for permission to advance. This interval he improved in his usual manner, instructing the Natives in the doctrines and precepts of Christianity, and many seemed to approve of what they heard. At length the expected order arrived, when he resumed his journey, and reached Seringapatam August 25th. Finding the town too close, and an epidemic fever raging within the walls, he had a tent pitched on the glacis, where he was allowed freely to converse on religious subjects with Hyder's military officers and the numerous Brahmins of his palace. Many of all ranks came to him, inquiring into the nature of Christianity; so that he had as

much opportunity to teach the people as he desired and his strength allowed.

There were in Hyder's army several hundred Europeans, French and Germans; also a few Native Christians, whom he had instructed at Trichinopoly, and it pained him to see them so far removed from the ordinances of the Church. The commander of the German troops, a Captain Buder, lent him his tent for the performance of Divine Service every Lord's Day during his detention; and the Christians seemed glad once more to join in prayer and praise, and to listen to the word of exhortation. Orders had evidently been given not to interrupt this faithful teacher, for no impediment was offered to his assembling the Christians together; and this opportunity to be engaged in the service of his Lord was the best recompence he desired for all his labours. But he knew that every thing must be done openly, and with the greatest circumspection. Hyder's spies were about him, and would instantly have reported to their master any thing of a political tendency in his discourse. For this reason he declined an invitation from one of Hyder's sons to visit him in private.

His interviews with Hyder.

22. At length he was admitted to an audience with Hyder himself, who received him with marked respect, and desired him to be seated next him. Accordingly he sat down, after the Indian manner, on the floor, which was covered with the richest carpets: the oriental custom of taking off the shoes was dispensed with. Hyder listened attentively to all he said; expressed himself in a frank and open manner; and gave a plain answer to every political question that Swartz was instructed to put to him. He declared, that, notwithstanding the Europeans had violated their public engagements, he was willing to live at peace with them. He next ordered an official Letter to the Madras Govern-

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ment, prepared under his directions, to be read to Swartz; and then remarked, "In this Letter I have stated the substance of our conversation; but you will be able to give further explanations personally." By this expression Swartz thought that he regarded his mission as the preliminary to a treaty of peace; but at that time there were no such pacific intentions in Hyder's mind. He considered himself much aggrieved by the English; accused them of breaking promises and treaties; and the very letter of which Swartz was to be the bearer, breathed vengeance rather than peace.

To the "Christian," however, as he always called his guest, he betrayed none of the irritation that disturbed his own bosom. Both were remarkable men in their way. Hyder was a sagacious discerner of character, and failed not to discover, under the simple and pious demeanour of the humble Missionary, a mind of no common order; an intelligence not to be deceived, and a fearless integrity which nothing could alarm. It seems that Swartz more than realized Hyder's expectations from report, and at once commanded his respect and conciliated his regard.[1]

Swartz was favoured with several interviews; and at the last, Hyder, having heard that he had spoken to his servants in Persian, requested him to speak before himself also in the same language. Swartz immediately complied, and proceeded to explain the motives of his journey; stating, that he should deem himself most happy if he could be of service

(1) Of this Hyder gave a striking proof. In an account of Swartz, in manuscript, drawn up by his colleague, M. Pohle, for the Rev. Dr. Kerr of Madras, he says that Hyder "would have liked Swartz very much to remain with him altogether; and even promised to build a chapel for him in this case." M. Pohle gives no authority for this fact; but no doubt he had it from Swartz himself. The manuscript is in the possession of Dr. Kerr's family.

in cementing a durable friendship between the two Governments, and thus secure the blessings of peace to their devoted country and its inhabitants. In conclusion, he remarked that he considered this a commission in nowise inconsistent with his office as a minister of a religion of peace. To which Hyder replied, with apparent cordiality, "Very well! very well! I am of the same opinion with you; and my only wish is, that the English would live in peace with me. If they offer me the hand of peace and concord, I will not withdraw mine, provided—" Here he abruptly broke off, as though unwilling to disturb the tranquil mind of his guest with the thoughts which agitated his own.

His departure from Mysore.

23. Swartz then took leave. On entering his palanquin he found three hundred rupees, which Hyder had sent to defray the expenses of his journey. This money he desired to return; but was told by the officers that it would be at the risk of their lives if they presumed to take it back. He then proposed to take it himself; when they informed him, that it was contrary to etiquette to re-admit him into their master's presence after his audience of leave, or even to receive any written representation from him on the subject; adding, that Hyder, knowing that a great present would offend him, had purposely limited it to the lowest amount of his travelling expenses. He consented, therefore, to depart with the money; but on his arrival at Madras he delivered it to the Government, who desired him to keep it. He declined, however, to appropriate it to his own use, and applied it, with the permission of Government, towards the formation of an endowment for an English Orphan School at Tanjore; and, under the patronage of General Munro and other officers at the Station, the School was immediately opened. The advantages of this institution were soon acknowledged;

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and it was afterwards carried into extensive and beneficial execution.

Thus ended this important Mission; and though unsuccessful in its immediate object, the manner in which Swartz discharged his arduous undertaking was satisfactory to all parties. Never was a political embassage of so much importance more faithfully conducted, or with a mind more free from mere secular considerations. In concluding his report of these proceedings, so novel to himself, he acknowledged with devout gratitude the mercies he had received on his journey; adding this prayer, "May the Almighty grant that everywhere, and even in the Mysore country, His Gospel may be preached, received, and glorified; so that many thousands may be converted, and eternally saved, to the praise and glory of God, and of His Son Jesus Christ!"[1]

Church at Tanjore completed.

24. Hearing that the Governor of Fort St. George thought of remunerating him for his services, he wrote to decline accepting any recompence, declaring, that if his journey had been in any way beneficial to the public, he rejoiced at the opportunity given him to do it this service. But while indifferent to his own secular interests, he was not so negligent of his colleague at Trichinopoly, nor of the Mission under his care. It was on this occasion that he obtained for M. Pohle, as mentioned in the last chapter, the same stipend which he had himself received for his services as Garrison Chaplain; and an order was issued by the Government to supply him with the materials for his Church, which he had applied for before. The building now proceeded without further delay, and was completed in April 1780. Swartz dedicated it shortly

(1) Memoirs of Swartz. Vol. i. pp. 341—368. Society for Promoting Christian Knowledge Report, 1781.

after, in the usual manner, to the worship of God, by the name of Christ's Church. It was built after the model of that at Trichinopoly, and fitted up to accommodate five hundred persons.

A second Church built for the Mission.

25. This Church, though very convenient for the garrison, was too far from the Native Christians residing in the suburbs. Swartz determined, therefore, to build a second for their use. The Rajah gave him a suitable piece of ground, near which stood a house that he was soon able to purchase for one hundred and fifty pagodas[2], two English friends on the spot contributing the money. This building, with a little addition, he converted into a Church of sufficient dimensions for the present congregation. It stood on a rising ground about a mile from the fort. The land around it he enclosed with a wall, leaving a space on the outside large enough for a school-house and habitations for the Catechists, when they should be in circumstances to erect them. The people lived around the spot, and all things concurred to make this house of prayer convenient, healthy, and quiet.

On completing these two important works Swartz seems to have been truly happy. Thankful to the Lord for this measure of success, he prayed that He would vouchsafe His blessing, that many thousands of the poor Heathen might hear, embrace, and practise the truth preached in the midst of their habitations. He served both Churches every Sabbath, officiating for the English in the fort from eight to ten; from ten to twelve he performed service in Tamul in the village Church; and from four to five in the afternoon in Portuguese. At seven in the evening he had prayer with his people; and "then," he said, "I go to rest pleasingly tired."

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(2) 60*l.* sterling.

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"Blessed Jesus, give Thou the increase! Amen."[1] How richly this prayer was answered the future history will show; but the increase of converts during the few years that immediately followed was small.

Swartz's reflections on the war with Hyder.

26. When Swartz returned from Seringapatam he saw reason to apprehend an approaching war; and in a few months after it burst upon the Carnatic with a fury that appalled the stoutest hearts, and reduced the British interests to a crisis that threatened their immediate extinction. It is unnecessary again to enter upon these calamitous events; but the provocations against Heaven, to which M. Swartz attributed them, were, doubtless, the true causes of the visitation. He regarded it as a Divine judgment both upon the British and the Natives. Upon the British, because of the neglect of their duty to God and the public, in the pursuit of their private interests, pleasures, and luxury, which he described as "come to a stupendous height." They were warned of their danger three months before Hyder's invasion; but, like the people whom Noah admonished, they despised the warning, saying, that he "might as well fly as come into the Carnatic. None could persuade them to the contrary till they saw his horse at their garden houses. Then consternation seized them: nothing but confusion was visible." And as to the Natives, he looked upon it as a chastisement for their rejection of the Gospel, and their perseverance in their superstitions and wickedness. Their idols on which they leaned were taken away; their houses burnt, their cattle driven out of the country; and, which afflicted many thousand parents unspeakably more, Hyder took from them their best children, the hope of their families, sending to his own country all the smart

(1) Swartz's Memoirs. Vol. i. pp. 378. 385.

boys of eight, nine, or ten years of age. "These," exclaimed the pious Missionary, "are terrible judgments of God. But are they not holy and just? Even the most profligate people seem to be convinced of it. If they would repent, and sue for mercy, who knows but a holy God might have mercy on them? But what shall I say? I tremble at the sight of it. Even now, every one looks out for some rich post. Every thing is like a job, not to mention their continuance in their wonted sins."[2]

How just were these remarks! None that fear God can be surprised at the tremendous scourge that now smote this guilty land. Surely, *Except the Lord of Hosts had left unto* them *a very small remnant* they would *have been as Sodom,* and *like unto Gomorrah.*[3] His devout people were indeed a little flock; but they were the salt of the earth; and they ceased not to pray for the multitudes who were provoking the Almighty's vengeance.

Many lives preserved by Swartz's care.

27. But Swartz was as active as devout in this alarming emergency. Anticipating the scarcity that ensued, he purchased twelve thousand bushels of paddy (rice in the husk) while it was at a low price, which he stowed away in the fort Church. By this means he was enabled, not only to support his Catechists and Schoolmasters; but to assist many others. The best part of the inhabitants of the country flocked into the fort for refuge from the unrelenting cruelty of the enemy. These he fed out of his own stores, assisted by the bounty of some Europeans, whose hearts God had moved to send him contributions of grain for the purpose. Though many were by these means saved from perishing; yet in the fortress vast numbers died from hunger

(2) Memoirs of Swartz. Vol. i. pp. 381, 382.
(3) Isaiah i. 9.

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and misery; and for some weeks the corpses were lying every morning exposed in heaps.[1]

While thus careful to relieve the wants of these poor destitutes, he did not neglect the opportunity of speaking a word for their souls. He found the work of teaching them attended with much difficulty and fatigue, their mental powers seeming to be paralyzed by their sufferings. Some of the poor creatures died notwithstanding all his care. About one hundred of them joined the Church, most of whom, he apprehended, were driven to this by famine; and though he thought it not right to reject them, yet it made him careful whom he received, whether Heathen or Romanists. He would have nothing to do with those who wanted only to be fed, or with "unknown vagabonds," as his colleague, M. Pohle, expressed it. But when any whom he knew wished to embrace Christianity, and after being received were willing to eat the labour of their own hands, he thought, in common, as we have seen, with the other Missionaries, that it would be unjust to reject them, though they might want a little assistance during the time of their preparation. They lived at such times from hand to mouth; and it seemed cruel not to assist them only from a suspicion of their hypocrisy, or merely to avoid the imputation of buying Christians for money.[2]

Swartz the means of relieving Tanjore.

28. The confidence of the Natives in M. Swartz throughout this period of calamity was most honourable to his Christian character. Indeed, he seemed to be the only European whom they would trust. All castes felt that they were ill-treated both by the Rajah and the British, and therefore abandoned themselves to their fate, caring little whether they fell before Hyder or escaped with life.

(1) Memoirs of Swartz. Vol. i. pp. 384, &c. Society for Promoting Christian Knowledge Report, 1784.

(2) Memoirs of Swartz. Vol. i. p. 395.

On one occasion, when the fort of Tanjore was in great distress, all the Rajah's resources failed. A powerful enemy was at hand, the people in the fortress were numerous, and there was not provision even for the garrison. There was grain enough in the country, indeed, but they had no bullocks to bring it into the fort. When the country people formerly brought paddy for sale, the rapacious *Dubashes* (agents) deprived them of their pay: hence all confidence in the public authorities was lost, so that the owners drove away their cattle, refusing to assist the garrison. The Rajah first employed his own servants to entreat the people to come and help them; but all was of no avail. At last he said to one of the principal gentlemen, "We all, you and I, have lost our credit: let us try whether the inhabitants will trust M. Swartz." Accordingly he sent to inform him of their situation, with a *carte blanche*, empowering him to make what agreement he thought proper with the people. There was no time for hesitation. The seapoys, emaciated with hunger, were falling down as dead; the streets were lined with corpses every morning; and the condition of the place was deplorable. Swartz, therefore, despatched letters in every direction, promising to pay all persons with his own hands for what bullocks they should bring, and also for any of their cattle which might be taken by the enemy. His word was everywhere believed. In one or two days he obtained a thousand head of cattle, which he sent *with a Catechist and other Native Christians, the only people to be trusted*, into the country to procure rice or what article of food they could. They went at the risk of their lives, made all possible haste, and in a very short time brought into the fort eighty thousand kallams of grain. By this means the fort was saved. When

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all was over, Swartz paid the people himself, made them a small present, and sent them home satisfied.

Next year the inhabitants were a second time in the same miserable condition. The enemy, who always invaded the country about the time of harvest, was assembled in great force. Swartz was again requested to exert his interest with the people in the country. He tried, and succeeded with them as before. Knowing that their remuneration was sure, they readily came again with their cattle. But now the danger was greater, the enemy being very near the city. The Christians, however, conducted the people to places where they knew supplies were to be obtained. The bullock owners, aware that they were going at the peril of their lives, wept; but they went, and supplied the fort with grain. When Swartz paid them, he strictly inquired whether the Christians had taken a present from them. They all replied, "No, no; as we were so regularly paid, we offered to your Catechist a cloth of small value, but he absolutely refused it."[1]

The enemy's respect for Swartz.

29. The respect in which this devoted Missionary was held, even by the sanguinary enemy who was now causing all this misery, will furnish a still stronger testimony to his commanding worth. So powerfully had his conduct impressed Hyder in his favour, that, amidst his cruel and desolating career, he gave orders to his officers to permit the *venerable Padre* to move everywhere unmolested, and to show him respect and kindness; saying, that he was a holy man, and meant no harm to his government. In consequence, he was generally allowed to pass through the enemy's encampments without the

(1) Society for Promoting Christian Knowledge Report, 1795. Memoirs of Swartz. Vol. i. p. 393. Vol. ii. pp. 278—280. Buchanan's Apology for Christianity in India, pp. 202, 203.

slightest hindrance; and such was their delicacy of feeling towards him, that when it was thought necessary to stop his palanquin, the sentinel was directed to assign as a reason for his detention, that he was only waiting for orders to let him proceed. Thus, when the whole country was overrun by Hyder's troops, the general reverence for the character of this Christian Missionary enabled him to pursue his peaceful occupation in the very midst of war.[2]

Death of Hyder. Swartz undertakes an embassage to Tippoo.

30. At the close of 1782 Hyder Ali died at Chittore. The war was continued by his son and successor, Tippoo Sultaun; but the scene of hostilities was changed, Tippoo removing his troops from the Carnatic to the west. After the brilliant campaign of Colonel Fullarton in Southern India, and the successes of the English on the western coast, the Madras Government entered into a negociation with Tippoo for peace, and Swartz was again requested to lend his assistance in this service. The Governor, Lord Macartney, wrote to him, expressive of his entire confidence in his character and ability for this important undertaking; informed him that three Commissioners were on the road to Tippoo; and assuring him that by complying with this request he would render essential service to the public, and confer an obligation on the Company, as well as personally upon himself. M. Swartz, as before, expressed great repugnance to undertake a political mission; yet he again yielded to the importunity of Government, desirous of rendering the Company any service in his power.

(2) Memoirs. Vol. i. p. 397. The author received a similar account of the general respect shown to this apostolic messenger of peace from a departed friend, the late Colonel Charles Trotter, Commandant of Palamcottah, who served many years in the wars of the Carnatic. This Christian soldier was intimately acquainted with M. Swartz, and knew how to appreciate his worth.

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At the same time, in order to guard against whatever might be in the slightest degree inconsistent with his Christian character and sacred office, he desired an explanation of some military movements, which had too much the appearance, he thought, of a hostile demonstration; and to engage, under such circumstances, in any overture of peace, would be to act the part of an impostor, or to lend himself as a tool to promote a design which in his conscience he could not approve. His difficulty being removed, he set out on his journey to join the Commissioners at the Court of Tippoo. On arriving at the British camp, on the borders of Coimbatoor, the commanding officer, Colonel Fullarton, gave him "a respectable escort" to accompany him to the nearest encampment of the enemy; but he was stopped at Sattimungalum, and returned to Tanjore.[1]

Peace concluded.

31. At length a pass arrived for him from Tippoo, when the Governor again requested him to join the Commissioners at Mangalore; but he was no longer in a state of health to undertake so long a journey, and therefore declined it. He had reason, also, to doubt whether he should have been allowed to proceed, notwithstanding the pass which Tippoo had sent; and he had no inclination to be roving about the country to no purpose. To his political enmity to the British Government, which he inherited from his father, Tippoo added the fierce intolerance of

(1) In reporting these proceedings to Lord Macartney, Colonel Fullarton bore this honourable testimony to the character of Swartz:—"The knowledge and integrity of this irreproachable Missionary have retrieved the character of Europeans from imputations of general depravity." And then he describes the influence he had with the British army, to protect the peaceful inhabitants of the enemy's country; so that they "afforded them more secure protection than the commanders of their own troops."—Fullarton's India, p. 183.

Mussulman bigotry[2], and consequently was not so accessible as Hyder to "the Christian" Swartz. Indeed, there was too much cause to suspect that he had no wish to see him, especially on the present occasion, when he was actually treating the Commissioners with studied mortification and insult. It was evident to Swartz, and to every discerning mind, that nothing but compulsion would induce him to sheath the sword; and this compulsion he was now made to feel. When he invaded Tanjore, in 1782, he was flushed with partial success; but the active abilities of the British Resident, John Sullivan, Esq., combined with the unbounded confidence of the Natives in M. Swartz, soon checked his progress, and compelled him to retreat.

The war was then carried into the enemy's country, and the military operations of Colonel Fullarton south of the Coleroon, ably supported by the Colonels, Gordon Forbes and Stuart, who commanded two divisions of his army, placed the kingdom of Mysore itself in such jeopardy, that Tippoo was compelled to come to terms. The gratuitous insults which he continued to offer to the Commissioners and other British subjects, even while the treaty was in progress, showed that he was urged by strong necessity to yield to this alternative. The treaty of peace was concluded on the 11th of March 1784.

Swartz was filled with gratitude to God for the termination of the war, and thus devoutly acknowledged the comparative security and comfort vouchsafed to the members of the Mission throughout the arduous struggle:—"We adore the Divine goodness, which has preserved my fellow-labourers and me in the midst of calamities. While the sword,

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(2) An appalling instance of his bigotry has been given in a former Volume. Book vi. c. 4. s. 39.

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famine, and epidemic sickness swept away many thousands, we have enjoyed health, and have been accommodated with all necessaries. May we never forget the various mercies which God has bestowed upon us!" "It is indeed of the Lord's mercies that we have not been consumed."[1]

Mr. Sullivan's project for Provincial Schools.

32. The war was no sooner at an end, than Mr. Sullivan, Resident of Tanjore, began to execute with vigour his designs for the internal improvement of the country. Among these was a plan which he had for some time contemplated for the education of the higher classes of native youths, the tendency of which seemed to be eminently calculated to promote their moral improvement, and ultimately the diffusion of Christianity in India. This was, the establishment of English Schools in every province, in which, he hoped, the children, and the parents through their means, would become better acquainted with the principles and habits of Christians, and their obstinate attachment to their own customs would be shaken. The Schoolmasters, if pious men, would exhibit the doctrines and precepts of the Gospel, both to children and parents; a freer intercourse would be opened between Natives and Europeans; and the children, being instructed in the English language, would not need to rely, as heretofore, on deceitful interpreters and managers (dubashes), upon whose veracity no reliance could be placed. Having prevailed on M. Swartz to accompany him on a journey to the Marawar country, when at Ramnad he explained to him his project. The design was most agreeable to Swartz, who saw at once, that, if successful, it would tend greatly to promote both the temporal and spiritual benefit of the inhabitants.

(1) Memoirs. Vol. i. pp. 418—423. Society for Promoting Christian Knowledge Report, 1785, p. 90.

But he also foresaw some formidable impediments in the way of its execution, arising chiefly from the difficulty they would find in procuring suitable teachers and adequate funds. Trusting, however, in the good providence of God, a beginning was made under favourable auspices, Lord Macartney, the Nabob of Arcot, the Rajah of Tanjore, and other Native Princes in the south, expressing their approval of the plan, and most of them engaging to have a School established in their several provinces, and to contribute funds for their support. In order to ensure their efficiency and Christian character, the whole were to be placed under the superintendence of the Missionaries; and a central Seminary was to be established at Tanjore for the training of Masters for the Provincial Schools. The concurrence of the Native Princes in this plan serves to mark the rapid progress of British influence in South India within the last few years; and the credit of the proposal is due to Mr. Sullivan, who had it much at heart, with talent, address, and energy enough to have carried it into effect, if he had remained longer in the country; but he returned to Europe before he had time to mature his plan and accomplish all the good it was calculated to produce. In England he held communication on the subject with the Christian-Knowledge Society, who cordially approved of the design; but were not in circumstances at that time to enter upon so extensive an undertaking.[2]

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(2) Memoirs. Vol. i. pp. 427—432. Society for Promoting Christian Knowledge Report, 1786. The Right Honourable John Sullivan, after his return to England, became Under Secretary of State in the Colonial Department. He was also made a member of His Majesty's Privy Council, and subsequently one of the Commissioners of the Board of Controul. Besides the important services which he rendered to Tanjore in 1782—1784, as mentioned above, he obtained other important advantages for the southern Carnatic in

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Nabob's oppression darkens the Missionaries' prospect.

33. M. Swartz also soon had reason to apprehend that the country was not yet sufficiently settled for the introduction of these Schools on the extensive scale which Mr. Sullivan had projected. At Tanjore and other places under the immediate protection of the English, and the personal superintendence of the Missionaries, he met with very little difficulty; but those at a distance, under the Native Governments, had to encounter many impediments. For instance, in 1785 he established one as far to the south as Ramnad, which was opened with ten scholars, under the patronage of the reigning prince of the province, who sent his own sons to the School. His chief minister followed his example, and for a time all was promising. But Swartz had not long returned to Tanjore before the hope which had animated him at Ramnad was succeeded by disappointment. An unexpected change of government had thrown the whole province into a state of alarm. During the late war the Nabob had invested the present prince with the sovereignty of Ramnad, acknowledging him to be its rightful heir, and had caused him to be proclaimed king; but now he determined to set him aside again, and resume the government himself. Deeply did Swartz deplore this perfidy; and he could not but fear that, if such faithless proceedings as had before almost ruined the country were to be renewed, there would soon be an end to the English Provincial Schools. He

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in those perilous times.—Fullarton on India. He is alluded to by the author of the Pursuits of Literature (p. 415); who, after speaking in high terms of the works and character of the late Sir Richard Sullivan, observes, "and if this were the place, and India the theme, I might make honourable mention of his brother, John Sullivan, Esq."

The reader will presently see the importance of such incidental notices of gentlemen, high in station, ability, and character, who placed confidence in the Missionaries, and bore testimony to their useful labours and upright conduct.

had not to wait long before he saw reason to suspect that his worst apprehensions would be realized; for in the following year the old system of tyranny was again resorted to, when the Native Chiefs were too much oppressed by the more powerful princes to attend to the improvement of their people, and even began to tremble for their several possessions. In his report of this alarming aspect of affairs, Swartz remarks, "It does not belong to me to write of politics; neither would I have mentioned the subject, had it not been so closely connected with the Schools."[1]

Unsatisfactory state of Tanjore.

34. At Tanjore he had for a time better success. The School contained forty scholars; and, under the improved management of the country introduced by the English, there was good prospect of the numbers increasing, and of other Schools being established in different parts of the kingdom. But this hope did not shine long without a cloud. The Rajah, afflicted with an incurable disease, and inconsolable for the premature loss of all his legitimate descendants, retired from public life, and left the management of his kingdom to his Dewan (prime minister). This man was a cruel extortioner, and soon resumed, not without the Rajah's sanction, it was believed, the old system of oppression. The people, groaning under his atrocious injustice, and appealing in vain to the Rajah for redress, fled in crowds to other countries. Several populous towns were deserted, and entire districts lay waste for want of labourers to cultivate them. It was reckoned that not less than sixty-five thousand of the most industrious inhabitants were thus driven from their homes and fields.

(1) Society for Promoting Christian Knowledge Reports, 1786, 1787. Memoirs. Vol. ii. pp. 42—46, 55.

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Madras Government assume the management of Tanjore.

35. The Government of Fort St. George, who, on restoring the Rajah to the musnud, had stipulated for the impartial administration of justice, were now called upon to interfere for the poor people's protection; and, on the Rajah's disregard of their remonstrance, they resolved to take the temporary management of affairs into their own hands. In consequence, a Committee of Inspection was appointed, consisting of W. Hudleston, Esq., the Resident, and two other gentlemen. At the urgent request of the Resident, M. Swartz was added to the number, not merely to act as interpreter, which the Governor already requested; but to have a voice, as well as a seat, in the Committee. He grounded his application on his personal knowledge of the consummate ability and inflexible integrity of this humble Missionary; adding, "It is, and will be, as long as I live, my greatest pride, and most pleasing recollection, that, from the moment of my entering on this responsible station, I have consulted with M. Swartz on every occasion, and taken no step of the least importance without his previous concurrence and approbation; nor has there been a difference of sentiment between us in any one instance." He then, in forcible terms, showed the vast benefit that might be expected to accrue to the public from the aid of such a man in their counsels. The Governor, in reply, expressed his entire acquiescence in the Resident's suggestion; and added, "Such is my opinion of M. Swartz's abilities and integrity, that I have recommended to the Board that he should be admitted a member of the Committee, without any reservation whatever; and my confidence in him is such, that I think many advantages may be derived therefrom."

Swartz joins the Committee.

36. In acceding to this proposal, Swartz expressed his readiness to give his best opinion and advice, and to be aiding on all occasions that did

not involve violent or coercive proceedings; which, however expedient they might be deemed in the estimation of Government or the Committee, he considered it, nevertheless, unbecoming the character of his sacred mission to appear to sanction. His sole desire was, to produce harmony between the Rajah and the Company, and to see the poor inhabitants of that once flourishing country restored to the undisturbed possession of the fruits of their labour.

On this understanding he took his seat in the Committee. The means proposed for the relief of the inhabitants put such an effectual check upon the rapacity of the Dewan, that the Rajah protested against their proceedings. It was then recommended that they should adopt more prompt and vigorous measures; but to this Swartz decidedly objected: for besides his personal feeling with regard to his Missionary function, noticed above, he likewise thought that the recollection of all that had happened before the siege of Tanjore in 1773, the injustice of the Nabob against the Rajah, and the friendly assurances which were then made to that unhappy prince, gave him a full right to be treated with lenity. Such treatment, he argued, would both preserve the tranquillity of his mind, and also show their neighbours that the British authorities paid a sacred regard to their solemn promises; which, he maintained, might prove of more importance, and ought to be deemed of greater force, than the mere consideration of present utility. What a lesson for those statesmen who do not scruple to act upon their doctrine of expediency to the subversion of their most sacred obligations!

He prevails on the fugitives to return.

37. In this protest the Resident heartily concurred; and the discussion to which it led ended in Swartz being left to try the effect of renewed applications of a friendly nature. He first had a

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personal interview with the Rajah, whom he entreated to discontinue the shameful oppressions of which the people complained, and to recall the inhabitants who had fled from the country. After some time he prevailed upon him to send them word that justice should be done to them if they would return; but they disbelieved his promises. He then desired M. Swartz to write to them, and to assure them, that, at *his* intercession, the Rajah would show kindness to them. Swartz did so. Immediately all returned. The collaries[1] were the first to believe his word, and seven thousand men came back in one day. The other inhabitants followed their example; and when Swartz exhorted them to exert themselves to the utmost, because the time for cultivation was almost lost, they replied in the following terms: "As you have shown kindness to us, you shall not have reason to repent of it: we intend to work night and day to manifest our regard for you."

As the inhabitants found hardly any protection of their rights and property, M. Swartz's next measure was to have justice established throughout the kingdom; and on his strong representation of its necessity, the Rajah assented, and told his Dewan that he should feel the weight of his indignation if the oppression did not instantly cease.

Government propose to remunerate him for his services.

38. The Government of Madras were so impressed with the value of M. Swartz's services on this occasion, that they resolved on granting him a salary of one hundred pounds per annum, as interpreter to the Company at Tanjore, with a monthly allowance of twenty pagodas for a palanquin; and the Resident was desired, in communicating this resolution to him, to express the high sense which

(1) Kaller, the caste of *thieves*: a hardy race, and diligent cultivators of the ground.

the Board entertained of him, and the satisfaction they derived from the hope that his zealous exertions in promoting the prosperity of the Rajah of Tanjore and his country would be crowned with success. But this was not the kind of recompence that Swartz desired for all the good which he laboured to obtain for the country. For a considerable space of time, during the late war, he forbore, on account of the public necessities, to draw the pay which was due to him as Chaplain to the garrison. Mr. Hudleston, in communicating this circumstance to the Government, observed, "M. Swartz makes no other use of money than to appropriate it to the purposes of charity and benevolence." His history, to the last, will be the best confirmation of this disinterested testimony to his worth.

Remarks on his political undertakings.

39. While thus efficiently engaged in the public service, he availed himself of every opportunity to promote the instruction and salvation of the people around him; and he thus concludes his report of the part he had just acted: "In these transactions I had the best opportunities of conversing with the first inhabitants about their everlasting welfare. Many begin to be convinced of the folly of idolatry; and as we have a prospect of seeing this country better managed, that is, with more justice, it is to be hoped that it will have a good effect upon the people."[2] So that while occupied with what, at first, may appear only political affairs, he never lost sight of his Missionary obligations, and studied to turn every thing to this account. If the religious effect of his exertions for the temporal good of the country

(2) Society for Promoting Christian Knowledge Report, 1788, pp. 106—108. 1795, pp. 119, 120. Swartz's Memoirs. Vol. ii. pp. 58, 71—83, 280—282. Buchanan's Apology for Christianity in India, pp. 204, 205.

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was small at the time, their relation to the future progress of Christianity was far from unimportant. The deep foundation of the Church in South India which he was permitted to lay may be attributed, under God, to the weight of his individual character. It would be hard for those who have questioned the expediency of his engaging in such services to show how he could with propriety have declined them; while his example under circumstances so little consonant with his feelings, may prove of great use to future Missionaries, if brought, by Providence, into a similar situation. Such integrity to God, such sympathy with the afflicted, such upright dealing between man and man, such wise and disinterested counsel, such indifference to his personal advantage from the valuable services he performed for others, are the best moral commendation of the Gospel which he preached. We may easily understand the feeling that induced many to honour the religion of such a man for his own sake; and the result of his conduct is another proof that the Lord makes use of Christian character, as well as of Christian instruction, for the conversion of mankind.

Result of the Missionaries' labours.

40. The account of this Mission while passing through the heavy trials just related is very scanty indeed. We have the returns of converts for only three years of the Decade, which amount together to two hundred and twenty-four.[1] But there is evidence enough that the work of the Mission was pursued with as much activity as circumstances would allow. Besides MM. Swartz and Kohlhoff, there were three Native Catechists and a Schoolmaster constantly employed, and their success was

(1) In 1784 118
1785 63
1786 43
— 224

as great as could be reasonably expected under present circumstances.

The numerous garrison of British troops now at Tanjore furnished ample occupation for the Missionaries; and the result of their ministrations was very satisfactory. M. Swartz reported, that the soldiers not only attended Divine Service on the Sabbath, but came also in great numbers to the evening lectures delivered on other days. Their officers encouraged them to attend, and confessed that corporal punishment had ceased from the time that the regiment, the 48th, began to relish religious instruction. This is an important testimony to the efficacy of religion to correct human depravity when all other expedients had failed; and so will it ever be. How impotent is coercion to correct the heart! It may deter men from the commission of crime, and solitary confinement will restrain them; but the Holy Spirit subdues their passions, and brings them into willing obedience to the laws of God and man. How unwise, then, is it to think of governing mankind without reference to that religion, whose benign influence alone can impress their hearts and permanently regulate their conduct!

SECOND DECADE. 1787 to 1796.

Rajah's arrangement for succession to his throne.

1. Early in the year 1787 M. Swartz was called to act a part of great responsibility in the kingdom of Tanjore. The Rajah, Tuljajee[1], upon whose instruction he had bestowed so much pains, was now drawing near his end. Being left without a legitimate son to succeed to his throne, he had adopted a child about nine years old, from one of the branches of his family, and appointed him his heir. The boy's name was Serfojee. This solemn act he announced to Sir Archibald Campbell, Governor of Madras, on the 26th of January 1787; and a day or two after

(1) Sometimes called *Tulia Maha.*

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he sent for Swartz to tell him what he had done, and to entreat him to become guardian to the child. Pointing to the boy, he said, "This is not my son, but yours: into your hand I deliver him. You are to be his guardian: you I appoint to take care of him." Swartz replied, "You know, Sir, my willingness to serve you as far as I am able; but this your last desire is far beyond my power. You have adopted the child; but you know that there are competitors. This will of course endanger his life, and also create parties and confusion in the government of the country."

Swartz here alluded to the Rajah's half-brother, Rama Swamy, afterwards called Ameer Sing, who was the son of a concubine; yet had his legitimacy been unquestionable, it was in perfect accordance with the civil and religious institutions of the country for the Rajah to appoint an heir from another branch of his house, in failure of his own issue. But Swartz knew that Ameer Sing had a strong party among the English in favour of his pretensions, some of whom were present at this interview. He therefore advised Tuljajee to commit Serfojee to his brother's care, and to appoint him to govern the country during the boy's minority, with instructions to act a father's part towards him when he should come of age, provided he then manifested wisdom and ability to govern. This suggestion the Rajah adopted; and sending for Ameer Sing, delivered his adopted son into his hands, desired him to be his guardian, and earnestly commended him to his care and affection. The next day he requested the attendance of the Resident, the Commandant, and M. Swartz, to whom he sent a message announcing what he had done, and expressing his hope that the Honourable Company would confirm this his last will, according to their solemn promise to maintain him and his heirs upon the

throne, as long as the sun and moon should endure. He desired for his brother and adopted son the same kindness they had ever shown to himself, and that all his requests might be faithfully transmitted to England. Upon the Resident promising that this should be done, the dying prince said, "This assurance comforts me in my last hours."

Rajah's death. His successor proclaimed.

2. Two days after this affecting scene the Rajah died, and Ameer Sing was appointed Regent during the minority of Serfojee, with a solemn promise to be a father to the country, to alleviate the people's burdens, and rule with justice. But it soon appeared that he and his friends were by no means satisfied with his holding this delegated authority; and so strong were their representations to the British authorities of his title to the throne, that it was determined to submit his claims to the consideration of twelve Pundits, who were unanimous in their decision, that the adoption of Serfojee was illegal and invalid, and the right of the Regent to the musnud clear and undoubted. This judgment was subsequently proved to be contrary to the principles of Hindoo law and religion, and confessed to have been obtained by bribery; but the Madras Government at the time seem not to have questioned its integrity; for they immediately set aside the boy Serfojee, and ordered Ameer Sing to be proclaimed Rajah of Tanjore with every mark of distinction and solemnity.

He engages to rule with justice.

The Rajah engaged faithfully to countenance, educate, and protect the adopted son of the late Rajah, and to maintain him in a manner suitable to his rank. In concluding a treaty with the East-India Company, the Governor of Fort St. George, at the suggestion of Swartz, earnestly recommended to his serious attention the state of the revenue and the administration of justice; referring him, at the same time, to M. Swartz, as the person best qualified to counsel him in all his affairs. This upright

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Missionary was too deeply interested in the welfare of the Natives not to assist in promoting it with his best ability; and on this occasion he privately admonished the Rajah to give ear, according to his promise, to the complaints of his subjects, and restrain the unjust exactions of his servants. Too soon, however, he had reason to suspect that these engagements would not long be regarded.

Ameer Sing gives a village to the Mission.

3. Shortly after his elevation, Ameer Sing, in fulfilment of a promise of the deceased Rajah, made a legal appropriation of a village for the maintenance of the Mission School and Orphan Establishment. This village was worth about five hundred pagodas a year.[1] It was situated on the confines of the Tranquebar Territory, which Swartz preferred to one in the immediate vicinity of Tanjore, for the convenience of sending the children and others to the neutral State of Tranquebar for protection, during the wars and disturbances with which Tanjore was so frequently visited. M. Swartz afterwards transferred this village to the Danish Government, on condition of an annual payment of its estimated value—five hundred pagodas—to the School; an arrangement which secured to the Mission all the benefit of the property, while it relieved the Missionaries of the secular business which its possession would have involved.

M. Swartz's liberality to the Mission.

4. During the exigencies of Tanjore, in 1782, M. Swartz had lent to the Rajah one thousand pagodas, which he now consented to receive without interest from the Commissioners appointed to adjust the claims on the deceased Rajah's estate. The Madras Government also paid him three hundred pagodas for a Church which he had some time ago built at Vellore, the British troops having appropriated it as

(1) 200*l.* sterling.

barracks. All this money Swartz made over to the Mission, besides several other sums that passed through his hands, remarking, "I desire nothing of it for myself, although I shall readily assist as long as I am able." It was principally by his liberality, together with the contributions in money and land made by others through the influence of his character, that an endowment was gradually formed of sufficient value to enable him and his Brethren to extend their Missionary operations, and maintain them in their efficiency for several years.

Directors patronize Provincial Schools.

5. In the year 1787 the Court of Directors wrote to the Madras Government, expressive of their approval of the Provincial Schools, proposed by Mr. Sullivan when at Tanjore, and authorising the payment of two hundred and fifty pagodas[2] per annum towards the support of each School then established, and also of any others which might be opened for the same purpose. At the same time they expressed the hope, that their example would excite the Native Princes in alliance with them to similar and more extensive benefactions. Immediately on the receipt of this despatch the Government communicated with M. Swartz, requesting his assistance in promoting the judicious and benevolent views of the Directors. Considering that the Schools were to be supported by Government, he thought it right to lay the subject before the vestry at Tanjore, to whom he presented an outline of the plan of education in the English School at that station, which he proposed as a model for those intended to be established up the country. Besides English, Reading, Writing, and Accounts, History and Geography, the Tamul and Hindoostanee languages, the Scholars read the Psalter, received Christian

(2) 100*l.* sterling.

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instruction, and the School was opened and closed with prayer. To each hour of the day was appropriated a given exercise. The vestry approved of whatever he proposed for the management of the Schools and the payment of the Teachers; and the Government, in reporting these proceedings to the Directors, bore this honourable testimony to his ability for the task assigned him: "We are so well convinced that there is no one either better qualified or disposed than M. Swartz to establish and promote the institutions recommended by your honourable Court, that we have approved what he has written on the subject, and shall hope that his endeavours will be successful. If they are not, we shall be well assured that the plan at this juncture is not feasible."[1]

Character of the instruction given in them.

6. Though M. Swartz was desirous of giving to these Schools a Missionary character, as far as consistent with the purpose of their establishment, yet, as it was not the express object of Government, in patronizing them, to teach Christianity, he deemed it right to modify his original plan, so as not to make religion too prominent a subject of instruction; but he would not consent altogether to omit it. The scholars were chiefly children of Brahmins and merchants, whose principal intention was, no doubt, to learn the English language, and whatever else might be necessary to promote their temporal welfare. As they thereby became better acquainted with sound principles, Swartz gave the Schools his best attention, so far as was compatible with his more sacred calling. Most earnest was his desire that all the children might come to the knowledge of God, and of Jesus Christ whom He hath sent;

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(1) Society for Promoting Christian Knowledge Report, 1789. Memoirs of Swartz. Vol. ii. pp. 102—114.

yet he would not use any deceitful methods to bring them over to the Christian religion.[2]

Their efficiency proved.

7. In the minds of some Natives there was, undoubtedly, a jealousy of these Schools, and Swartz suspected the cause. On his proposal to establish one at Combaconum, one of the principal seats of idolatry in Tanjore, the Rajah sent him word that he disapproved of it. Swartz immediately went to him, and asked the reason of his disapprobation, especially when every one else was left at liberty to have Hindoostanee, Persian, Mahratta, or Tamul Schools. "But," he said, "the true reason of your disapprobation is a fear that many would be converted to the Christian religion. I wish you would all devote yourselves to the service of the true God. I have assisted you in many troubles, and will you now treat me as an enemy? Is this right?" The Rajah answered, "No: that is not my meaning; but it has never been the custom." "Ought it then," replied Swartz, "always to remain so? There has been much done already that never was the custom." Upon this the Rajah said, "Good, good: I will do it." After this the Schools were more generally approved. The Combaconum School was suspended for the present, until all parties concerned should concur; but that at Tanjore was carried on with great success, being frequented by children of the first families, and the improvement of the scholars

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(2) The principle upon which he acted has been thus well expressed by another: "Some doubt has been entertained how far, as Christians, we are authorized to adopt a system which, though mediate, is not the immediate method of dispensing Christian Knowledge." "But if the thing is done, and the Natives understand it as an institution for teaching the language only, never break their confidence by seeking for converts here. Our religion is not to be advanced insidiously, but proposed boldly; and the first moral principle is, good faith."—Dr. Vincent's Charge to M. Jænicke. —Society for Promoting Christian Knowledge Report, 1788, pp. 113, &c.

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becoming very observable. Many of them obtained lucrative and important situations under Government, and became useful public servants.[1] Although it does not appear that any converts to Christianity were actually made in these establishments; yet it cannot be doubted that many of the scholars left them with favourable impressions towards the religion of their instructors; and it was soon manifest that the Mission met with greater acceptance in the country, from the active part which the Missionaries took in superintending the Provincial Schools.

Mode of dealing with the question of caste.

8. As it was sometimes objected to the Mission, that few, if any, but those of the lower caste were ever converted to the Christian faith, the question was referred to M. Swartz, who answered it with his wonted candour, explaining, at the same time, how he dealt with this difficult subject. After stating that the congregations both at Tanjore and Tranquebar consisted of an equal number of the higher and the lower castes, he added, that, in his own congregation, the men and women of the higher caste sat on one side of the Church, and those of the lower caste on the other; and that he carefully avoided all coercive means to overcome this prejudice, and had consequently met with fewer difficulties than might otherwise have been expected. This forbearance on his part was met by an apparent concession on that of the higher-caste Christians; for when, at the administration of the Lord's Supper, sometimes one or other of the lower caste approached first to receive the elements, it was not much noticed, though, in the opinion of the Heathen, for persons of a higher to drink out of the same vessel after another of lower caste, was one of the foulest pollutions. "Should you visit our Church on a Sunday,"

(1) Swartz's Memoirs. Vol. ii. pp. 131, 132.

Swartz remarked, "you would observe with surprise the clean appearance of the lower caste, so that one might often take them for the higher. One practice which renders them so contemptible is, their feeding upon dead cattle.[2] I have always expressed the utmost abhorrence of such a custom, and positively declared that I would not allow it; and accordingly I hardly know any instance of it here." The country Priests and Catechists were of the higher castes, with one exception only, the Catechist Gabriel; but notwithstanding this, he was permitted to converse freely with Suttirers[3], as he paid particular attention to cleanliness in his dress; but up the country such intercourse was not so easy. Not long before this M. Swartz was invited to the house of a high-caste Heathen. When seated, observing the Pariar Catechist coming towards him, he called out, "Stop, I will come to *you:* the Suttirers have not yet learned to be humble: they are proud sinners yet: we must bear with them." This they were not willing to admit, and endeavoured to disprove the imputation by showing kindness to the Catechist. "In another place," he said, "in the house of a Heathen, many people assembled, whom I catechized and prayed with, and we even had Divine Service there on a Sunday. The master of the house sat near me, and paid attention. If we had time enough to converse more with these people, our labours would become more easy in several respects. We preach to high and low, that *Jesus Christ is our wisdom, our righteousness, our sanctification, and our redemption.*"[4]

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(2) Sometimes the low-caste Heathen are seen to drive away the birds and beasts of prey from a carcase by the road side, that they may take their place.

(3) The people of high caste.

(4) 1 Cor. i. 30. Society for Promoting Christian Knowledge Report, 1789.

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Various opinions on the subject.

9. Various opinions have been formed of the concession made by the earlier Missionaries to a custom so opposed to that Divine religion, which, while it invariably recognises the distinctions of rank in civil Society, teaches that all are brethren, as the children of the same common Father, and the disciples of the same meek and lowly Saviour. The subject has already been noticed in several parts of this work, and it will be referred to again; but it may here be remarked, that persons unacquainted with the Hindoos' character and customs little know the difficulties that were in the way of those devoted men who undertook to introduce Christianity into India. This observation may at least serve to moderate the censure which some may feel disposed to pronounce upon them for not insisting immediately on the total abolition of caste in all their converts.[1]

Rajah's mal-administration.

10. The Schools and conversions went on steadily, notwithstanding the war that again raged in the Carnatic from the restless hostility of Tippoo Sultaun to the British.[2] The Christians, as well as the other inhabitants of Tanjore, suffered much more from the mal-administration of the Rajah than from the incursions of the enemy. Swartz had for some time observed his proceedings with pain, and tried the effect of private remonstrances. But these proving of no avail, and the cries of the poor people going to his heart, he at length, about the commencement of the year 1788, took upon himself to report to the Madras Government, that Ameer Sing was managing his affairs in such a way that the very worst consequences were to be appre-

(1) Swartz's Memoirs. Vol. ii. pp. 115—118.

(2) Society for Promoting Christian Knowledge Reports, 1789—1792. Nothing appears in these Reports worthy of special remark.

hended, unless some means were used to check his profusion and folly.

The British assume the management of his affairs.

We conclude that the Resident was at this time absent from Tanjore, both from Swartz thus undertaking what would have been that officer's duty, if present, and also from a member of Council, Mr. Petrie, going from Madras to inquire into the state of affairs. M. Swartz was requested to render Mr. Petrie the assistance which his knowledge and influence in the country might enable him to afford. The evidence produced fully corroborated his report. The Rajah had surrendered the management of his kingdom to five or six rapacious dubashes, and the consequences seem to have been more disastrous than at any former period. It was time, therefore, for the British to interpose for the people's protection; and when the Rajah refused, or rather the harpies who preyed upon his subjects, to alter their proceedings, the Madras Government resolved to assume the administration of justice and the management of the revenue. The rules which Swartz drew up for the adjustment of these two branches of civil policy, together with the information with which he accompanied them, received the cordial thanks of the Governor in Council, who assured him that they "would always pay the most attentive consideration to every communication with which he might think proper to favour them respecting the country."

Upright character of a Native Christian.

11. At the conclusion of his report there is a paragraph which bears honourable testimony to the character of the Native Protestants. After remarking that the success of such a plan as he had proposed would depend, in great measure, upon the choice of upright, disinterested judges; and that if such persons should fortunately be met with, being in other respects qualified for the office, the welfare of the country would be laid on a firm foundation;

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he adds, "One person I am acquainted with, of uncorrupt morals and disinterested principles. He is *a Christian*, and has been employed as a judge at Tranquebar these twenty-five years. It is true, he is in the service of the Danish Government; but the Governor of Tranquebar would willingly permit him to assist, at least for some time, in the establishment and necessary regulation of a Court. For this man's integrity I will be responsible. He was once sent to Tanjore by the Danish Government, and at that time many people chose him for an arbitrator in their tedious suits, and willingly submitted to his decision. His being a Christian would be no objection to his being employed, as there are even Brahmins willing to acknowledge him a capable and a good man."[1]

Cruel treatment of Serfojee and the late Rajah's family.

12. There was another part of the Rajah's conduct exceedingly painful to M. Swartz's feelings, the correction of which was going on simultaneously with the reform of the judicial and revenue departments of the public service. He had so neglected the education of Serfojee, that the boy did not yet know one letter. He also immured him in a dark and noisome room, where the insects infested him to that degree that he could not sleep, and had lost the proper use of his limbs. When Swartz found him in this condition he felt a grief which he could scarcely express. The poor boy, with a touching simplicity, asked him whether children in Europe were deprived of seeing the sun and the moon. "I comforted him," says Swartz. The Governor of Madras remonstrated with the Rajah, beseeching him to treat the boy with more humanity; but these remonstrances being disregarded, arrangements were made for M. Swartz to remove him from his present confinement, and take him under his own care.

(1) Memoirs. Vol. ii. p. 191.

The Rajah and his minister pretended to be indignant at this interference, and told Swartz, when he came for the boy, that he might go home. "What!" exclaimed he, astonished at their effrontery, "to become guilty of a breach of faith? Even my father should not be permitted to make such a proposal." Upon this they left him with precipitation. That night he remained with Serfojee, and removed him next day; and, under his paternal care, the boy soon recovered his health and the use of his limbs; made rapid progress in his education; and became cheerful and happy.

A third complaint was made against Ameer Sing, respecting his frequent objections to pay to the family of the late Rajah the sum which he had agreed with the Madras Government to allow them. This also was left to the arrangement of M. Swartz, who settled the matter to the entire satisfaction of the family and the British Government.[2]

Native Christian villages.

13. For some time past one of his correspondents had desired that he might establish a village to be entirely inhabited by Christians, whereby they would be less exposed to interruption from the presence and opposition of the Heathen, and those weak in the faith would be more removed from temptation to relapse into their idolatrous abominations; but he objected to the proposal for two reasons. He apprehended, that, in the event of a commotion, such a village would be immediately burned down. On the other hand, he thought that when there were some Christian families residing in a heathen village the whole district might become acquainted with the counsel of God for their salvation. While, however, this was his deliberate judgment, he did not interfere to prevent the accomplishment of his

(2) A detailed account of these transactions is given in the Memoir of Swartz, Vol. ii. ch. 16.

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friend's proposal, when he saw the providence of God bringing it to pass. In 1791 he wrote to his friend, "There are two villages of Christians round our garden, one of Parriar, the other of Soodra caste; and these can conveniently attend our daily worship. That which you for so many years desired—that we might have a village of Christians—God has brought about without our interference. May He grant a blessing to the Heathen dwelling around us!"[1] The greater part of the converts at this period were cultivators of fields a few miles from the fort, and they took up their abode in one of these villages.

Two murderers confess to Swartz.

14. This year (1791), M. Cæmmerer of Tranquebar visited M. Swartz, and thus described his first impression on beholding him:—"Sincere esteem and reverence penetrated my soul when I saw this worthy man, with his snow-white hair. Integrity and truth beamed in his eyes. He embraced me, and thanked God that he had led me to this country." He then, after giving an account of Swartz's useful and unwearied occupations, mentions a fact which may serve further to illustrate the unbounded confidence reposed in this venerable Missionary. "A few miles from Tanjore two Brahmins enticed a child of rich parents, splendidly adorned with gold and precious stones, into their pagoda, where they put him to death. The Government of Madras desired M. Swartz to investigate this horrid deed. He accordingly examined the murderers in the king's palace, and brought them to confess the crime. They were afterwards executed."[2] In those days, to try and execute a Brahmin was an affair of great delicacy: no Hindoo Government would have ventured upon it. And this is, perhaps, the

(1) Memoirs. Vol. ii. pp. 197, 198, and 212.
(2) Ibid. p. 217.

only instance that occurs in the history of British India, of Government entrusting such a trial to a private individual, and of that individual being able to induce heathen culprits, and those Brahmins, to confess their crimes. It shows what all parties thought of his Christian character.

He superintends the administration of justice.

15. We have seen, that when the present Rajah ascended the throne M. Swartz was desired to form the outline of a plan for the better administration of justice and the laws. His plan was approved by the Court of Directors, who this year sent out orders to have it carried into effect; and the Governor of Madras requested him to superintend its execution. This greatly increased his labours, especially as he was now in his sixty-sixth year, and began to feel the infirmities of age; but, for the sake of the poor inhabitants, he could not decline the office. Instead, however, of allowing it to encroach upon his more sacred duties, he turned it to the best account. As many of the Natives daily came to him from all parts of the country about their secular affairs, he took the opportunity of declaring to them the counsel of God for their salvation. Those who came early in the day attended his morning prayers. Others, who called at eight, heard the instructions given to the Candidates for Baptism. Sometimes forty or fifty persons were present, both of high and low castes. Frequently from fifteen to twenty Brahmins were sitting by while he was catechizing. He used to say to them, "Sit down, and you will hear what doctrines we teach. I trust you will dedicate yourselves to the service of your Creator and Redeemer, and forsake your wretched idolatry." Upon this they quietly seated themselves for an hour, and heard every thing he had to say. Thirty years before this would have been looked upon as the greatest scandal; but his character had wrought a revolu-

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tion of feeling in this respect wherever he was known to the people.[1]

Death of an aged Christian.

16. In the midst of these important public concerns Swartz never neglected his own proper duties, and was as attentive to the instruction of the ignorant and the employment of the poor of his flock as to affairs of state. About this time died an old Christian, who gave satisfactory proof to the last that he was a true convert to the faith and hope of the Gospel. In life and in death he afforded great consolation to his teachers. He was a man of some property in land and cattle, the whole of which he left to his children, exhorting them in his last moments to follow his example, and become disciples of Jesus Christ, in whom was all his hope. He was indefatigable in prayer, of a contented mind, and always enjoyed serenity and peace. Many Heathen who knew him were wont to say, "If there be not another sincere Christian among those who have been instructed, this good old man certainly is one." In his last illness he was visited by the Missionaries and Catechists. On the day of his departure Swartz said to him, "My dear friend, it seems as if the Lord designed to call you away to-day." "Yes," returned he, "I am ready to go; and my soul exclaims, Come, Lord Jesus! I am willing to follow Thee." Shortly after, one of the Catechists asked him how he found himself. "Very well," he replied, and immediately expired. His death produced a general sensation. The school children, who revered him as a father, followed his corpse, singing hymns by the way, and strewed his grave with flowers. A great concourse of Christians, and even Heathen, also joined the funeral. Happy was the end of this aged believer, and his

(1) Memoirs. Vol. ii. p. 220.

memory was blessed. He was converted under the ministry of Swartz; and had no other fruit grown from his labours they would not have been in vain.[2]

Swartz's growing infirmities.

17. Being now, as just stated, in his sixty-sixth year, and beginning to feel the infirmities of age, he thought seriously of the great harvest to be gathered in and the paucity of Missionaries, and was earnest in prayer to the Lord that He would send forth labourers into His harvest. He was also urgent in his applications to the Society to do their utmost to send out faithful assistants for the work. Dr. John of Tranquebar, in 1792, described the growing debility of this revered Brother in affecting terms. Having occasion to obtain his advice, he requested that he would meet him at Tripatore. "I reached that place," said Dr. John, "at seven, and at eight M. Swartz arrived, whom I had so earnestly desired to see. He was not able to quit his palankeen without difficulty; and I soon perceived, that since I saw him at Tanjore a year and a half ago his energy and strength had become much impaired. It went to my heart, as I reflected with sorrow that we were not likely to retain this dear Brother long amongst us. He himself observed, 'I am getting nearer the grave: my Heavenly Father will not, I trust, permit me to lie long sick and incapable of work, but take me soon to Himself, if it be His will.'"

But though his natural force was thus abated, his spirit was yet strong in the Lord; and the resistance which it continued to offer to the pressure of his infirmities, affords an instructive example of perseverance under circumstances so calculated to depress the mind. Though suffering from a severe cold, yet he would have the Christians of the place assembled, and recapitulated to them his sermon of

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(2) Swartz's Memoirs. Vol. ii. pp. 222, 223.

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the previous Sunday. He then conversed till midnight with Dr. John, whose spirit was not a little refreshed by his discourse. Not long after, describing to a friend his daily occupations, he concluded, "While so engaged I almost forget my age and infirmities. I esteem it the greatest of blessings, next to my own interest in Christ, to be an instrument in the salvation of others."[1]

The late Rajah's family remove to Madras.

18. In 1792 he was again called upon to exert himself for the protection of his ward, Serfojee, and the widows of the late Rajah. The youth wrote to him, complaining of the harsh treatment which he and the widows continued to receive from Ameer Sing, and requesting to be removed to some place of protection. Swartz forwarded the letter to Government, who immediately sent orders for the rescue of the prince and the widows from the vexatious interference of the Rajah; and, upon the invitation of Government, they removed to Madras in January 1793, escorted by a detachment of the Company's troops, under the superintendence of M. Swartz. It has already appeared, in the account of the Madras Mission[2], that before Swartz left them he was permitted to place them under the charge of M. Gerické, who carefully conducted Serfojee's education, and was preparing him for the high responsibilities to which he was ere long to be called.

Collaries reclaimed and converted.

19. In transmitting his Report for 1792, M. Swartz narrates the alarming circumstances relating to some of the converts. These were Collaries, a caste of thieves, who have been compared to the marauders of Arabia. For some time past they had committed great outrages in their plundering expeditions. The sepoys sent out against them being unable to prevent, or even check, their depredations, the Government again solicited the good offices of

(1) Swartz's Memoirs. Vol. i. pp. 223—233.
(2) Dec. 7th. sec. 15.

M. Swartz. In consequence, he wrote to the Chiefs of these lawless people to come to him, and they instantly obeyed his summons. Finding out, to some extent, what they had stolen, he insisted on its being restored, which was accordingly done; and in the end they all gave him their pledge, in writing, that they would steal no more. They kept their promise for eight months, until, on the public officers becoming less vigilant, they were tempted to return to their old work, though with less violence than before. However, they were soon checked again, when some of them requested Swartz to instruct them. He replied, "I am obliged to instruct you; but I am afraid you will become very bad Christians." This time, however, their promises of amendment were so fair, that he began to teach them; and after two months, when they had acquired a tolerable knowledge of Christianity, and given satisfactory tokens of sincerity, they were baptized.

Swartz insisted upon their becoming industrious, cultivating their fields, and attending to other useful and honest occupations. To his exhortations he added personal inspection and the visitation of their villages, when he examined them in religious knowledge, prayed with them, generally in the presence of the Heathen, and then desired to see the fruits of their industry. This they cheerfully produced, and then he spake to them a word of encouragement, and expressed himself fully satisfied. He next exhorted them honestly to pay the usual rent to Government, which they soon did in a pleasing manner. On the proofs which they thus gave him of the entire renovation of their character, well might he pronounce the appearance agreeable, and the prospect hopeful; and he assisted them in a way that was calculated to confirm them in these industrious habits. As the water-courses in their district had not been cleansed for fifteen years, by which neglect the cultivation was impeded and the harvest dimi-

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nished, he solicited the Collector to advance money to clear them, promising himself to send people to inspect the work. His request being complied with, the work was completely done; and those inhabitants who formerly, for want of water, had reaped only four thousand kalams, now reaped fourteen thousand from the same ground, and rejoiced in the increase. The whole district gathered in nearly one hundred thousand kalams more than in the preceding year. Thus early did they find the truth of that sacred text, "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."[1] Seldom is the industrious Christian disappointed of this hope.

They overcome their enemies by forbearance.

20. But their joy was soon turned into grief. The Heathen Collaries observing that many more of their relations wished to embrace Christianity, and that such as had been baptized refused to join in their plundering expeditions, assembled in a hostile manner, forming encampments in their neighbourhood, and threatening to extirpate Christianity. Dismal was the aspect of affairs. Some Heathen relatives of the Christians advised them to form an opposite camp; but Swartz exhorted them to make use of other weapons—prayer, humility, and patience; telling them at the same time, in strong terms, that if they were aggressors he would disown them. This disturbance lasted four months, and became a very serious matter, for the malcontents neglected the cultivation of their own fields, and deterred others from attending to theirs. Swartz remonstrated with these misguided people—for they had mischievous guides—sent Catechists to them, and told them that his former endeavours for their benefit, which they had found so advantageous, had not merited such treatment. At last, finding no opposition from the Christians, and being unwilling to be looked

(1) 1 Timothy, iv. 8.

upon as the aggressors, all went to their homes and resumed their work, ploughing and sowing with double diligence. "My heart rejoiced," said Swartz, "at the kind over-ruling Providence. Surely He is a God that heareth prayer."[2] Can we wonder that the very Heathen regarded this man of God as the greatest benefactor they had ever known?

The Christians' love for Swartz.

21. M. Swartz, in his Report of the Provincial Schools this year, mentioned that some of the scholars, having completed their education, had set up English Schools on their own account. About this time he also opened a Charity School for the children of poor Christians who resided up the country, where they had no means of procuring a religious education. He built a house large enough for twenty of these children, whom he entirely maintained. Some of them were orphans, whom he regarded as his own; and in reference to this increase of expenditure, he remarked, "Being unmarried, this is not a burden to me. The poor shall be my heirs." Yes, and they enjoyed their heritage while he lived. They loved him as their common father; and a Missionary, who had accompanied him in one of his tours, thus described the affectionate welcome they gave him on his return home, after an absence of eleven months:—"I could not remain unmoved when I saw how the Christians, great and small, parents and children, thronged around this beloved Teacher, every one trying to get nearest to him, and be the first to greet him with 'O Sir! God be praised!' The scene was rendered the more affecting by M. Swartz himself being unable to refrain from tears of joy."[3]

([2]) Society for Promoting Christian Knowledge Reports, 1794, 1795. Swartz's Memoirs. Vol. ii. pp. 245—248. Buchanan's Apology for Christianity in India, pp. 206, &c.

([3]) Society for Promoting Christian Knowledge Reports, 1794, 1795. Memoirs. Vol. ii. pp. 266, 267.

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Mr. Wilberforce's proposal for religious instruction of India.

22. This year (1793), upon the renewal of the East-India Company's Charter, preparatory to its expiration in 1794, endeavours were made in the British Parliament to obtain for India greater moral and religious advantages than the country had hitherto enjoyed; and the question is too intimately connected with our present history not to be noticed here. Mr. Wilberforce, with that characteristic energy, ability, and Christian philanthropy, with which he was vindicating the cause of oppressed Africa, took the lead in this attempt to emancipate India from a thraldom more grievous than the Negro's bonds. Since the reign of Queen Anne a deep indifference to such attempts had settled upon the mind of the nation: he now endeavoured to rouse it from this lethargy. After carefully studying the subject, and consulting long and earnestly with the Archbishop of Canterbury, the Speaker of the House of Commons, and Mr. Charles Grant, than whom no one was more competent or better disposed to help him, he prepared certain Resolutions for the House of Commons, which were agreed to in Committee, and entered on the Journals. These Resolutions pledged the House, in general terms, to the peculiar and bounden duty of promoting, by all just and prudent means, the religious improvement of the Natives of India. Two days afterwards he proposed specific Resolutions for sending Schoolmasters and Chaplains throughout India. To these Mr. Dundas, the Minister of the Crown, promised his support, and they were quietly carried through. His progress thus far he devoutly ascribed to the overruling providence of God, and his hopes of success were high.[1]

(1) We cannot withhold his personal reflections at the time; for, if not matter for history, they will tend to edification, and show in what spirit a Christian statesman will legislate for the advancement of the Redeemer's kingdom:—"What cause have I for gratitude, and trust, and humiliation!" "Oh let me remember that Judas was used as an instrument with the rest of the twelve disciples,

23. These joyous anticipations, however, were soon to be disappointed. The Court of Directors took alarm at his clauses, and "strongly reprobated" them; and the altered tone of Mr. Dundas soon showed that their opposition had taken effect. The objections with which the measure was now assailed in the House called forth very strenuous exertions from Mr. Wilberforce in its vindication; and the following appeal to the understanding, the consistency, the religion of the assembly he addressed, is worthy of being pondered by every Christian whom Divine Providence may hereafter raise up to legislate for a Heathen land:—"It is not meant," he said, "to break up by violence existing institutions, and force our faith upon the Natives of India; but gravely, silently, and systematically to prepare the way for the gradual diffusion of religious truth. Fraud and violence are directly repugnant to the genius and spirit of our holy faith, and would frustrate all attempts for its diffusion. To reject this measure would be to declare to the world that we are friends to Christianity, not because it is a revelation from Heaven, nor even because it is conducive to the happiness of man, but only because it is the established religion of this country. In India we take equal care of Hindooism: our enlarged minds disdain the narrow prejudices of the contracted vulgar: like the ancient philosophers, we are led by considerations of expediency to profess the popular faith; but we are

His proposal negatived.

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ples, and that many will say, 'Have we not prophesied in Thy name?' to whom He will answer, 'Depart from me, ye workers of iniquity.' This affair gives me fresh occasion to discover the pride of my own heart. How properly is Grant affected! Yet let me take courage. It is of God's unmerited goodness that I am selected as the agent of usefulness. I see His over-ruling power. I go to adore His wisdom and goodness, to humble myself before Him, and to implore His forgiveness for Christ's sake. Amen."—Life of William Wilberforce, by his Sons. Vol. ii. pp. 24—28

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happy in an opportunity of showing that we disbelieve it in our hearts, and despise it in our judgments. Beware how this opinion goes abroad. Think not that the people of this land will long maintain a great Church Establishment from motives of mere political expediency. For myself, I value our Established Church as the means of preserving for us and for our children the blessings of the true religion; and I well know that to spread such a notion would be to inflict on it a fatal stroke."[1]

In spite of this appeal, he lost all the practical part of the Resolutions he proposed. His clauses were struck out on the third reading of the Bill, and the British territories in India were to be left, for another twenty years at least, the term of the new charter, without an effort on the part of Government to rescue them from the bondage of a most debasing superstition.

Missionaries and their converts aspersed.

24. One of the worst features in the debates upon this important question was the wanton attack made upon the character of the Native Christians[2],

(1) Life of William Wilberforce, by his Sons. Vol. ii. pp. 24—28.

(2) The member who acted the most prominent part in this opposition was Mr. Montgomerie Campbell, who had passed a few years in India, in the station of Private Secretary to Sir Archibald Campbell, when Governor of Fort St. George. This gentleman gave his decided vote against the proposed measure, and sought to justify his opposition, by actually reprobating the conversion of the *Gentoos*. Admitting that the Missionaries had made some proselytes, he averred that they were the lowest order of people, and had even degraded the religion which they professed to embrace. Though he could not but acknowledge that the character of M. Swartz was held deservedly high; yet he asserted that he could not have any reason to boast of the purity of his followers, for that they were proverbial for their profligacy. "An instance occurred to his recollection," he said, "perfectly in point. He had been preaching many hours to this caste of proselytes, on the heinousness of theft, and, in the heat of his discourse, taken off his stock, when that and his gold buckle were stolen by one of his virtuous and enlightened congregation. In such a description of Natives did the doctrine of the Missionaries operate. Men of

and the Missionaries. M. Swartz thought proper to vindicate his Brethren, his converts, and himself,

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high caste would spurn at the idea of changing the religion of their ancestors."

A very ungracious return for all the public services of Swartz, Gericke, and others. When the newspaper containing this farrago reached M. Swartz, he was at Vellam, in February 1794, and he immediately determined to write a vindication of himself and his Brethren to the Society by whom they were employed. He begins with the following explanation of the anecdote which Mr. Campbell undertook to relate. After describing the Collaries, the caste of robbers mentioned above, among whom the incident occurred, he adds, "When I arrived at one of those villages, called Pudaloor, I took off my stock, putting it upon a sand-bank. Advancing a little, to look out for the man who carried my linen clothes, I was regardless of the stock, at which time some thievish boys took it away. When the inhabitants heard of the theft they desired me to confine all those boys, and to punish them as severely as I pleased. But I refused to do that, not thinking that the trifle which I had lost was worth so much trouble.

"That such boys, whose fathers are professed thieves, should commit a theft, can be no matter of wonder. All the inhabitants of that village were Heathens: not one Christian family was found therein. Many of our gentlemen, travelling through that village, have been robbed. The trifle of a buckle I did, therefore, not lose by a Christian, as Mr. M. Campbell will have it, but by Heathen boys. Neither did I preach at that time. Mr. Campbell says that I preached two hours. I did not so much as converse with any man. This poor story, totally misrepresented, is alleged by Mr. Campbell, to prove the profligacy of Christians, whom he called, with a sneer, *virtuous and enlightened people.* If he has no better proof, his conclusion is built upon a bad foundation, and I shall not admire his logic: truth is against him.

"Neither is it true, that the best part of those people who have been instructed are Parriars. Had Mr. Campbell visited, even once, our Church, he would have observed that *more than two-thirds were of the higher caste;* and so it is at Tranquebar and Vepery.

"Our intention is not to boast; but this I may safely say, that many of those who have been instructed have left this world with comfort, and with a well-grounded hope of everlasting life. That some of those who have been instructed and baptized have abused the benefit of instruction, is certain; but all sincere servants of God, nay, even the Apostles, have experienced this grief."

In reply to the calumniator's assertion, "that a Missionary is a disgrace to any country," he remarks, "Lord Macartney and the

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against these aspersions; and none but the most prejudiced can read his Letter, given below, with-

late General Coote would have entertained a very different opinion." Then follows some account of the important services which he and his Brethren had rendered to the British and Native Governments, and also to the native inhabitants, as narrated in the foregoing pages. He avers, that the dubashes, who drain the country, are the profligates, and not the Christians, as Mr. Campbell had asserted. Upon his allegation, "that the inhabitants of the country would suffer by Missionaries," Swartz remarks, "If they are sincere Christians, it is impossible that the inhabitants should suffer any damage by them: if they are not what they profess to be, they ought to be dismissed."

"No native has suffered by Christians: none has complained of it. On the contrary, one of the richest inhabitants said to me, 'Sir, if you send a person to us, send us one who has learned all your Ten Commandments.' For he and many hundred Natives had been present when I explained the Christian doctrine to Heathen and Christians."

The concluding paragraphs of this Letter touch one or two points of too great importance in relation to the History of Christianity in India not to be given entire.

"Now, I am well aware that some will accuse me of having boasted. I confess the charge willingly; but lay all the blame upon those who have constrained me to commit that folly. I might have enlarged my account; but fearing that some characters would have suffered by it, I stop here. One thing, however, I affirm, before God and man, THAT IF CHRISTIANITY, IN ITS PLAIN AND UNDISGUISED FORM, were properly promoted, the country would not suffer, BUT BE BENEFITTED BY IT.

"If Christians were employed in some important offices, they should, if they misbehaved, be doubly punished; but to reject them entirely is not right, and discourageth.

"The glorious God and our blessed Redeemer commanded His Apostles to preach the Gospel to all nations. The knowledge of God, of His divine perfections, and of His mercy to mankind, may be abused; but there is no other method of reclaiming men than by instructing them well. To hope that the Heathens will lead a good life without the knowledge of God is a chimera.

"The praise bestowed on the Heathens of this country by many of our historians is refuted by a close, I might almost say a superficial, inspection of their lives. Many historical works are more like a romance than history. Many gentlemen here are astonished how some historians have prostituted their talents by writing fables.

"*I am now on the brink of eternity; but to this moment I*

out assenting to his biographer's remark, that "nothing can be more convincing and triumphant than the evidence thus adduced in favour of the beneficial influence of Christianity on the temporal interests of Heathen nations; while the singular ability, the genuine modesty, and the elevated piety of the venerable Missionary, throw additional light on the extraordinary excellence of his character, and the value of his Christian labours."

This ungracious treatment at home caused no relaxation in the exertions of Swartz and his Brethren. They went on, through evil report and good report, confiding in the Master whom they served, willing to share in the reproaches that fell upon Him, and believing that, sooner or later, "wisdom is justified of her children."[1]

Swartz's correspondence with Serfojee.

25. Anxious for the right direction of the studies of Serfojee, the destined Rajah of Tanjore, who was still at Madras, Swartz kept up a correspondence with him; and one or two extracts from his Letters to this prince will show what care he took to inculcate upon his mind sound principles of government. Upon the importance of studying geography, in order to obtain some idea of the God who created

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declare, that I do not repent of having spent forty-three years here in the service of my divine Master. Who knows but God may remove some of the great obstacles to the propagation of the Gospel? SHOULD A REFORMATION TAKE PLACE AMONGST THE EUROPEANS, IT WOULD, NO DOUBT, BE THE GREATEST BLESSING TO THE COUNTRY."

In publishing this admirable Letter in their Annual Report, the Society accompanied it with testimonials from Lord Cornwallis and themselves, to the unimpeachable character of M. Swartz; but we want no other vindication of him against such aspersions than a simple reference to his labours from the commencement to the close of his Missionary career.[a]

(1) Matthew xi. 16—19.

(a) Society for Promoting Christian Knowledge Report, 1795. Memoirs. Vol. ii. p. 269. Buchanan's Apology for Christianity in India. Appendix xi pp. 198, &c.

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the world in which we live, he remarked, "It is ignorance of the works of God that inclines us to value the creature more than God. A good prince is obliged to imitate God. But how can he imitate Him if he does not know Him, and His goodness, wisdom, power, and justice?" "God complains that the Heathen have not worshipped worthily, though they might have known Him by the works of creation and providence. A great king therefore prayed to God, saying, 'Open thou mine eyes, that I may see the wonders of thy works and words.'" After advising him carefully to study the English language, he adds, "But above all, be careful to have the glorious God on your side. His loving-kindness is better than life. Pray to Him, fear Him, do not dare to do any thing against His will, and He will be with you." Describing men as trees planted by God in their respective stations, he says, "I heartily wish and beseech God to make you a good tree, which bears good fruit to the praise of God, your Maker and Benefactor. Besides the welfare of our souls, which ought to be our first concern, we are obliged to prepare for the wise exercise of every duty to which God calls us." "You in your station ought to learn all virtues, by the exercise of which you may become beneficial to mankind—justice, benevolence, patience, and resignation to the will of God." "I wish you may read history, by which you may be instructed in every necessary point. History shows how many princes have exercised justice, benevolence, and diligence, by which they have made a whole nation happy; but history informs you likewise how many princes have indulged in wickedness, and impiety, and sloth, and cruelty, by which they have even ruined their lives. In short, it is and will always be true, what was said to an Israelitish king, 'Thou hast forsaken God, therefore God will forsake thee.' Do not, my

dear friend, indulge in sloth and idleness: be diligent in every laudable thing."[1]

Increasing prosperity of the Mission.

26. The work of the Lord continued to prosper in His servant's hands; and among the converts in 1794 special mention is made of one family, consisting of a man, with his wife and two children. Having declared their resolution to enter into the way appointed by God for the salvation of sinners, they were carefully instructed, and in due time baptized. Afterwards they took up their abode at Tanjore, where the man worked at his trade as a weaver, thereby increasing the demand for the yarn which the poor widows were employed to spin. The whole of this family walked according to the Gospel, and gave their teachers great satisfaction. The mortality this year among their little flock was great, no less than fifty being carried off by the small-pox. The native communicants were increased to about one hundred and fifty.[2]

There were twelve Catechists now employed, whose united salaries amounted to sixty pounds a year; the Orphan School cost forty pounds; the whole of which sum, besides the Missionaries' travelling expenses, M. Swartz defrayed out of the allowance which he received from Government. Feeling, however, that this provision was precarious, he expressed a wish for some assistance from the Society towards this extraordinary expenditure; and his request was immediately granted, by a donation to the amount of the Catechists' stipends.

Being no longer able to walk far, Swartz limited his own pastoral visits to the Christians in the immediate vicinity of the Church, and assembled them for prayer in the evening. The Catechists continued their excursions as usual, under his direc-

(1) Memoirs. Vol. ii. pp. 289—291, 294, 295.
(2) Society for Promoting Christian Knowledge Report, 1796.

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tion; and on their return after the labours of the day he heard them read over the Journals of their proceedings. Often might this aged servant of God be seen in the cool of the evening seated under the shade of a wide-spreading tree, and listening to these and the other Teachers' Reports.

Fatal effect of idolatry.

27. With the Heathen who resorted to him his earnestness seemed to increase, rather than decline, with the infirmities of age. He plainly set before them the absurdity and sinfulness of their idol-worship, the happiness which would attend their obedience to the truth, and the judgments to which they would render themselves liable by a contempt of the only true God and the offers of His mercy. On one occasion a man confirmed what he had been saying of the hurtful and mischievous consequences of idolatry, by relating a circumstance which had recently happened at the performance of their heathenish rites, celebrated in honour of one of their infernal deities. The priest, after offering the accustomed sacrifices, sat down and drank to intoxication, when he became as furious as a wild beast, murdered three persons with the instrument with which he had just slain the victims, wounded six more, and was proceeding in the work of destruction when the people felled him to the ground with sticks. The man himself died soon after of his wounds.[1]

Swartz's counsel to Missionaries under trials.

28. M. Swartz seldom failed to command the attention of his auditors of every description; but, as in the case of other Missionaries, those who acknowledged the truth of his doctrines were much more numerous than those who embraced them. He would not, however, have the slowness of the Heathen to believe, discourage either himself or his

(1) Society for Promoting Christian Knowledge Reports, 1797, 1798.

Brethren. "A Missionary," he wrote to a friend, "must guard against being cast down and dissatisfied; for this, especially here, is as poison to the body, and highly pernicious to the soul; because thereby faith, love, and hope decrease, nay, absolutely perish. And when the people remark that such a one is discontented, it is an impediment in the way of his labouring on their souls; from which, nevertheless, our comfort ought to arise. Whenever I meet with any thing disagreeable *I go and catechize for an hour.* This employment sweetens every bitter to me. No Missionary must give way to complaining. *We must be witnesses for our Lord, and not converters merely.* One could wish indeed that, as three thousand souls were converted by Peter's sermon, a visible, abundant blessing might rest on our labours. Meanwhile, sowing has its season, and reaping has its season; and moreover, it might still be a question whether, with such great success, we should hold fast humility of heart. The best way is to labour diligently, and then to pray that God would bless our labour. The Tanjore inhabitants are much given to heathenism; and yet many assert—I know not how it comes into their minds—that the whole land will still embrace Christianity. God grant it!"[2]

His objections to their premature marriage.

29. Last year, in his Report to the Society, he had remarked, "As I grow old and weak, and the work is great and extensive, I heartily wish that a new labourer could be found, and sent out to assist us:" and this year he was informed that two new Missionaries might soon be expected. But the pleasure which this intelligence gave him was somewhat moderated by the probability, expressed in the despatch, that one of them might arrive in India with a wife; and he could not refrain from making

(2) Memoirs of Swartz. Vol. ii. pp. 306, 307.

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the following observations upon the circumstance:—"I confess, dear Sir, I was grieved at it. I assure you that I honour matrimony as a divinely-instituted state; but, if a new Missionary comes out, he ought to be unembarrassed. His first work, besides an attention to his personal religion, is the learning of some languages, which requires great attention and unwearied application. I will not say that a married man is unable to learn languages; but this I know, from experience in others, that the work goes on very slowly. Besides, a new Missionary, who comes out in a married state, wants many things, to maintain his family decently, which may distract him. If one should enter into that state after he had become qualified for his office the difficulties would be less; and even then he ought to be well assured of his intended wife's real piety; otherwise, she will be a sore impediment to him in the discharge of his duty."[1]

These remarks, from such a man, ought to have great weight with all whom they may concern. They have not always been acceptable, and in many cases they have by no means been applicable; yet the experience of many young Missionaries since the days of Swartz has confirmed their general propriety. Though, after the example and counsel of St. Paul, he devoted himself to a life of celibacy, that he might be free to give his time and thoughts wholly to the Lord; yet he did not presume to lay down this rule for others; and he knew that several married Missionaries, eminently devoted and successful, had owed much of their comfort, and even of their usefulness, to the partners of their labours and their cares. There can be little doubt,

(1) Society for Promoting Christian Knowledge Report, 1798. Memoirs of Swartz. Vol. ii. pp. 341—345. The two Missionaries whom M. Swartz was led to expect were appointed in the following year.

indeed, that his judgment was in favour of their remaining single, for the same reasons that he deemed it expedient in his own case; but his observations given above were intended for Missionary novitiates, and it behoves such to give serious attention to the subject.[2]

Peaceful death of a Christian woman.

30. In another letter this year he gave an account of some of his converts, which exhibits both the triumph of grace over the tendencies of the native character, and also the peculiar temptations to which the Christians were exposed. Relating the happy death of a young woman, he described her as a person "of a quiet disposition, who feared God. She and her husband lived together in harmony; and if he at any time spoke harshly to her, she was silent; *which is not often the case with wives here.* During her illness she prayed fervently, and exhorted her husband to do the same; and was much pleased when we visited and encouraged her to a believing trust in Christ. Her aged parents mourned over her early death, but were comforted in thinking that she departed in humble confidence in the death of Christ."

Unhappy death of an apostate.

31. Such was the general character of the converts; but he adds an instance of a sorrowful kind, to show that he, like all other ministers of the Gospel, was sometimes disappointed of his hopes. A woman placed herself and her two daughters under him to be prepared for baptism; the daughters attended the School also. When the elder child was grown up, she wished to be united in marriage to a Christian, and her mother consented. But soon afterwards one of their heathen relatives desired to marry her; and the mother preferring the match, both she and her daughter became indifferent to Christianity, and apostatized. The wedding was

(2) 1 Corinthians, vii. Missionary Vade Mecum, pp. 33—38.

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celebrated in the heathen manner. The daughter in her first confinement was in danger. Perceiving her end drawing near, she sent for an aged Christian woman, and said, in the presence of her apostate mother, "Pray to God for me, that He may forgive my falling away. I was instructed in the Christian doctrines: the Padre treated me as his child. I have felt, too, the power of the divine Word at preaching, and have twice received the Holy Supper. It was my mother that seduced me away. And now I die in Heathenism through my mother's fault."

English alarmed at the Missionaries' success.

32. Thus were the Missionaries alternately encouraged and disappointed in their work: but they had other trials of their faith. Since the debate in the British Parliament in 1793, on the renewal of the Company's Charter, their troubles had greatly increased. Many persons who had before regarded their operations with indifference, now looked upon them with suspicion. Though it was not pretended that they had done any thing to forfeit the favour hitherto shown them; nor that the smallest danger to the security of the British empire in India had ever risen from their endeavours to convert the Natives; yet the thing having been confidently predicted by some, began to be apprehended by others: and as dangers of the imagination generally appear more formidable than those that are real, many from this time began to look upon the Missionaries and their work with sensitive alarm. And here we are presented with the singular phenomenon of a people growing more terrified at an alleged danger as the cause for alarm was diminishing. In the infancy of their empire in the East, the English, as we have seen, often encouraged these peaceful labourers, without the least fear of evil consequences. Now that their power was sufficiently extended and established to defend themselves against any resistance which might be offered to

the progress of Christianity, they affected to think that its encouragement would place their possessions in the greatest jeopardy. Thus we see how easily, in some minds, truth is borne down by calumny. Whether uttered by the political partisan, the mercantile adventurer, or the Popish Priest, the cause of their aspersions is the same—*thorough ignorance of vital, practical Christianity.*[1] Each imagines the

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([1]) Two or three years after this the late Dr. Vincent received a letter from a friend in India, bearing strong and independent testimony to the utility and importance of the Society's Missions in that country. It was written shortly after the death of Swartz; but as it relates to the discussions of this period, and ably confirms the sentiments of those who were advocating the cause of Christianity in India, an extract from it may be appropriately given here.

"With regard to the question which has been agitated at home on the expediency of sending Missionaries (a question highly disgraceful to its opponents), it may be sufficient to know that the Native Protestant Converts are, when compared with a like number of other Natives, the most orderly and respectable class in the country. Their number is very considerable.

"That they consist chiefly of the lower or Pariar caste is a vulgar error; and instead of being, as is often asserted, despised and contemptuously treated by their fellow Natives, they are universally respected. By the latter term I would be understood to say, that, on account of their general good behaviour in society, they are esteemed to possess more probity and better dispositions towards social kindness, than any other Natives. I was surprised to see a man of the late Dr. Robertson's learning and research introduce into his 'Ancient India' a stigma on the Native Christians."

In reference to the general ignorance of the subject, even in India, this intelligent writer adds—

"You may ask five gentlemen out of six, who return from India, their opinion of the state of the Native Christians; their reply will probably be, that they see no use in the endeavours to propagate Christianity here: and this will be followed by a repetition of the common-place idea, transferred from one to another without examination, 'What can a black fellow know about Christianity?' I have heard one gentleman, acquainted with Tamul, turn into ridicule the Tamul questions and answers of the Catechism, &c., and assert that no native knew any thing more than the mere routine of answering by rote like a parrot. Now I am perfectly

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object of his ambition or admiration in danger from the success of religion, and thinks only how he may suppress it for his own safety. But they cannot prevail. Omnipotence is against them, and His Word will prove irresistible. They may for a time impede its progress, as in the present instance, by frightening those who think only of their secular interests; but even this interruption will tend to its advancement, just as obstructions in the way of a mighty river cause it to expand and to rush forward with accelerated force. This has ever been the case, and we shall see it exemplified in the progress of the present History.

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certain that this gentleman spoke entirely at random, and that he never had taken the trouble, though he so well possessed the means, from his knowledge of Tamul, to examine the subject. Another thing is, that he himself knows less of Christianity than the very people whom he ridiculed. It is from this sort of cant and jargon, of ignorance and indifference, that false ideas regarding the Native Converts have been instilled into the minds of many at home: they also confound, as one and the same thing, Protestant and Roman-Catholic converts. Another gentleman, of very respectable character and great philanthropy, holding a high station in the Company's Civil Service, observed to me, that the Missionaries would be of great service in promoting among the Company's servants a knowledge of the country languages; but 'what is the use of making converts? the people do just as well in their present state.' At this you will be but little astonished when I tell you that gentleman's religious creed; which is, that our Saviour, as well as Mahomet, was a prophet, or person possessing that character; that as he led an exemplary life, and propagated his doctrine by persuasion, not by force, he was entitled to the highest respect; whereas Mahomet was a blood-thirsty enthusiast, and deserved abhorrence; but as to any portion of divinity attaching to our Saviour's character, he could not conceive it."

The remainder of this Letter contains a complete vindication of the Missionaries and their converts, an exposure of the native character, and an explanation of the vast benefits that must result, both to the Government and their subjects, from the propagation of Christianity in the country. It is published entire in the Society for Promoting Christian Knowledge Report for 1800, pp. 144—149.

They discountenance Native Christians. Heathen deterred thereby from embracing Christianity.

33. Meanwhile, however, the Missionaries' faith and patience were put to a severe test. The difficulties in the way of the Natives' conversion were greatly augmented, especially those arising from the prejudices of caste. Hitherto they had to stand against the hostility of friends, to endure all the privations of a separation from their families, and not unfrequently to encounter their violence even unto death: now, they began to be frowned upon by the English also. When they heard the character of Native Christians depreciated; when it was seen that their applications for employment were discountenanced, and that the Hindoos and Mahomedans were actually preferred before them; it naturally deterred the other Natives from putting themselves in the way of Christian instruction. Of this Swartz had a painful proof in the very year after these discussions. Writing to a friend, he remarked, "It is necessary that the Christians should be able to obtain situations. Now Europeans despise them. A Brahmin said to me lately, 'You do your business by halves. After you have instructed us, you say, Go and labour. But what labour shall we do? If you could get us situations suited to our abilities, you would see things wear a different aspect. But you take us out of all our own connexions, and are not able to place us in any other.' This is an appeal which bears with too much force on us unfriended Missionaries. Yes, we are constrained to admit the fact, that if any one confesses the Christian doctrines, he is not only despised by his own connexions, but by Europeans also. This is a hard trial."[1] It was a hard trial: and while unjust to the Christian subjects of the Company, it was most dishonourable to the religion which they themselves professed. All classes were preferred, even Romanists, before

(1) Swartz's Memoirs. Vol. ii. pp. 288, 289.

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the Protestants, as though these alone were unworthy of confidence; whereas, we have seen, again and again, that they were the only Natives that could be trusted when the British interests were brought to a crisis, and also in the calamitous emergencies of the inhabitants of Tanjore and other parts. They formed, indeed, the moral strength of the British empire in India, being the class most interested in upholding it; for their religion, and often their lives, depended on its continuance. It was, therefore, as impolitic as unjust so to neglect these inoffensive people.

Government connected with idolatry.

34. But this was not the only result of the debates of 1793. From this period the English began publicly to patronize the idolatries of the country, and some of them talked and behaved more like Hindoos than Christians. In the year 1795 the Madras Government actually connected itself with the abominations of the pagan temples. Hitherto they had not interfered with them in any way; and in consequence, the temples, unable to maintain themselves in the decline of their votaries' zeal, were going to ruin. Throughout the Carnatic, and other parts of India where the British power or influence prevailed, the ancient idolatries of the country were rapidly declining, and that without exciting any feeling of dissatisfaction with the British authorities in the native mind. They did not consider it any more the business of their Christian rulers to cherish the superstitions of the country, than of the Heathen or Mahomedan Government to promote the advancement of Christianity. They knew that toleration was all that they had a right to expect, and with this they were satisfied.

On the other hand, the light of Divine Truth had been left to take its course on the moral darkness of the land. Hitherto Government had not thought of interfering with the Missionaries' proceedings; but

now they abandoned their neutrality. All at once, many, who had long looked on with indifference, affected to be scandalized at the invasion of the empire of Brahma by the Gospel of Jesus. The tocsin of alarm had been sounded in the British Parliament: its echoes soon reverberated along the shores of Coromandel. Men began to awake as from the sleep of night; to decry the humble heralds of the Cross and their disciples; to mourn over the ruins of what were now called the "sacred temples" of idolatry; the decline of its once "magnificent" festivals and processions; and the general decay of the Hindoos' religion. The British Government were loudly called upon to repair the breaches that time had made in the venerable pagodas; to undertake "the management of the Church funds" (by which was meant the money appropriated to the idol temples and worship, with the establishments of Brahmins, and harlots, and panders to the gross abominations of Hindoo festivities); to present tributary offerings to the gods of the country; and restore their ceremonies to their former splendour. They were told that the Nabobs of the Carnatic had immortalized their names by gifts to these temples, and were urged to follow in the same career. Obedient to the call, Government, in evil hour, set to work to earn this immortality. They placed the temples under the patronage of the State; employed the public functionaries to compel the people to drag the idol's car without remuneration, even while the victims of this superstition were being crushed to death under the wheels of the ponderous machines. With all this attention to the superstitions of the Natives, no respect was paid to the Christian principles of their own servants. Civilians were commanded, willing or unwilling, to present offerings with their own hands to the dumb idols of the country, and the

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military to fire salutes on their "birth-days" or other occasions, when exhibited to their votaries. So peremptory were these commands, that several public servants of great respectability, whose religious scruples caused them to shrink from giving this sanction to such abominations, have had no alternative but to relinquish their appointments.[1]

This monstrous infatuation, though manifested at the other Presidencies, prevailed with the greatest determination at Madras, the principal seat of Missionary exertion. Thus did the great enemy of Christianity prove true to his infernal policy. Rightly is he designated by St. Paul *the god of this world*.[2] So long as no resistance is offered to his sway he leaves mankind at peace; but when the attempt is made to open their eyes, and to turn them from darkness to light, and from his power unto God[3], then does he arise to withstand the encroachment upon his dominion with all his might. For this purpose does he arouse the passions of the wicked, and awaken the fears of the timid; persuading the one that his schemes of worldly aggrandizement are in danger, and the other, that the tide of his pleasures will be impeded in its course, if Christianity is allowed to prevail.

Henceforth the Missionaries' difficulties are increased.

35. The renewal of the Company's Charter in 1794 is the darkest period of the British empire in the East. For the honour of England we would fain blot out this page of her annals; but the honour of Christianity and the integrity of history demand that the truth be recorded. Often have the

(1) Report of Mr. Lionel Place, the Collector of the Company's Jaygeer at Madras, to the Revenue Board in 1795. See the "Friend of India," No. 229. Vol. iv. May 16, 1839. Also, "The Connexion of the East-India Company with the Superstitions and Idolatrous Rites of the Natives of India," by J. M. Strachan, Esq., late of Madras. 1840. Appendix, pp. 33, &c.

(2) 2 Cor. iv. 4. (3) Acts xxvi. 18.

Protestant Missionaries been taunted by Romanists, with the little progress they have made in India, notwithstanding the immense power and wealth of the Protestant Government of the country. In this taunt many Protestants have not been ashamed to join, who have themselves assisted to create the difficulties which impeded the Missionaries' course. This was unjust in the extreme. But the assertion is founded in untruth; for it insinuates, that the British authority was exerted, as it undoubtedly ought to have been, in favour of the progress of Christianity; whereas it is notorious that the contrary was the fact. We have recorded, to the honour of several Governors and other English gentlemen, that, in the prosperous days of these Missions, they gave them all the aid in their power, without ever dreaming of danger to their empire from the diffusion of Sacred Truth; but from the close of the last century the Gospel in India has had actually to bear up against the influence of the altered policy of Government, and of the hostile feelings of individuals. Its progress since that time, in some parts of the country, has been, *in spite of* the public authorities set against it; and instead of being surprised at its partial success, we have cause rather for astonishment at the way it has made, and may well admire the evidence thereby afforded of the omnipotence of Grace and Truth.

Serfojee's title to the musnud established.

36. But to return to the affairs of Tanjore. In 1796 the discussion was revived respecting the validity of Serfojee's adoption, and his consequent title to the musnud. After the fullest investigation of the Hindoo law on the subject, by the most learned Pundits in the Carnatic and in Bengal, and of all the circumstances which had occurred during the reign of Ameer Sing, the Supreme Government at Calcutta came to the conclusion, that the grounds upon which Serfojee's adoption

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had been set aside were insufficient; and that it was now clearly relieved from those objections which precluded his acquisition of that right to which he had been appointed by his adoptive father, and to which, in the opinion of the Board, he was in future entitled. It was proved, that the Pundits of Tanjore on whose decision Sir Archibald Campbell acted in placing Ameer Sing upon the throne had imposed upon him: indeed, the Rajah himself at last confessed, that all parties concerned in obtaining his elevation had received money from him for their services. The whole subject is discussed in a long and elaborate despatch from the Governor-General, Sir John Shore, afterwards Lord Teignmouth, dated December 30, 1796, in which the most honourable mention is made of M. Swartz, and especially of the assistance which he had rendered in unravelling this intricate question. To himself it must have been a source of heartfelt satisfaction, that he had lived to conduct the case of Serfojee so nearly to its successful issue. It now awaited only the confirmation of the Court of Directors.[1]

Swartz's tranquillity of mind.

37. The converts in this Mission during the present Decade amounted exactly to one thousand.[2] For this result, and the prospect of Serfojee's

(1) Memoirs of Swartz. Vol. ii. pp. 308—328.

(2) The numbers were—

1787	40
1788	60
1789	79
1790	50
1791	131
1792	193
1793	111
1794	168
1795	90
1796	78
	——1000

elevation, Swartz was thankful to God. He seems to have felt that his work was almost done, and calmly awaited his call to rest. "How much longer," he wrote, "God may permit me to occupy my station, is known to Him alone. 'My times are in His hands.' He has heard my unworthy prayer, that I might not become quite useless in old age. I consider it one of my highest privileges that I can still daily proclaim His name, both among Christians and Heathens. A few months ago I seemed standing on the borders of eternity, being suddenly seized with a painful oppression on my chest. I consider it as a summons from my Lord to hold myself in readiness at whatever hour He may come."[3]

THIRD DECADE. 1797 to 1806.

M. Swartz's reflections in old age.

1. We now approach the last days of Swartz. On the 8th of October 1796 he entered upon his seventy-first year, when, with a heart abounding in gratitude, he wrote to a friend, "Ebenezer! hitherto the Lord hath helped me." "Oh the riches of His grace, compassion, and forbearance, which I have experienced during seventy years! Praise, honour, and adoration, are due to a gracious God, Father, Son, and Holy Ghost, for the numerous proofs of His abounding grace. Who am I, poor, wretched sinner, that Thou hast led me till now? O my God, forsake me not in my old age; but let me record, for the encouragement of others, the mercy which has spared, pardoned, and comforted me; and may they be induced to put their trust in Thee!"

"I am still," he said, "able to go through the labour of instructing both young and old, without being over fatigued. This duty is so great a refreshment to me, that I heartily praise God for continual health and strength to declare to Heathens and Christians

(3) Memoirs of Swartz. Vol. ii. p. 336.

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His name, who has sent Christ as a Saviour, and made Him our wisdom and righteousness, sanctification and redemption. Let worldlings boast as much as they please; my boast is in the Lord, from whom alone cometh my salvation."[1]

Deplores the German Neology.

2. While, however, rejoicing in the prospects of Christianity in India, he was not a little disturbed by tidings of the growth of the Neologian heresy in Germany. Describing this calamitous state of things to a friend, he remarked, "The present condition of the Churches in Germany is deplorable. They have invented a Gospel to which St. Paul and the other Apostles were entire strangers. Many reject the doctrine of the atonement, and of the sanctifying influence of the Holy Spirit." While lamenting this departure of his country from the fundamental doctrines of the Gospel, he would the more regret the paucity of faithful labourers in India, seeing that such a heresy must tend to render sterile the nursery from which the Missionary field had hitherto been supplied. But he could commit the cause to the Lord, in the assurance that in His own time He would provide ample means for carrying forward His work.[2]

His continued exertions.

3. He was able to pursue his ministerial labours and studies till the middle of October 1797. This year he visited Trichinopoly, and was several times at Vellam, preaching to the British troops and to the Heathen with almost his wonted fervour. His usual occupations with his own congregation and Schools he seldom remitted; he gave daily directions to the Catechists, and heard them read their Journals; and was to the last specially attentive to the

(1) Memoirs of Swartz. Vol. ii. p. 334.

(2) Ibid. p. 335. The prevalence of this heresy, and its influence in India, were mentioned above. Tranquebar Mission, Dec. x. sec. 1.

instruction of the young men whom he was training up for the service of the Mission. During the latter period of his life, he wrote, chiefly for their edification, 'An Explanation of the Principal Doctrines of Christianity,' 'An Abridgement of Bishop Newton's Exposition of the Book of Revelation,' and several smaller works. Such was the love he bore his flock, that it constrained him to deny himself much of that repose which his infirmities demanded, and to exert all his remaining strength for their improvement.

His sickness.

4. But these exertions were soon to terminate. On the 17th of October 1797 he took a severe cold, which was followed by violent and protracted sickness. He suffered also severely from symptoms of mortification in his left foot. While his friends were filled with alarm, his own mind was tranquil, and, under the most acute pain, not one expression of impatience escaped his lips. He still took pleasure in gathering his household and scholars around him for daily instruction and prayer.

The Heathen who visited him in his illness he earnestly exhorted and entreated to forsake their idolatry, and to consider betimes the things which belonged to their peace. One of them beginning to relate what wonderful things had occurred in the town, he replied, "The most wonderful thing is, that after hearing so often the doctrines of Christianity, and being convinced of the truth of it, you are, notwithstanding, backward to embrace and obey it." Conversing with another of some consequence, he expressed great regret at leaving him in his idolatry, when he was entering into eternity; adding these emphatic words: "I have often exhorted and warned you; but you have hitherto disregarded it. You esteem and honour the creature more than the Creator."

His injunctions to Serfojee.

5. On the 23d of November, being informed that his ward, Serfojee Rajah, wished to see him, he

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desired the prince to come immediately, as he doubted whether he should survive till the next day. On his arrival, he received him very affectionately, and then delivered to him his dying charge, the substance of which was as follows :—

"After God has called me hence, I request that you will be careful not to indulge a fondness for pomp and grandeur. You are convinced that my endeavours to serve you have been disinterested: what I now request of you is, that you would be kind to the Christians. If they behave ill, let them be punished; but if they do well, show yourself to them as their father and protector."

Then, after requesting him to provide for the due administration of justice in his kingdom, he added—"I heartily wish you would renounce your idolatry, and serve and honour the only true God. May He be merciful, and enable you to do it!"

He then inquired whether he sometimes perused the Bible; and concluded with very affecting exhortations to be mindful of the concerns of his immortal soul. Although he spake inarticulately, yet Serfojee understood him, and seemed to be deeply moved. It will appear in the sequel how far he remembered his guardian's dying injunctions.

Takes the Lord's Supper.

6. Not long after this interview, he expressed a desire to take the Lord's Supper. Before receiving it, he offered up a long and affecting prayer in German. After humbling himself before the Lord, he added this petition for the whole human race: "They are all thy redeemed. Thou hast shed Thy blood for them: have pity upon them." In conclusion, he prayed for the Christians especially, mentioned the Mission with sighs, and commended it to the compassion of Jesus. He then received the Holy Supper with great emotion and joy; and was afterwards full of praise and thanksgiving.

Upon this occasion M. Kohlhoff remarked, "To

hear this eminent servant of Christ, who had faithfully served his Redeemer very near half a century, disclaiming all merit of his own; humbling himself before the footstool of the Divine Majesty as the chief of sinners; and grounding all his hopes of mercy and salvation on the unmerited grace of God, and the meritorious sacrifice of his beloved Saviour; was a great lesson of humility to us." Some, imagining that man's good deeds are meritorious in God's sight, are unable to account for such expressions of self-abasement in one who, they think, must have deserved so much. But those who know the most of God are the lowliest in their own eyes; for, contrasting themselves with the Divine holiness and will, they discover more and more the depravity of their nature, the obliquity of their character, and, in consequence, their unworthiness of the least of the mercies they receive.

His faith and hope in Christ.

7. Such was the view that Swartz took of himself in the prospect of death and judgment. The sole foundation of his hope in God was laid in the perfect atonement of Christ. "If He will receive me," said this dying Christian, "and forgive my sins, and not enter into judgment with me, but deal with me according to His tender mercy, all will be well with me, and I shall praise Him. He might reject us for our very works' sake; for sin cleaves to them all." "Believe me, it is a privilege and happiness far beyond all description to enjoy in Christ the remission of sin." Contrasting his own temporal circumstances with those of a poor Christian sitting at his gate, he said, "What is my superiority over him? Suppose he should have committed one thousand sins, I am conscious of having committed ten thousand, and yet my God still bears with me. And should I ever think myself entitled to despise a poor man like this?"

Yet, with this humble view of himself, he had no

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doubt of finding mercy. When no longer able distinctly to converse about temporal matters, he was quite connected in discoursing about the things of eternity. "My whole meditation," he said to his physician, who had just awoke him, "is the death of Jesus, that I may be like Him. The whole world is a *mask:* I wish to be where all is real." His prayers were still intelligible and full. He was transported with joy when speaking or hearing of the benefits and consolations purchased for believers through Christ, and seemed to have a foretaste of that bliss which he was soon to enjoy in the presence of his Redeemer and the society of the blessed. The last days of his life are described, by M. Gerické, as some of his best.

His hopes for India.

8. He spoke much of the prospects of Christianity in India, and expressed his confidence that after his decease it would be further extended. "But," he remarked, "it will not be without much trouble." "You will suffer much in carrying on" the work: "he who will suffer nothing is not fit for it." Touching upon the infinite condescension of God in calling him to the office of a Missionary, he spake of it as the most honourable and blessed service in which any human being could be employed. "True," he observed to M. Cæmmerer, "a Missionary must bear the Cross; but this, my brother, is salutary; the heart is thereby drawn nearer to God; we are kept humble; without such trials the self-willed and proud heart of man would soon exalt itself."

To the Missionaries who were absent he sent several messages to the following effect: "Remember me affectionately to all the Brethren, and tell them from me never to lose sight of the *main object*, and strictly to maintain the fundamental doctrines of Christianity. It is my request that they should make the faithful discharge of their office their

chief care and concern." He was anxious also to impress upon them the necessity of bearing with the infirmities of the weak. "It would be well," he remarked, "if those who expect too much, or at least too hastily, from Heathen converts, would bear in mind, There is a good beginning in all. If others say there is nothing perfect; I say, Look into your own hearts."

His death.

9. Thus he continued till the 13th of February 1798, edifying, exhorting, and comforting his Brethren, physician, and native attendants. "Let us all take care," he said, "that none of us be left behind." A more quiet sufferer was never seen. His patience, resignation, earnestness in prayer, and fervour of gratitude in the midst of pain and exhaustion, never abated: not a complaint was heard: sighs only testified what he endured. In the forenoon of the 13th, awaking from a kind of stupor into which he had fallen, he felt a little revived, and was quite conscious, when his Brethren sang several of his favourite hymns, and offered up prayers and praises to God, in which he joined with fervour.

Then, after commending his soul into the hands of his faithful Creator and merciful Redeemer, M. Gericke, who was watching by his side, observed him apparently lifeless, with his eyes closed, as if his spirit had already winged its flight to immortality; and he began to praise God for his deliverance with the Hymn, "Only to Thee, Lord Jesus." On commencing the second verse, to his astonishment and delight the dying saint revived, accompanied him with a clear and melodious voice, and completed this long-cherished song of Zion before he breathed his last.

The Brethren now retired; but about two hours after he sent for M. Kohlhoff, his son in the Gospel, and looking upon him with a benignant coun-

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tenance, he solemnly imparted to him his last paternal blessing. On M. Kohlhoff offering him something to drink, he desired to be placed on a chair; but as soon as he was raised upon the cot he bowed his head, unexpectedly opened his lips, from which had issued so much instruction and consolation, and, without a groan or struggle, expired in the arms of his faithful and attached native fellow-labourers. Thus was his happy spirit released between four and five o'clock in the afternoon, in the seventy-second year of his age.

Very affecting were the weeping and sobs of the people through the night, in both the Christian villages near the Mission garden. The sorrow for his loss was universal. Not only his Brethren, the congregations, the Schools, and the Missions, but the whole country had lost a father, and their best earthly friend. Every one who knew him bewailed his death.

His funeral.

10. His remains were committed to the earth in the evening of the 14th of February, in the garden near the Chapel which he had erected outside the fort. The funeral was delayed a little beyond the appointed time, in consequence of Serfojee Rajah wishing to look on him once more before the coffin was closed. Deeply was the prince affected at the sight of his guardian's corpse. He bedewed it with tears, covered it with a gold cloth, and accompanied it to the grave. The British Resident, also, with other gentlemen at Tanjore, joined the train. The Native Assistants wished to bear the corpse to its last home, but Europeans having been appointed to carry it, their offer was declined. When the procession moved the Christians commenced a funeral hymn; but their voices being drowned by the lamentations of the people, they stopped, and sang it on their arrival at the Chapel. The Service was performed by M. Gerické, from whom the Natives

expected an appropriate address; but his feelings were too much affected to utter more than a few words, and he was obliged to summon all his resolution even to get through the Burial Service. But he preached to them afterwards from the dying words of the Patriarch Jacob, "Behold, I die; but God will be with you." In his discourse he introduced many things which their deceased Pastor had said to the congregation, and told them of his hope to the last that the kingdom of Christ would advance in the country. He then exhorted them to cultivate the dispositions by which their late friend and teacher had been so eminently distinguished.

Testimonies to his character.

11. Such was the end of this man of God. He may be regarded as the father of the Tanjore Mission and its Branches; and abundantly had the Lord prospered them under his care.

To mention all the testimonies given of respect and veneration for the memory of Swartz would occupy too large a space in these pages. "Every account of him," the Christian-Knowledge Society justly remarked, "serves only to increase the veneration entertained for his valuable and exemplary character."[1]

Serfojee's monument to his memory.

12. Serfojee continued, in various ways, to show his profound respect for the memory of his departed friend; and three years after, when confirmed in the musnud, he wrote to the Society for Promoting Christian Knowledge[2], requesting them to send him out a suitable monument to be erected in the Mission

(1) The private testimonies to the character and labours of Swartz may be seen in his Memoirs, especially in Vol. ii. pp. 55, 214, 244, 245, 253, 329, 343—349.

(2) The following is his Letter, written with his own hand.

"To the Honourable Society for Promoting Christian Knowledge—

"Honoured Sirs,

"I have requested of your Missionaries to write to you, their superiors and friends, and to apply to you, in my name, for a

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Church. M. Gerické, in recommending the Rajah's request to the Society's favourable consideration, remarked, "No son can have a greater regard for his father than this good Hindoo had for M. Swartz, and still has for his memory." The Society had no hesitation in complying with the Rajah's wish. The monument was accordingly prepared by Mr. Flaxman, and erected in the Mission Church at Tanjore[1]; a lasting evidence of the duty and policy of bringing into action on the native mind the powerful influence of the Gospel of Christ when administered by holy men. We shall soon see that Serfojee's regard for the memory of Swartz was not expended on this marble statue. He neglected no opportunity to express it in a way that tended to promote the interests of the Mission, which he knew that the guardian of his youth, living and dying, had at heart.

The Government monument.

13. The preparation of the Rajah's monument was followed by a similar testimony from the Court of Directors to the high estimate which they formed of the public services of Swartz; and as it is important to see how he was regarded by the highest

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monument of marble, to be erected in their Church that is in my capital and residency, to perpetuate the memory of the late Rev. Father Swartz, and to manifest the great esteem I have for the character of that great and good man, and the gratitude I owe him, my father, my friend, the protector and guardian of my youth; and now I beg leave to apply to you myself, and to beg that, upon my account, you will order such a monument for the late reverend Missionary, Father Swartz, to be made, and to be sent out to me, that it may be fixed to the pillar that is next to the pulpit from which he preached. The pillars of the Church are about two cubits broad.

"May you, Honourable Sirs, ever be enabled to send to this country such Missionaries as are like the late Rev. M. Swartz.

"I am, Honourable Sirs,

"Yours, faithfully and truly,

"*Tanjore, May* 28, 1801." "SERFOJEE RAJAH.

([1]) The author saw this beautiful monument at Tanjore in 1821, when M. Kohlhoff informed him that the Rajah continued to pay it a daily visit.

authorities, notwithstanding the ungenerous attempts to depreciate him and his work, we will subjoin an extract of the Directors' Letter to the Madras Government:

"By our extra ship the Union you will receive, in four packing cases numbered 1 to 4, a marble monument, which has been executed by Mr. Bacon, under our directions, to the memory of the Rev. Christian Frederick Swartz, as the most appropriate testimony of the deep sense we entertain of his transcendant merit, of his unwearied and disinterested labours in the cause of religion and piety, and the exercise of the purest and most exalted benevolence; also of his public services at Tanjore, where the influence of his name and character, through the unbounded confidence and veneration which they inspired, was for a long course of years productive of important benefits to the Company.

"On no subject has the Court of Directors been more unanimous, than in their anxious desire to perpetuate the memory of this eminent person, and to excite in others an emulation of his great example: we accordingly direct that the monument be erected in some conspicuous situation near the altar in the Church of St. Mary in Fort St. George, and that you adopt, in conjunction and with the assistance of the Rev. Dr. Kerr, the senior Chaplain at your Presidency, any other measures that your judgment shall suggest, as likely to give effect to these our intentions, and to render them impressive on the minds of the public at your settlement. As one of the most efficacious, we would recommend, that, on the first Sunday after the erection of the monument, a discourse adapted to the occasion be delivered by the senior Chaplain. We desire also that the native inhabitants, by whom M. Swartz was so justly revered, may be permitted and encouraged to view the monument, after it shall

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have been erected; and that translations be made of the inscription into the country languages, and published at Madras, and copies sent to Tanjore and the other districts in which M. Swartz occasionally resided and established Seminaries for religious instruction.

"We were much gratified by learning that his Excellency the Rajah of Tanjore had also been desirous of erecting a monument to the memory of M. Swartz, in the Church which was built by M. Swartz himself in the inner fort of that capital, and had sent directions accordingly to this country, in consequence of which a monument has been executed by Mr. Flaxman. We shall give directions for its being received on board one of our ships free of freight, and we desire that you will afford every facility towards its conveyance to Tanjore." [1]

([1]) Both the Company's and the Rajah's monuments contained appropriate inscriptions. It will suffice to give that of the former, which was from the pen of Mr. Hudleston, the Resident of Tanjore, mentioned above.

SACRED TO THE MEMORY
of the Reverend Frederick Christian Swartz,
Whose life was one continued effort to imitate the example of his blessed master.
Employed as a Protestant Missionary from the Government of Denmark,
And in the same character by the Society in England for the Promotion of Christian Knowledge,
He, during a period of fifty years, "Went about doing Good;"
Manifesting, in respect to himself, the most entire abstraction from temporal views,
But embracing every opportunity of promoting both the temporal and eternal Welfare of others.
In him religion appeared not with a gloomy aspect or forbidding mien,
But with a graceful form and placid dignity.
Among the many Fruits of his indefatigable labours was the erection of the Church at Tanjore.
The savings from a small Salary were, for many years, devoted to the pious work,

14. The Madras Government cordially responded to these instructions, and immediately instructed

Senior Chaplain's funeral Sermon.

And the remainder of the Expense supplied by Individuals
at his solicitation.
The Christian Seminaries at RAMNADPORAM and in
the TINNEVELLY Province were established by him.
Beloved and honoured by EUROPEANS,
He was, if possible, held in still deeper reverence by the Natives
of this country, of every degree and every sect;
And their unbounded confidence in his Integrity and Truth
was, on many occasions, rendered highly beneficial
to the public service.
The POOR and the INJURED
Looked up to him as an unfailing friend and advocate;
The GREAT and POWERFUL
Concurred in yielding him the highest homage ever paid in this
Quarter of the Globe to EUROPEAN virtue.
The late HYDER ALLY CAWN,
In the midst of a bloody and vindictive war with the CARNATIC,
Sent orders to his Officers "to permit the venerable FATHER SWARTZ
to pass unmolested, and show him respect and kindness,
For he is a Holy Man, and means no harm to my Government."
The late TULJAJA, RAJAH of TANJORE,
When on his death-bed, desired to entrust to his protecting care
his adopted Son, SERFOJEE, the present RAJAH,
With the administration of all affairs of his Country.
On a spot of ground granted to him by the same Prince,
two miles east of TANJORE,
He built a House for his Residence, and made it an
ORPHAN ASYLUM.
Here the last 20 years of his life were spent in the Education and
religious instruction of Children,
Particularly those of indigent parents, whom he gratuitously
maintained and instructed;
And here, on the 13th of February 1798,
Surrounded by his infant flock, and in the presence of several of
his disconsolate Brethren,
Entreating them to continue to make RELIGION
the first object of their care,
And imploring with his last breath the Divine Blessing
on their labours,
He closed his truly Christian Career, in the 72d year of his Age.
THE EAST-INDIA COMPANY,
Anxious to perpetuate the memory of such transcendant worth,
And gratefully sensible of the Public Benefits which resulted
from its influence,
Caused this Monument to be erected, Ann. Dom. 1807.

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Dr. Kerr to carry the suggestions of the Court of Directors into effect as soon as practicable. In consequence, no time was lost in erecting the monument; and in the Sermon which Dr. Kerr preached on the following Sunday, the eloquent encomium which he pronounced on the deceased Missionary may be considered as speaking the sentiments of the Governor and Council of Madras, before whom it was delivered.

After taking an exalted view of the Missionary office and character, he proceeded to show how strikingly it was exemplified throughout the career of Swartz. He expatiated in glowing terms on his Christian character; his ministerial fidelity; his Missionary zeal; his indifference to the wealth and honours of the world; his dedication of himself, as a living sacrifice, to the glory of Christ; his exertions for the British interests in the Carnatic, and for the happiness and prosperity of the Natives; his personal piety, with his meekness and lowliness of heart. In conclusion, adverting to the attempts made to draw a cloud over his fair fame, Dr. Kerr remarks—

"But such men would have reflected on the Lord Jesus Christ Himself, had He lived in this country at the same period, and publicly declared his abhorrence, as Swartz always did, of the base intrigues, the fraudulent loans, the cruel oppressions which, during the early part of the good man's life, and for many years after, made a land of misery, desolation, and slavery, of one of the most fertile provinces of this part of India.

"Some of the Honourable Company's servants long since departed out of life, and others who are now virtuous and amiable members of the different communities in which they live, have blessed the day when they became acquainted with this venerable man."

Swartz and Xavier compared.

15. Such was Christian Frederick Swartz. He

has been called the *Apostle of India*, a name given by Romanists to Francis Xavier.[1] The labours of both are now before the reader: let him judge for himself whether of the two is better entitled to the appellation. We have too much respect for the personal character of Xavier to wish to draw an invidious comparison between them; but when we remember how little he instructed his numerous proselytes in the doctrines and precepts of the Gospel; that he was so dissatisfied with them, "so entirely disheartened," as a Missionary of his own order[2] confessed, "by the apparent impossibility of making real converts," that he "left the country in disgust, after a stay in it of only two or three years;" who can shut his eyes to the fact, that the cause of Christianity in India was very little promoted by all his labours and travels. True, the waning interests of Rome, and the rising credit of the order of Jesuits, were much indebted to his exertions, and they have reason to call him *their* Apostle; but *the Church of Christ* can confer no such honour upon his name. Nor do we concur in its application to Swartz. The appellation is due rather to Ziegenbalg, the first who preached the Gospel to the Natives of India, and gave them the Word of God in their own language. Swartz followed him with no unequal steps. He was another instance of God's acceptance of a devout mother's choicest gift. Having dedicated him from his birth to the ministry of the Gospel, she expired. The Holy Ghost consecrated him to the work; Divine Providence guided him to the accomplishment of his dying mother's vow; and these pages have recorded how he made *full proof of* his *ministry*.

But in our admiration of the faithful Missionary,

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(1) Vol. i. of the present History. Book 2. c. 3.
(2) The Abbé Du Bois.

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we mean not to idolize the man. Xavier, we know, was canonized by his Church, and his intercession is invoked, and his altar receives its adorations in India to this day. Such are the honours Rome bestows and enjoins: none such, assuredly, have we for Swartz. We glorify the Lord our God for him; we magnify the grace of God in him; but we pay him no undue honour; we erect no shrine for our people to fall down at in adoration of him, as God, or demon, or canonized saint. If in aught here said we should seem to have overpassed the legitimate bounds of commendation, we will not plead our motive in extenuation of the offence. We have had no such intention. Wishing, throughout these pages, to give honour, in measure, to whom honour is due, we will confess that we have also borne in mind the ungenerous attempts that have been made, and still continue to be made, to depreciate the Missionary character and design, particularly in India. Even Swartz, and all his works of faith and patience of love, could not put revilers to shame. We have, then, here, in the exhibition we give of him, endeavoured to show, from the testimony of parties most interested in the question and the most competent to decide on its merits—the testimony especially of the Court of Directors themselves and of a native sovereign, solemnly recorded in marble in two Churches of God—that such a Missionary is, as he confessedly was, among the greatest blessings to India. Yet Swartz, how singular soever in some peculiar endowments of mind, and also in the circumstances which called them into action, stood by no means alone in eminency of personal piety or Missionary zeal and devotedness. Enough, however, has been said. After this, discussion with opponents were most gratuitous. The facts of history we leave to transmit their own report to future generations, and will conclude with fervent prayer to the Lord of the harvest, that He

will—may it be speedily!—send forth into His vineyard many such labourers as SWARTZ.

Serfojee's regard for the Mission.

16. Upon his death, almost the entire charge of the Mission devolved on M. Kohlhoff, his young colleague, Immanuel Gotfried Holzberg, who arrived the year before, not being sufficiently acquainted with Tamul to render him much assistance. But the work did not stand; and shortly after, when Serfojee was confirmed in the musnud by the decision of the Court of Directors, they proceeded with less interruption. On the 30th of June 1798 Ameer Sing was formally deposed, and the young prince proclaimed Rajah. He soon showed himself mindful of his deceased guardian's parting admonition, by correcting several abuses in the state, and endeavouring to make all his subjects happy by a just and mild government. To the poor Christians he was specially bountiful; and when the British troops, according to treaty, evacuated the fort, he still permitted the Missionaries to perform Divine Service there as heretofore, and promised to protect them from molestation. Their confidence in this promise was for a short time shaken by a report, that he intended to take down the Church which Swartz had erected within the fortress—a report, that seemed to derive confirmation from the anxiety which he had shown to cleanse the pagoda from the pollution which the Brahmins supposed it to have contracted by its contact with a European garrison. But when the British Resident, in conversation with him, made a delicate allusion to the subject, he instantly became agitated; his colour[1] rose; and, half rising from his seat, he indignantly reproached the Resident for paying any attention whatever to a

(1) It should, perhaps, be remarked, that Serfojee, like the Mahrattas generally, was of a fair complexion.

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calumny, which, he said, could be credited by none but those who were alike ignorant of his disposition and principles, and of the early events of his life. He eulogized, in glowing terms, the character and conduct of Swartz, spoke of his various obligations to the venerable Padre, as he called him, and concluded in a loud and somewhat impassioned tone as follows:—"So far from pulling down any Church built by M. Swartz, I would, if his successors wanted a Church in the fort, and could not find a convenient spot to built it on, give them a place in my own palace for the purpose."[1]

These sentiments were honourable to the Rajah's feelings; and his conduct towards the Missionaries and the Native Christians uniformly accorded with this profession of regard.

Fall of Seringapatam. Opening in Mysore.

17. In 1799 the death of Tippoo Sultaun, and the fall of Seringapatam, which the British, under the command of Lieutenant-General Harris, took by storm, opened to the Missionaries and their Native Assistants in Southern India a wide door to make known the glad tidings of the Gospel to the inhabitants of the extensive country of Mysore. Nine years before, in anticipation of this event, Swartz had said that a Mission might be established there. "The Rannee (the queen of Mysore, who was kept in prison by Tippoo), knows me," he remarked, "has often mentioned me in her letters, and made many promises. May God compassionate the land, and send labourers into His harvest."[2] But there was no Swartz now, nor any Missionary at liberty to improve the present opportunity. The Brethren at Tanjore could only join in "fervent prayer that God might send faithful labourers into His vine-

(1) Swartz's Memoirs. Vol. ii. pp. 391—393.
(2) Ibid. p. 202.

yard, and cause the light of His glorious Gospel to shine amongst these poor Heathen, that they might be turned from darkness to light, and from the power of Satan unto God." [3]

In the following year, however, Messrs. Kohlhoff and Holzberg, besides attending to their local duties, made several journeys to the villages. At Buddalore, about twelve miles to the west of Tanjore, there was a numerous congregation, for whom they erected a House of Prayer large enough to contain three hundred persons. Here they stationed an able and faithful Catechist, Devasagayam, and gave him one of the seminarists for an Assistant.

Swartz's bequest to the Mission.

18. It has been stated above that the sums of money given to M. Swartz from time to time for his public services he appropriated to the Missionary cause. His personal expenses were very limited. For many years of his life he was accustomed to give ten pagodas [4] at the beginning of each month to his servant, to provide his table, that he might give himself no further trouble in the matter, and have the rest of his money to expend upon others. He provided also for the future; and before his death he made over all his temporal property to the Missions at Tanjore and Palamcottah, and the congregations and institutions belonging to them; and for that purpose he appointed M. Gericke his trustee, who had joined M. Breithaupt with himself in the deed. Swartz, therefore, mentions no executor in his will, that it might thereby be understood that the whole of his property already belonged to the Mission. The allowance he

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([3]) Memoirs. Vol. ii. pp. 389—393. Society for Promoting Christian Knowledge Report, 1801. pp. 136—144.

([4]) 4*l.* sterling; *i.e.* one pound a week was all that he expended on himself.

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received from Government, the interest of his money in public securities, and often his own salary likewise, he cast into the Mission treasury, and was thereby enabled to defray all the expenses incurred both in Tanjore and Tinnevelly. The fund thus generously provided amounted to between nine and ten thousand pounds sterling; and in April 1801 Gerické visited Tanjore for the purpose of consulting with the Missionaries about its appropriation. The country priest and other Native Assistants were admitted to their conferences; and satisfactory arrangements were finally made for the labours and emoluments of all connected with the Mission, and for the support and management of the Native Schools and Charitable Institutions of M. Swartz. But the opening prospects of the Mission increased the demand for Missionaries, which Gerické strenuously urged on the Society's attention.[1]

Progress of the Gospel.

19. The general view of the present state of the Mission, sent home by M. Gerické, was soon fully confirmed by the details in M. Kohlhoff's report of their actual progress in several directions. The following are some of the new congregations that were formed. At Kunandagudi, a large village nearly eighteen miles south-east of Tanjore, about forty families had come to the resolution of renouncing the worship of their dumb idols, and turning unto God. After careful instruction in the truths of Christianity they were baptized. At Adanjour, a village about seventeen miles north-west of Tanjore, nine families, consisting of twenty-seven souls, were baptized, after previous instruction. As there were several Christian families residing within two or three miles of this place, a

(1) Society for Promoting Christian Knowledge Report, 1803.

temporary building was immediately erected for the purpose of Divine Worship; and a junior Catechist, who had proved himself faithful in the discharge of his duties, was placed over this little flock. At Leraloor, which lies about five miles from Tanjore, seven families, consisting of about thirty souls, were brought to the knowledge of the Gospel. In the neighbourhood of this place, also, there were Christian families, residing in several villages; and a member of the congregation, who held a situation under Government, erected a neat and substantial Chapel for their accommodation. This building was finished during M. Gericke's progress through the country; and on the 5th of November 1802 he had the satisfaction of opening it with prayer and a sermon on Romans xii. 1, 2. After the sermon twenty-four persons received the Lord's Supper, and nineteen Catechumens, who had been several weeks under instruction, were baptized. The greater part of these new congregations were of the Collary caste, and proprietors of land, which was cultivated by themselves. They were not ashamed to confess the name of Christ, and endeavoured to honour the holy religion they had embraced, by a conformity to those sacred truths and duties in which they had been instructed. This was the more remarkable, considering that they were from childhood thieves by profession, as all their Heathen connexions still continued. But the converts, according to St. Paul's injunction, learned to "steal no more;" but rather laboured, working with their hands the thing which was good, that they might have to give to any that needed.[2]

In a town near the centre of the Collary District,

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(2) Ephes. iv. 28.

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called Pudapatty, westward of Tanjore, a large congregation was formed, for whom the Missionaries erected a substantial Chapel, and appointed to the Station an able and faithful Catechist, named Vedamanaiken, a pupil of Swartz. Various impediments had hitherto prevented the Missionaries from erecting a Place of Worship at Kanandagudi; but they had purchased ground for the purpose, and only waited a favourable opportunity to raise a temporary building. For some time past the Carnatic, from Palamcottah to the southern limits of Tanjore, had suffered much from the depredations of the Polygars; but at length the formidable rebellion of these people was suppressed, peace was restored, and the Missionaries were encouraged with the prospect of going onward with their work without further interruption.

The increase in the Tamul congregation for the past two years was such as to stimulate the Brethren to greater exertions. They amounted together to seven hundred and forty-nine, including fifty-five converts from the errors and idolatries of Rome. The communicants each year amounted to nearly six hundred.

The Schools continued without much increase. As they assembled in separate buildings some distance from each other, the Missionaries found it inconvenient to superintend them: they determined, therefore, to erect one large building for the accommodation of the whole. It was built on an elevated site, and was opened with public prayer in September 1802, when M. Holzberg preached from Ephes. vi. 4. The building was capable of containing one thousand children, and it was found very convenient for the purpose. Some improvements, also, were made in the Girls' School, to which the Christians, it would seem, were becoming more reconciled.

Need of Missionaries and funds.

20. This great extension of their sphere made the Brethren again very urgent for assistance; but the Society had not yet succeeded in their applications for more labourers from Germany. There was great need, also, of Tamul Bibles and other books to meet the rapidly-increasing demand from different parts of the country. The Brethren at Tranquebar and Madras supplied them with what they could spare; but these were very inadequate to their wants. In a word, they had not the means of keeping pace with the growth of their work; and in the failure of their application for increased supplies from home, they were constrained to feel, as those who had gone before, that God was their only resource. Happy constraint! if it increased their faith, and made them more importunate in prayer.[1]

Report of the Mission.

21. M. Cæmmerer being in temporary charge of the Mission, during the absence of M. Kohlhoff with the southern Churches, he sent home a good Report of its condition. In preparing the Christians for the Lord's Supper, he stated that he "observed, with great pleasure and satisfaction, the blessed effects which Christianity had evidently produced among the Natives, more especially among those who had been favoured with the personal instructions of their "dear departed fellow-labourer, Swartz. Their attention, devotional fervour, and earnestness in prayer, truly edified" him, and though

(1) This year they witnessed a painful instance of the folly and cruelty of Hindoo superstition. On the death of Ameer Sing, the deposed Rajah, two of his widows were allowed to burn themselves alive with his corpse; "a circumstance that afterwards produced a series of fantastic follies." Several women pretended to be possessed with the spirit of one of those who were burned, and undertook to effect wonderful cures among the sick. The imposition was, however, at length checked, and the impostors were punished, both by the British Collector and the Rajah, Serfojee.—Society for Promoting Christian Knowledge Report, 1804.

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his labour in the season of Lent was exhausting, having to attend not only to the congregation at Tanjore, "but also to those dispersed through the adjoining villages; yet all labour and exertion were rendered easy," he remarked, "by the Christian spirit and conduct which" he witnessed.

In visiting the neighbouring congregations, when he approached Pudapatty the Catechist came out to meet him, with a numerous company of Christians, whose conversation he greatly enjoyed, more especially in the quiet evening hours. Here he performed Divine Service in their "beautiful Christian Church," as he called it, and afterwards addressed the Heathen.

He proceeded thence to the next village, called Budelur, where he met a still more numerous congregation, under the immediate care of the aged and faithful Catechist, Devasagayam. This man had been gardener to M. Swartz about fifteen years; during which, in his daily attendance on the morning and evening devotions at the Mission House, he made considerable progress in Christian knowledge, when Swartz appointed him to teach the Ten Commandments, and other preparatory lessons, to the Candidates for Baptism. By constant exercise, he had acquired such facility in Christian instruction, that he was next employed as an Assistant, and afterwards as a regular Catechist, which office he now discharged with credit, and profitably to the people.[1]

This is the last regular Report from Tanjore during the present Decade. There was no relaxation in the diligence of M. Kohlhoff and his Assistants; and there can be little doubt that the baptisms and the converts from Popery during the remaining four years, judging from those of the past

(1) Swartz's Memoirs. Vol. ii. pp. 460—462.

six[2], increased the number for the whole period to two thousand; but M. Kohlhoff's personal attention being called to distant Churches, he had little time to attend to the notitia of the Mission. Often as we have noticed the Missionaries' want of Assistants, no case perhaps was ever more urgent than his at the present period. M. Gerické, a short time before his death, pressed this necessity, as noticed above, on the Society's attention. "How happy a thing," he observed, "would it be, if God were to furnish a faithful Missionary for the assistance of M. Kohlhoff, and another or two for the congregations southward of Tanjore. It is delightful to see the growth of the Tanjore Mission and the southern congregations dependent on it. The inhabitants of whole villages flock to it. What a pity that there are not labourers for such a great and delightful harvest! At Jaffna, and all the coast of Ceylon, there is another great harvest. We have sent such of our Native Catechists as could be spared, but many are required for that extensive work."[3]

Ordination of M. Horst.

22. Mention was made, in the account of the Cuddalore Mission, of the appointment of M. Henry Horst, in 1792, as a Reader at that Station, and of his proceeding to Tranquebar on the removal of M. Holzberg to Cuddalore. Since that time he had made himself useful to the Danish Missionaries, and attended to the improvement of his own mind. He was now assisting M. Kohlhoff at Tanjore, where he

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(2) The numbers were—

1797	112
1798	106
1799	215
1800	157
1801	387
1802	362
	1339

(3) Society for Promoting Christian Knowledge Report, 1803.

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was desirous of establishing a printing-press; and, with a generosity so becoming the Missionary character, he wrote to his agents in Germany[1] to purchase one for him with some property of his own which they had in hand. In 1802 M. Pohle applied to the Society for Promoting Christian Knowledge for permission to employ M. Horst at Trichinopoly, with the usual salary of a Missionary. The Society had already shown its approval of his services at Cuddalore; but they postponed the consideration of his permanent appointment as a Missionary until satisfied of his competency for the office. Dr. Claudius Buchanan, when at Tanjore in 1806, in his tour through Southern India, had made the acquaintance of M. Horst, and thought him every way qualified for the Missionary work; and the Christian-Knowledge Society, who, after inquiry into his character and pretensions, and being satisfied with the commendations of him which they received from several parties, consented to admit him as one of their Missionaries. Accordingly, on the first Sunday in Advent 1806, M. Pohle, assisted by Messrs.

([1]) His Letter on this subject presents too useful an example not to be preserved. "I wrote," he says, "to Germany, in 1806, to order a printing-press, with divers Latin and a few German types, to be sent out to me from Copenhagen, together with Tamul types from Halle, at my own expense, independent of the one which we hope to obtain from England. I was then joint owner of a manor left by my maternal grandfather, and had three thousand dollars of one year's income of that estate in the hands of my attorneys. But now the estate, as well as the three thousand dollars, have no doubt become a prey to the great nation" (alluding to the devastation of Germany by the revolutionary armies of France). "The Lord's will be done! He will provide for myself and mine. Only I regret the press. When I bespoke it, I thought that in the event of a casualty, which God avert" (alluding to the expected death of M. Pohle), "I should be obliged to go to Trichinopoly, and then my own press should have gone with me. Meanwhile I would have used it constantly at Tanjore."—Swartz's Memoirs. Vol. ii. pp. 471, 472.

Kohlhoff and Holzberg, ordained him in the Mission Church at Tanjore, according to the rites of the Lutheran Church. His station the Society left to the Missionaries; and, much as M. Pohle required his assistance at Trichinopoly, the necessities of Tanjore appearing to be the more urgent, he was retained there for the present.

With the paucity of Missionaries at this period and for several subsequent years, it would not have been surprising had this Mission declined; but, with a goodly company of efficient Native Assistants, they kept up their congregations and Schools, and continued to make aggressions on the idolatry and ignorance of the land.

CHAPTER V.

PALAMCOTTAH MISSION, 1785—1806.

Gradual collection of a Church.

1. We now proceed to the most southerly station occupied by the Missionaries of the Society for Promoting Christian Knowledge. Palamcottah[1], a celebrated fort in the district of Tinnevelly, is situate about fifty-seven miles N N E of Cape Comorin, the southern extremity of the Indian continent. This place had been visited from time to time by the Native Priests and Catechists of the Danish Mission at Tranquebar, and a small congregation was gradually formed under their instruction; but no Christian Teacher seems to have resided there before the year 1771, when a member of the Trichinopoly Church, named Schavrimootoo, took up his abode at this Station, and, besides instructing the Christians, employed himself in reading the Scriptures to the Romish and Heathen inhabitants. One of the Native Protestants was married to an English serjeant in the fort, who espoused the cause of Christianity in the place; but in a manner that showed a very imperfect knowledge of the duty he had undertaken.

At that time there resided at Palamcottah a

(1) The German Missionaries spell this name more correctly, Palincatta; but Pāleiun-cōttei would be still more according to the Tamul orthography. The meaning of the name is, Western Fort.

young Heathen, an accountant, who had formerly heard the Truth with satisfaction at Trichinopoly, where he listened in silence for some time to the reading and exposition of the Word of God, and at length promised to place himself under further instruction. At Palamcottah, the serjeant just mentioned undertook to teach him, and made him learn the five principal articles of the Catechism. This he thought enough, preparatory to his admission into the Church, and then, with more zeal than judgment, he took upon himself to baptize his Catechumen, and that before he had attained a distinct knowledge of Christianity. This premature step grieved the Missionaries; but God seems graciously to have averted, in answer to their prayers, the evil consequences which they apprehended.[2]

Baptism of a Brahminy woman.

2. A few years after, M. Swartz visited the neighbourhood of Palamcottah, when the widow of a Brahmin applied to him for baptism; but as she was cohabiting with an English officer, he told her that while she continued that illicit connexion he could not comply with her request. It appears that the officer had privately promised to marry her; and in the meantime he was instructing her in the English language, and even in the principles of Christianity, with the pure and practical nature of which, however, he could not have been much acquainted. After his death the woman renewed her application to M. Swartz; and as soon as he was satisfied as to the correctness of her conduct, he baptized her by the name of Clorinda. After her baptism she continued to reside in the South of India, until the conclusion of the war with Tippoo in 1784, when she and two Romanists from the same quarter went to Tanjore. One of these persons had obtained a

(2) Swartz's Memoirs. Vol. ii. p. 43.

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copy of the New Testament and Walther's Ecclesiastical History in Tamul, mentioned above[1]; which he read with so much effect, that he was not only himself convinced of the errors of the Church of Rome, but his arguments against them were so strong, that many around him were much impressed by his representations. He and his fellow-traveller now visited Swartz, and entreated that a Missionary or Native Assistant might be sent to teach them the Word of God more perfectly.[2]

In consequence, Swartz sent one of his Catechists to Palamcottah, to confirm the congregation, which at this time consisted of above one hundred souls. Clorinda, the Brahminy woman recently baptized, with the assistance of one or two English gentle-

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([1]) Vide Tranquebar Mission, c. iii. d. 3. s. 33.

([2]) Memoirs. Vol. ii. p. 44. The intelligent Romanist here mentioned is, probably, the person noticed by Rev. P. P. Schaffter, a Missionary of the Church Missionary Society, in his Journal for June 15, 1839. At a place called Elandakoollam he met with an old man named Royappen, between ninety and a hundred years old. He was the father of the Catechist, and "the very first who, in the days of Swartz, renounced Popery and embraced the Gospel. He is a good poet," Mr. Schaffter remarks, "though he is not able either to read or write," probably from defect of sight through age, "and he has composed a great number of hymns on the principal events and truths recorded in the Bible. These hymns, which he composed in his younger days, are still sung with delight by himself and by his younger Christian brethren, and have furnished many a Catechist with a sharp and successful weapon against their Heathenish and Popish enemies. When the few well-disposed people of this congregation asked me to have the Lord's Supper with them, I told them that I intended to have it next Lord's Day at Camenapetty, when I hoped they would all come. 'O yes,' said the old veteran, resting with both his hands on his stick, 'with the help of God I shall come slowly, and enjoy it once more.' These words affected me, and I felt that I could not permit this old believer to make such a sacrifice to my convenience; for Camenapetty is at least six miles from Elandakoollam. I therefore made immediate arrangements for the Lord's Supper; and the Lord gratified our souls with a sense of His divine presence."—Church Missionary Record, Sept. 1840, pp. 214, 215.

men, built a small but neat and substantial Church in the fort.

M. Swartz visits Palamcottah.

3. In the last chapter we have mentioned the visit of Swartz to Ramnad, in 1785, for the purpose of establishing a Provincial English School in that province. He then went on to Palamcottah, where he passed three weeks, preaching twice, and occasionally three times a day. He found the congregation increased to one hundred and sixty, to whom he carefully explained the fundamental doctrines of Christianity, and administered the Lord's Supper to eighty persons. Many of the members of this congregation, he reported, behaved as real Christians ought to do, and gave him great comfort; while others, he frankly acknowledged, were the occasion of sorrow, remarking, that this was no more than what is usually seen, wheat and chaff united together; but he entertained hopes of seeing them really reformed. He left with them two Catechists and a Schoolmaster. One of the Catechists, Sattianaden, had for many years sustained the character of a sincere Christian and an able Teacher. A portion of the English Liturgy, translated into Tamul, was regularly used in the Church, and proved a valuable aid to this little flock. While without a stated Pastor they were visited annually by one of the country priests from Tranquebar, for the administration of the Sacraments.[3]

Appointment of a Missionary to South India.

4. Such were the steps which led to the opening of this remote province to the labours of the Missionary; and we may date the establishment of the Mission from the period of M. Swartz's visit in 1785. The infant Church and School, under the superintendence of Sattianaden, continued to improve; but the Missionaries, knowing that none but a

(3) Society for Promoting Christian Knowledge Reports, 1786, 1787. Memoirs of Swartz. Vol. ii. pp. 56—58.

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European could be expected to preach the Gospel without interruption in the adjacent parts, became very desirous of placing a Missionary at Palamcottah; a desire which they were soon able to fulfil.

In 1787 the Christian-Knowledge Society appointed a Missionary for South India. His name was John Daniel Jænické, from Halle. He sailed from England in March 1788, on one of the East-India Company's ships, and arrived at Tranquebar August 27th. After passing a month with the Danish Missionaries, he proceeded to Tanjore, and there placed himself, as the Society had instructed him, under the direction of M. Swartz. He made rapid progress in the English language, and was soon able to assist in that service. In the Tamul, also, he found little difficulty, and could read the New Testament in a few weeks. M. Swartz, reporting the success of his pupil to the Society, observed, "His talents are excellent; but his heart, temper, and conduct are the principal qualities which recommend him to the Mission. May he become a burning and shining light to this idolatrous country!" Jænické himself, also, encouraged by the auspicious circumstances which had thus far attended his steps, expressed the lively anticipations with which he entered upon his work, looking "forward to future events in his Missionary life, in humble hope and expectation that God's gracious providence would continue to watch over him for good."[1]

In 1790, when able to preach in Tamul, the Brethren deliberated where his labours were most required. His own wish was to be more amongst the Heathen; for though usefully employed in the English Department at Tanjore, yet, considering

(1) Society for Promoting Christian Knowledge Reports, 1788, 1790.

that the chief end of his calling was to promote among the Natives the knowledge of the only true God and Jesus Christ whom He hath sent, he desired to go into the dark places of the land in the service of his Lord; and Palamcottah seemed to be the most desirable Station for him to occupy.[1]

Sattianaden ordained for Palamcottah.

5. Meanwhile, as the congregations and Schools at Palamcottah and Ramnad were much increased, the Missionaries resolved to ordain the Catechist, Sattianaden, for the southern Stations; and Swartz thus described his qualifications for the priesthood: "Really, as to my own feelings, I cannot but esteem this Native Teacher higher than myself. He has a peculiar talent in conversing with his countrymen. His whole deportment evinces clearly the integrity of his heart. His humble, disinterested, and believing walk has been made so evident to me and others, that, I may say with truth, I never met with his equal among the Natives of this country. His love to Christ, and his desire to be useful to his countrymen, are quite apparent. His gifts in preaching afford universal satisfaction. His love to the poor is extraordinary; and it is often inconceivable to me how he can manage to subsist on his scanty stipend—three star-pagodas per month—and yet do so much good. His management of children is excellent; and he understands how to set a good example in his own house." This he illustrated by mentioning the piety of two of Sattianaden's daughters, one of whom had died in a most Christian and edifying manner.[2]

Having given such satisfactory proofs of his ability and fidelity, Sattianaden received Lutheran Orders at the hands of the Missionaries on the 26th of December 1790, in one of the Churches

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(1) Society for Promoting Christian Knowledge Report, 1791.
(2) Swartz's Memoirs. Vol. ii. pp. 202, 203.

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of the Society's Mission on the coast. "It was a sacred and most delightful day," said Swartz, "to us all. Should I not sing to my God? The name of the Lord be humbly praised for all His undeserved mercy! May He begin anew to bless us and the congregation, and graciously grant, that through this our brother many souls may be brought to Christ." Thus did he rejoice over this his own son in the faith. Sattianaden preached in Tamul on this interesting occasion, from Ezekiel xxxiii. 11.[1] From this solemn text he unfolded the salvation revealed in the Gospel; the necessity of repentance and faith in the Lord Jesus Christ in order to obtain it; the blessedness of those who believe; and the everlasting misery of the impenitent and unbeliever. M. Swartz sent home a translation of his sermon, made by Kohlhoff: and the Society, deeming a production of so extraordinary a nature worthy of the public eye, caused it to be published. It did indeed, they remarked, evince the capacity of the Natives of India for the office of the ministry, and showed that the efforts of the Missionaries to train them for the work had not been exerted in vain. They further expressed the joy which it gave them, and stated that it would afford the highest satisfaction to every member of the institution, if this specimen should be received by the public, not as a curiosity, but as an evidence that the work of God was advancing in India, and the light of the Gospel spreading through those regions of darkness and idolatry.[2]

([1]) "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live: turn ye, turn ye, from your evil ways, for why will ye die, O house of Israel?"

([2]) Report, 1792. The Sermon, together with the preacher's prayer at the commencement and conclusion, is published in the Abstract of the Society's Reports on their East-India Missions, and is well worth perusal, pp. 331—356.

Immediately after his ordination, Sattianaden returned to Palamcottah, where he had been before so usefully and diligently employed. M. Kohlhoff, in mentioning the pleasing event of his ordination, observed, "God has already blessed the labours of this worthy man, in awakening many to turn from their sins unto Him; and no doubt is entertained of his proving a favoured instrument in the hands of the Almighty for the enlargement of His kingdom upon earth."

The Society's remarks on his ordination.

6. In publishing the account of this ordination, the Society remarked, "How long it may be in the power of the Society to maintain Missionaries; how long the fluctuations in the affairs of this world will afford duration to the Mission itself; is beyond our calculation; but if we wish to establish the Gospel in India we ought to look beyond the casualties of war, or the revolutions of empires: we ought, in time, to give the Natives a Church of their own, independent of our support: we ought to have suffragan Bishops in the country, who might ordain Deacons and Priests, and secure a regular succession of truly apostolical Pastors, even if all communication with their parent Church should be annihilated."[3] The wisdom of these remarks is unquestionable; but the Government at home was not yet prepared to adopt the important suggestion here conveyed.

Jænické's labours in Tinnevelly.

7. It was now determined that M. Jænické should follow Sattianaden; and in September 1791 he left Tanjore, to take up his abode at Palamcottah. In his way thither he visited Madura and Ramnad, besides many places where no Missionary had ever been before. Wherever he went he announced the glad tidings of the Gospel; and finding the people more attentive than he expected, he was encouraged to declare to them the whole counsel of God. In his

(3) Report, 1792, p. 110. Note.

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account of his journey, he expressed himself confident, from the friendly disposition everywhere manifested towards him, that the Mission might be extended to those places with success. The Native Governor of Shevagunga declared his wish to have an English Provincial School established in his district; but the want of means and agents obliged the Missionaries to pass by this and several other fields that invited cultivation.

M. Jænické arrived safe at Palamcottah; and after visiting the congregations in the surrounding district, he expressed himself much delighted with the good conduct of the members. In the fort of Palamcottah he found some Christians whom he described as "really pious people." On Sundays he preached in Tamul and English, and on Fridays in Tamul. Sometimes Sattianaden preached in this, his native language. The commanding officer and other gentlemen at the Station regularly frequented the English service. The Christians of the province of Tinnevelly generally resided in the country, forming several small congregations; for whom he erected Chapels at the expense of M. Swartz. These were very humble structures, being built with unburned bricks, and thatched with palmyra leaves; but they proved durable when the thatch was kept in repair. Many of these converts, he reported, were Christians, not in name only, but in reality; and already he saw reason to hope, that at a future period Christianity would prevail in this province. He and Sattianaden made several journeys into parts of the country where the Word of God had never before been preached, and they found the people generally very attentive and desirous to hear. They assembled by hundreds, and showed them every mark of respect; and many conducted them from village to village. Sattianaden, when alone, received the same attention. After their return to Palam-

cottah, more than thirty people followed them, to be further instructed and baptized. Jænické remarked, that such happy effects would often be experienced, could these journeys be frequently repeated. At Palamcottah, and in its vicinity, he had daily opportunities to address the Heathen. He was very useful likewise to his native fellow labourers, admonishing them respecting their conduct, and delivering lectures to them on ecclesiastical history and practical divinity. In the last year, 1790, there had been about one hundred baptized at Palamcottah; and during the first ten months of Jænické's residence there he instructed and baptized sixty Heathen, baptized thirteen children of Christian parents, and admitted twelve converts from Romanism.

Great promise in Tinnevelly.

8. This progress of religion in Tinnevelly was particularly gratifying to Swartz, who, ever fertile in schemes of benevolence, immediately resolved to provide the means of instruction for the children generally, and to establish a Charity School, in which fifteen or twenty were to be maintained in food and clothing. "If God be with us," he remarked, "we hope to enlarge, and take in more." The description which Jænické gave him of Sattianaden confirmed his best hopes of one whom he had nurtured with a father's care. "The Native Preacher," he writes, "returned lately from an excursion, after an absence of thirty-five days. Every morning he went to some village in the neighbourhood. He cannot sufficiently describe the desire expressed by the people for instruction: wherever he went, they begged him to read and preach to them. He was full of joy, and would gladly have returned to them again; but I rather preferred his holding the preparation at Padunadapooram. I believe we shall have a great harvest in the west."

"I always thought," replied Swartz, "and I wrote

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to you to say so, that a large congregation would be collected at Palamcottah. This my hope now begins to be fulfilled. O may the Lord of the harvest give faithful labourers! But I hope and pray that God will protect this work from the race of those that deny the Godhead of Christ, and His atoning sacrifice."[1]

Jænické's sickness, and return to Tanjore.

9. But this promising commencement was soon interrupted. In March 1792 Jænické was attacked by the hill fever, from which he suffered so severely, that he was several times at the point of death. During the intervals of acute pain he attended, as well as he could, to his work; but at length he was compelled to retreat to Tanjore, where he arrived in September, and soon after had a relapse. He no sooner began to recover, than he resumed his labours, taking the place of Swartz, who was absent at Madras. He also kept up a correspondence with his fellow-labourers at Palamcottah, who went on discharging their duty faithfully and diligently, visiting the Christians resident in the country, and addressing the Heathen. The increase in Tinnevelly in 1792 was one hundred and ninety-three.

Society confirm Sattianaden's appointment.

10. This year Sattianaden received a Letter from the Society, confirming him in his appointment, and encouraging him to persevere with all fidelity in the Lord's vineyard. The contents of this Letter made him very happy, and "animated him to a greater enjoyment of Christ's holy religion, to live in conformity to its rules, to follow Christ, to set a

(1) Memoirs. Vol. ii. pp. 230, 232. Great as were the hopes of Swartz for Tinnevelly, he can hardly have been so sanguine as to expect, that in little more than forty years the Christians in that province alone should amount, as they do, to 40,000.—Bishop of Madras's Narrative of his Visitation to Travancore and Tinnevelly, 1840, 1841. Rev. J. Tucker's Report of Tinnevelly Mission, 1843.

good example to all persons, and to be faithful to the charge committed to him."[2]

([2]) He acknowledged the receipt of this communication in an admirable Letter to M. Jænické, who sent home a translation of it; and as it contains a faithful account of this country priest's sentiments, and an interesting expression of his feelings, one or two extracts from it will convey a better view of his mind than any description drawn by another.

"I shall always be thankful to the Honourable Society for their benevolence, and the great demonstrations of it towards me. I shall never forget their having confirmed me in my office. Their having my happiness, and the happiness of my nation, so much at heart, excites me to constant praises to God." "I shall endeavour, by the grace of God, to live according to their kind advice, in order to be fit to enjoy the comforts they mention to me, and to experience the promises of God, which in that case He will faithfully fulfil. Whoever knows the Truth, and the design for which it was revealed, and enjoys the blessings of our holy religion, he, and he only, is fit to recommend it to others. Though one, who does not enjoy the grace of God, revealed and purchased for us by our blessed Redeemer, and does not live up to the design of it, should recommend it ever so much to others, it will be to very little purpose, and attended with very little blessing; for he who does not lead a holy life, according to the Gospel of our Lord Jesus Christ, though he should speak as an angel from heaven, yet his life not being correspondent with his doctrine, his preaching will often be in vain. It will, too, be a testimony against him, and tend to his own ruin, as we read in the fiftieth Psalm. That this may not be the case with me, I shall always endeavour to be watchful; and it is my daily prayer to God, that He may grant me the grace of His blessed Spirit, to grow more and more in knowledge and godliness. When I contemplate the ways of God, by which He has led me, I am full of admiration and praises to Him. I was a Heathen before, who did not know Him; and He has called me by His faithful servant, M. Swartz. This my venerable father has received and instructed me. His exertions, by day and by night, tended to bring me to repentance towards God, and faith towards our Lord Jesus Christ; to produce in me fruits meet for repentance; to induce me to lead a godly and holy life; and to grow in knowledge and in every grace and virtue." "Should I be saved, which, trusting in the mercy of God, I hope to be, it will be a glory to you; and even though I should be lost, which God forbid! my damnation cannot diminish your glory." "Now, to crown the pious exertions of my much-esteemed teachers, the Honourable Society has approved of your proceedings, and confirmed me in the higher office committed to me; a benevolence

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State of the Churches in the South.

11. After Jænické's return to Palamcottah, he sent Sattianaden to Ramnadpooram, where the congregation was increasing, and some Heathen had expressed a desire to be instructed. The congregations at and around Palamcottah Jænické himself took care of, though still suffering from the effects of the hill fever. Afterwards he visited Ramnadpooram, where two English Schools were erected by a few young men, who had been instructed at Tanjore. Here he inspected the congregation, and also superintended the erection of a new Church, the old one having fallen down. The present building was raised chiefly at the expense of a liberal benefactor, Colonel Martin, who added a house for the residence of a Missionary. M. Jænické was induced to remain here three months, in order to direct the progress of these works; and during the whole time he delivered a Lecture every evening, preached twice every Sunday and once on the Friday, besides administering the Lord's Supper, and baptizing.

The largest congregation in the Tinnevelly district was at Manapar, where the number exceeded two hundred. Here one Catechist and an Assistant constantly resided. Sattianaden, with the other three Catechists and their Assistants, travelled about the district by turns, under the direction of Jænické, who reported well of them all, especially of Sattianaden. When they were with him, he constantly admonished them by word of mouth, and also by letter,

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volence which I shall never forget. May God grant me a truly humble mind! May He make me acceptable to Himself, diligent in the performance of every duty, useful in my generation, and obedient to Him and to my superiors."[a]

From the writer of this Letter one is prepared to expect much; and his subsequent career can hardly fail to satisfy whatever expectations may have been raised.

([a]) Society for Promoting Christian Knowledge Reports, 1793, 1794.

when absent, to walk blamelessly, and to do their duty with vigour and fidelity, looking cheerfully for their reward from Him who had called them to Himself. While visiting the congregations, they bestowed their labour upon the Heathen, as well as the Christians; and the Divine blessing rested on their word.

In 1796 M. Jænické returned to Ramnadpooram, where he remained until the Mission buildings were finished. The English Schools here and at Palamcottah were supplied with books from the stores at Tanjore. Of the progress of the Gospel in Tinnevelly we have no particular account for the last four years, the delicacy of Jænické's health having interrupted his correspondence.[1] But it will soon appear that the exertions of himself and his fellow-labourers, as he constantly called his Native Assistants, were not in vain in the Lord. They were scattering seed which ere long sprang up with the fairest promise; but this prospect was not realized without much exercise of their faith and patience.

While the progress of Christianity at Palamcottah was encouraging, at Ramnad it varied, some of the Christians there adorning their religion, and others exposing it to the Heathens' reproach. So long as M. Jænické enjoyed a tolerable measure of health he wrote in good spirits of his work, and prayed above all things for success. But relapses of the hill fever repeatedly interrupted him; and in 1799 we find him so much affected by this malady as to be unable to attend to his duties, when he returned to Tanjore, and the charge of Palamcottah and Ramnad again devolved upon Sattianaden.[2]

12. It was under these circumstances that M. Gericke, of Madras, resolved to visit those distant

Visit of Messrs. Gericke and Jænické.

(1) Society for Promoting Christian Knowledge Reports, 1796, 1797, 1798. (2) Ibid. 1799, 1800.

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Churches, as mentioned above; and in March 1800 he wrote to the Society from Palamcottah, detailing the objects and success of his journey. He found Jænické sick at Tanjore, yet prevailed upon him to accompany him to Ramnad, where the new Church that he had built was ready to be opened. This temple was erected, as just noticed, by the bounty of Colonel Marten, in the hope that a Missionary might be placed there, and it had been finished a year and a half; but Jænické's indisposition had prevented its being used before. After solemnly dedicating the Church to the service of God, the two Brethren proceeded together to Tuticorin, Manapar, and several other places, where there were congregations and Schools to be visited. They remained some time at Palamcottah; and then, after their business was finished, pursued their way to Madura, where they preached to the Heathen, and assembled the Christians for instruction and prayer. They parted, Gericke returning to Vepery, and Jænické to Ramnad. M. Gericke wished his sick brother to accompany him to Madras, hoping that a change of air might be of permanent benefit to his constitution; but his health having improved during this journey, he was sanguine in his expectations of recovery, and preferred returning to his work in the South. He was not yet able to preach or write; but he could discourse quietly with those around him, and indulged the pleasing hope of being spared yet to serve the Lord in Tinnevelly.

Death of Jænické.

13. But these hopes were soon to be disappointed. Shortly after his arrival at Ramnad he had another severe relapse of fever, which induced him to return to Tanjore, where his health again began to improve; but not long after, an attack of apoplexy put an end to his sufferings, on the 10th of May 1800. From the time of his arrival in India until siezed with the hill fever he had pur-

sued his work with fervour and delight; and even afterwards he laboured with diligence, though his exertions were a continual struggle against the cravings of his diseased body for rest. His Brethren described him as a great blessing to the congregation and Schools at Tanjore, and a happy instrument for the enlargement of the kingdom of Christ in the countries to the south; where he erected several Churches, established Schools, and laboured with all his strength to instruct the ignorant, to awaken the careless, and to animate every one to walk worthy of his holy profession. M. Gericke stated that he derived great benefit from his presence on his recent visitation of these Churches, where he found that, by Jænicke's judicious arrangements, the country priest and the Catechists were able to carry on their work, for some time at least, without the presence of a Missionary.[1] On the melancholy occasion of his death, the Christian-Knowledge Society remarked—"The great endowments of his mind, the excellent dispositions of his heart, and his zeal for the glory of God and the good of souls," gave his Brethren "cause to regret his early death; and it was matter of especial sorrow to them that such an afflicting stroke should so soon have followed the lamented death of the venerable Swartz: but they prayed that God might mercifully look upon the afflicted state of the Mission; that He might be their helper and protector, and supply His Church in that country with able and faithful labourers."[2]

Need of Missionaries.

14. In February 1801 M. Gericke reported that several new congregations had recently sprung up in the southern provinces, since his visit to them. At Dindegul the Christians had themselves erected

(1) Memoirs of Jænicke.
(2) Society for Promoting Christian Knowledge Report, 1801.

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a Chapel; and another was about to be built at the celebrated and populous capital of Madura. These congregations being dispersed through the country, and requiring constant supervision, since there was no Missionary at liberty to watch over them, Sattianaden was appointed to the office of itinerant inspector; for which he had already proved himself competent. During his journeys he had instructed and baptized some hundreds; but this blessing upon his exertions only increased the Brethren's anxiety to provide all these places with faithful labourers, who would carry forward the good work, and do their duty properly, without requiring the continual presence of a Missionary to keep them diligently employed. M. Pohle sent a faithful Catechist from Trichinopoly to take charge of the flock at Dindegul; but they could not yet spare one for Madura.

Sufferings of the Tinnevelly Christians.

15. The congregations in the south were now suffering severely from the turbulent Polygars, who resisted the British rule, and seem to have identified the poor Christians with the English. In their incursions into the Company's territories they plundered, confined, and tortured the Christians, destroyed some of their Chapels, and burned the books they found in them. As there appeared to be little prospect of the termination of these troubles, the people were obliged to leave their homes, and fly to the woods for refuge.[1]

Great increase of converts.

16. M. Gerické was too deeply interested in the sufferers not to sympathize most tenderly with them; and he resolved to visit them again, in order to comfort and animate them to bear the Cross, and to afford them what relief he could. For this purpose he set out for the south in July 1802, travelling through the country of Mysore as far as

(1) Society for Promoting Christian Knowledge Report, 1802.

Palamcottah, and visiting all the Christian congregations by the way. He was welcomed everywhere with gratitude; and in several places he found that, by means of the teaching of Sattianaden and the Catechists, with the neighbouring Christians, it had pleased God to awaken a sense of religion in the inhabitants of whole villages, insomuch that of their own accord they had sought further instruction from their Christian neighbours, and anxiously wished for Gericke's visit, that they might learn more fully the doctrines of Christianity, and be baptized. The first of these villages to which he was called was recently built by some Catechumens who had before lived in neighbouring places. Finding their Church finished and ready for use, he preached and baptized several converts in it. In four other villages the inhabitants, unanimous in their resolution to embrace the Christian faith, broke their idols and buried them deep in the ground. Their temples they converted into Christian Churches, in which they were now taught the truths of the Gospel, and afterwards baptized. There were numerous Catechumens dispersed through the country, whom Gericke deemed it advisable to bring together; and for this purpose he bought a piece of ground, and formed them into a separate village. Here he, for the present, taught and baptized the people under a temporary shed; but subsequently he built a Church for their use. All this occurred while he was in Tinnevelly; and on his journey homeward he received messages from the inhabitants of several villages, requesting him to remain yet a few months in the province, and to do for them also what he had done for others. Not considering himself at liberty, however, to remain longer from his own charge, he commended them to the care of Sattianaden and the Catechists. He had already baptized, on this journey, more than

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thirteen hundred persons; and, after his departure, the Native Teachers formed no less than eighteen new congregations, and instructed and baptized two thousand seven hundred, making together about four thousand souls.

Their reception blamed and vindicated.

17. The conduct of Gerické upon this interesting occasion has been severely blamed; some persons assuming that he permitted this body of people to be baptized without sufficient evidence of their sincere conversion to the Christian faith. But the assumption is perfectly gratuitous; no good reason is given for it; and it appears to have been founded simply on this unusual number of candidates for admission into the Christian Church. We shall cease, however, to be surprised at this, if we bear in mind the various means which had so long been in active operation in the southern districts; the labour bestowed upon the people by Swartz and his coadjutors, Jænické and Sattianaden; and, above all, the fervent prayers which those diligent men had offered for the Divine Blessing to descend upon the vineyard which they had cultivated with so much care.[1]

Circumstances favourable to these conversions.

18. We have just seen that Swartz himself anticipated such a harvest from the seed which he and Jænické sowed in Tinnevelly.[2] As they were equally industrious in other provinces where he seems to have indulged in no such expectations, there can be little doubt that he observed something in the inhabitants of Tinnevelly which encouraged him to cherish hopes of their conversion. What that peculiarity was does not appear; but it might be the general prevalence of the same *caste* in the parts where the Gospel was chiefly preached. Those who embraced Christianity were principally

(1) Swartz's Memoirs. Vol. ii. pp. 462—464.
(2) Section 8. and Note.

Shanars[3]: they had therefore fewer difficulties of a social or domestic nature to contend with than the converts in other parts of the country, where a variety of castes prevailed. Even the head of a high-caste family who embraced Christianity was often left to act alone, and immediately cut off from his connexions; but the father of a Shanar family generally brought over to the Church the whole of his relations; and the example of the Headman of a village was often followed by the rest of the inhabitants. This may serve to account, in some measure, for the unusual number of converts in Tinnevelly in so short a time, without imputing any improper motives to the people, or charging the Missionary with negligence or precipitation.

Their severe persecution.

19. But whatever circumstance may be thought to have favoured the conversion of these people, their sincerity was soon put to a severe test. It has been alleged, without any proof, that their chief inducement for professing Christianity was a hope which they entertained that they would then be exempted from the public burdens. If there was any truth in this allegation, they were soon undeceived. Their conversion was not more extraordinary than the persecution which they immediately suffered from their Heathen neighbours, and particularly from some Natives in office under the Collector. Enraged to see entire villages renouncing the idolatry of the country, they used every means at their command to coerce the people to return. Sattianaden was deeply depressed by the cruelties exercised upon them, and by the reports of their troubles daily brought to him from all quarters. One of the congregations wrote to M. Gerické, "that were it not for the fear of hell and the hope of heaven, such were their suf-

(3) Cultivators of the palm tree.

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ferings that they should all throw themselves into the sea." Like Nero and Dioclesian, these Heathens imputed every theft and mischief that happened in the country to the Christians; and under these false imputations their leading men punished them, and treated them in a barbarous manner. But severe and unjust as this treatment was, it gave the poor people an opportunity to show the sincerity of their profession; and the fact that not one of them appears to have been induced by these wrongs to apostatize from the faith, is the best proof they could give of the integrity of their motives in embracing it.[1]

Thankful as the Missionaries were for this evidence of the poor people's sincerity, they thought it right, nevertheless, to make use of all the interest they had for their protection; and with this view M. Kohlhoff, of Tanjore, visited Palamcottah in 1803; but he could obtain very little redress for them from the British authorities of the province, and had no influence with their native persecutors. He advised them, however, to behave under these trials in a manner becoming the Gospel of Christ, and he seems, with God's blessing, to have comforted their hearts and strengthened them in the faith.

Their wrongs redressed on the Society's interposition.

20. When tidings of these persecutions reached England, the Board of the Christian-Knowledge Society presented a statement of the particulars to the Court of Directors, and requested their interference, not only to prevent any similar persecution of Christian converts in future; but also to protect the persons and labours of the Society's Missionaries in the discharge of those important duties with which they were entrusted. The Directors sent "a most handsome and satisfactory reply" to this communication, together with the copy of an important

(1) Society for Promoting Christian Knowledge Report, 1804.

paragraph, which was to be inserted in their next despatches to the Government of Madras, requiring immediate attention to the subject referred to by the Society.[2] The last accounts "had happily reported, that the Collector of Tinnevelly, being kindly disposed to the Christians, had put a stop to the injustice and machinations of their enemies."

More Native Priests required.

21. No sooner was tranquillity in some measure restored, than the work proceeded again with growing success. But Sattianaden felt the charge of these numerous congregations more than he could fulfil to his own satisfaction; and the Christians in other parts were left to themselves for want of labourers to visit them. As there was no prospect of further aid from home, the Missionaries contemplated ordaining six of the most able Catechists, as soon as they should hear what funds could be furnished for their support, and distributing them amongst those scattered congregations.

Celebration of the second jubilee in 1806.

22. Such was the state of the Society's Missions in South India in the year 1806, when the Brethren celebrated the second Jubilee, in commemoration of the arrival of the first two Protestant Missionaries at Tranquebar in 1706. The Society's Missionaries under the Presidency of Madras were now reduced to six, without any present expectation of an addition to their number, while the work was rapidly increasing on their hands. At Tranquebar, only two Brethren remained; and the political circumstances of Denmark precluded the hope, as we have seen above, of their being able long to maintain their once extensive and flourishing establishment Never-

(2) Society for Promoting Christian Knowledge Reports, 1805, 1806. p. 155. The Despatch from the Court of Directors to the Madras Government, dated January 23, 1805, directed that orders should be immediately sent to the Collector of Tinnevelly to put a stop to these persecutions, and to allow the same religious toleration to the Christians as to the Mahomedans, Parsees, and Hindoos.

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theless, they joined their Brethren of the English Missions in celebrating the festival with grateful praises to the Lord. It was just a century since the preachers of the Gospel landed at Tranquebar; and while grateful to God for the measure of success hitherto vouchsafed to themselves and to those who had entered into their rest; they encouraged one another to hope in Him for the time to come. M. Pohle, the senior Brother, preached from Matt. xxviii. 19. *Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.* From this final injunction of Christ he enforced the duty of perseverance under the most untoward circumstances, and exhorted them to gather courage from the promise of their Lord to be with them *alway, even unto the end of the world.*[1]

(1) Society for Promoting Christian Knowledge Report, 1808. Dr. C. Buchanan's Christian Researches, pp. 66, 67.

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